

Sangha Talk

Parts One & Two

An English Language Textbook
for the Buddhist Sangha

Printed for free distribution by

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P R E F A C E

After beginning teaching conversational English at Buddhist Institutes in Taiwan, it became apparent that there was a lack of suitable teaching material. I thought to design a textbook series specifically aimed at introducing basic Buddhist terminology along with conversational English that could be used to teach the Sangha, but resolve to actually put it to print didn't come until visiting India in 1995.

There I met other teachers who, like myself, were using conventional textbooks and a lot of improvisation. They encouraged me to begin the project. This book is the result of their encouragement.

The West desperately needs competent Dharma teachers who can speak English. I hope that in a small way this text may help fulfill this need.

THEME OF THE TEXT

The text is based on a group of Buddhist monks and nuns attending an international Buddhist institute. Through a conversational story line, grammar, conversational expressions, and Buddhist terminology are introduced.

LAYOUT OF THE TEXT

The text is divided into two parts — part one for beginning level students and part two for intermediate level students. Each part contains twelve units and each unit consists of the following sections:

1. Dialogue
2. Points of Practice
3. Complete the blank.
4. Choose the correct answer.
5. Construct a dialogue.
6. Comprehension / discussion exercise

In Unit One, a teaching plan is given as an example of how to use the text. Ideally, a cassette should be used for the dialogue. If you are in a position to make one (six male and three female native speakers would be required), I suggest that you do so.

THE TEXT AND THE STUDENT

Basically this text book is aimed at the “false starter”— i.e. a student who has received some formal instruction in English but needs to have what he has learnt put into a conversational context. For total beginners, the stories that conclude each chapter may prove too challenging and can be omitted. For these students, basic grammar will also have to be taught along with the dialogues. Finally, those students who can already speak quite well, but lack knowledge of Buddhist related vocabulary, can concentrate on the stories; the dialogues can be either totally omitted or just taught when there is deemed a need.

CLASS MATERIAL AND TEACHING ADVICE

When practicing dialogues, flash cards may prove to be an invaluable device that can save students from losing the thread of the conversation when replying. Blank business cards make excellent flash cards. Examples of where flash cards would be useful are

Part One, Unit Ten, Practice 2 : ____ usually A but B

On a flash card give response A, for example, play tennis --- Sunday, and on the rear side response to B, for example, work, i.e. I usually play tennis on Sunday, but this Sunday I have to work.

Part One, Unit Five, Practice 4 :

The question remains as is written in the text. Only the name of the place is changed. The teacher can use his/her hand to indicate the response, i.e. a thumbs up = yes, very much; a level hand = Mmm, it's O.K., nothing special; a thumbs down = No, not very much; two thumbs down = No, I hate it. A flash card can be used to indicate the activity.

Before starting Unit One, introduce the main characters in the dialogues using the information on p. vi. If you have a world atlas, together with the students, locate where the characters are from. This will make the people in the dialogues more real, and in this way will enhance the interest of the students. Also, after completing or when beginning the comprehension exercise, introduce the author to the students using the information on p. vii. Ask the students if they are familiar with the author. If they are, encourage them to supply more information about him.

The dialogue has one primary function: to increase the students' listening ability,

and the most effective way to do this is to give the students something specific to listen for. So, before beginning the dialogue, the teacher should write on the board the four questions that are given at the end of the dialogue. (Note: The aim of this exercise is not to test the students, but to give them a point of focus.) In a large class, it may be a good idea to arrange the students in small groups of four or five to discuss the questions. (The teacher should teach them useful sentences such as, "What did you get for number one?" or "Did he say ____ or ____ ?" etc.) The dialogue should then be played (or read by the teacher, if no cassette has been made --- in this case, the teacher must use pictures or objects to clearly indicate who is speaking). The students may look at the pictures related to the dialogue, but not the dialogue itself, and after they have heard it through once, the teacher should ask them the questions on the board. If they get them all correct, then more difficult questions may be given and the whole process repeated. If they couldn't get them, then the cassette should be played again. If they are still unable to catch the answers, only the sentences pertinent to the questions should be played (several times if necessary) and have them piece the answers together as a group effort. Only after the dialogue has been fully comprehended through listening should the students be allowed to read it.

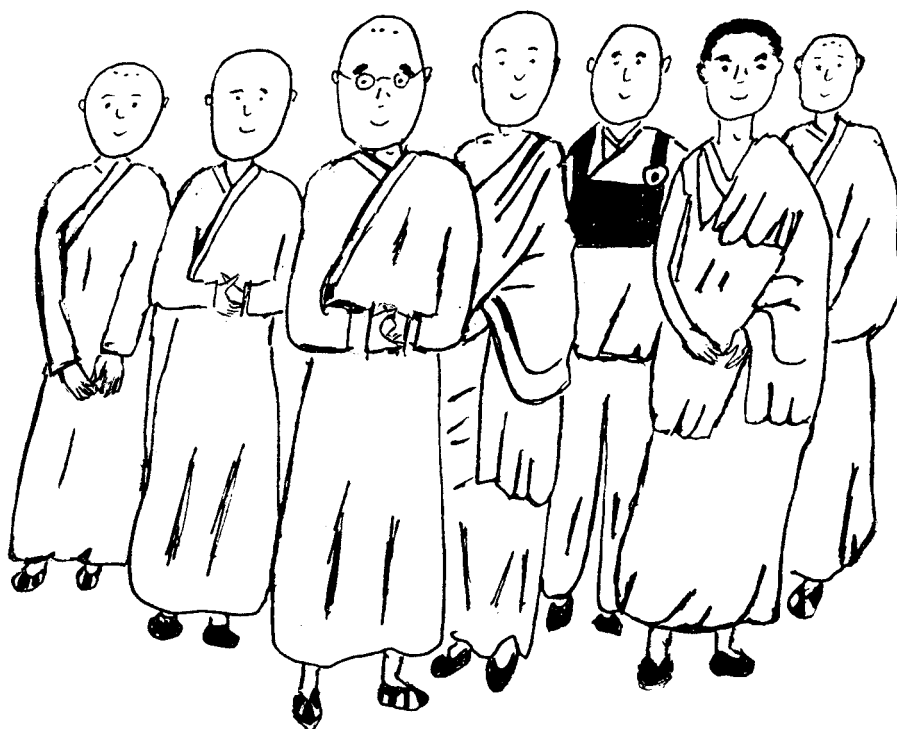
When looking at cartoons, the teacher should ask such questions as, "How does she look ?" "Is she happy? Frightened ?" "What is she thinking?" The cartoons can be a good means to introduce vocabulary related to emotions. Use them imaginatively.

It's also recommended that before beginning a new unit, the previous unit be reviewed briefly, and after the completion of six units a review test / exercise be given covering all the main points so far studied. Further, if it is known that the teacher periodically gives unannounced review tests / exercises, this will keep the students on their toes. (The teacher randomly asking questions or using flash cards to get the students to do so is sufficient. A written test / exercise is not necessary). Unless the students are in a situation where they can use English out of class, there is a tendency to concentrate on what they are presently studying and forget what has been learnt. This method should help eliminate or at least reduce this problem.

Shenphen Zangpo

Taipei,

Summer, 2002



Introduction of the main characters in the dialogue (from left to right) :

- | | |
|---|---|
| 1. Name : Venerable Jen Hwa.
Born : Guangzhou, China.
Status : Student/Zen nun. | 5. Name : Reverend Seigen.
Born : Sendai, Japan.
Status : Student/Zen priest. |
| 2. Name : Venerable Dieu Van.
Born : Da Lat, Vietnam.
Status : Student/Pure Land nun. | 6. Name : Rabgay Lama.
Born : Shigatze, Tibet.
Status : Student/Tibetan Lama. |
| 3. Name : Venerable He Yun.
Born : Swansea, Britain.
Status : Teacher/Zen monk. | 7. Name : Venerable Hwei Ming.
Born : Keelung, Taiwan.
Status : Student/Pure Land monk. |
| 4. Name : Venerable Varavamso.
Born : Chiang Mai, Thailand.
Status : Student/Theravadin monk. | |

Acknowledgements

For granting us permission to print stories for which they hold copyright, we sincerely thank the following publishers / authors :

- Dharma Garden, Taiwan - Stories by Ajahn Chah (excerpts from *A Tree in the Forest*) in Part One, Units One, Four and Seven, and Part Two, Units Two and Nine.
- Reverend Shohaku Okumura - Story by Kodo Sawaki Roshi (excerpts from Soto Zen Admin. Office, L. A. *The Zen Teachings of Homeless Kodo*) in Part One, Unit Twelve, and Part Two, Unit Four.
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Lama Surya Das (excerpts from *The Great Natural Perfection*)
in Part Two, Units One, Three and Ten.
- Dharma Drum Publications - Teaching by Seng-Tsan (excerpt from *Poetry of Enlightenment*) in Part Two, Unit Eleven

Also, for their contribution of time, effort, drawings, photographs and general support, I'd like to extend my heartfelt thanks to the following people : Tu-Moto Chen, Lyou Dz-Rong, Anne Francis, Akio Iida, Sherry Chu Yu-Fen, Wang Dz-Wen, Hsu Yu-Ming, Pang Wee-Shem, Jonathan Cloud, Chang Pei-yen, Albert Wu, Chen Cheau-Ling, Swansea City Council, and very special thanks to Lee Bai-Zhi.

Notes regarding the authors of the "Comprehension" stories

Ajahn Chah (<i>In Part One, Units One, Four, and Seven; and Part Two, Units Two, and Nine</i>)	Theravadin master	Thailand
Tilopa (<i>In Part One, Unit Three</i>)	Vajrayana master	India
Zen Master Dogen (<i>In Part One, Unit Five</i>)	Soto Zen master	Japan
Zen Master Ryokan (<i>In Part One, Unit Nine; and Part Two, Unit Six</i>)	Soto Zen master	Japan
Jetsun Milarepa (<i>In Part Two, Unit Twelve</i>)	Kagyü master	Tibet
Kodo Sawaki Roshi (<i>In Part One, Unit Twelve</i>)	Soto Zen master	Japan
Nyoshul Khenpo Rinpoche (<i>In Part Two, Units One, Three, and Ten</i>)	Nyingma master	Tibet
Kosho Uchiyama Roshi (<i>In Part Two, Unit Five</i>)	Soto Zen master	Japan
Zen Master Seng-Tsan (<i>In Part Two, Unit Eleven</i>)	Zen master	China

PART

ONE

《 For Beginner Level 》

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PART ONE

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- Practice Points**
1. "Do you have any ---- ?"
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Comprehension A story by Zen Master Dogen*Unit Six* ----- Page 33**Dialogue** I'd like to do a one-day retreat too.

- Practice Points**
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 4. "May I ---- ?"

Comprehension A Buddhist story*Unit Seven* ----- Page 39**Dialogue** Do you always attend a one-day retreat on Sundays ?

- Practice Points**
1. "Do you always ---- on ---- ?"
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 3. "Oh, that's good to hear."
 4. "Can you ---- ?"

Comprehension A story by Ajahn Chah*Unit Eight* ----- Page 45**Dialogue** "Can we leave the hall during the break?"

- Practice Points**
1. "When I ---- I ---- ."
 2. "How long is ---- ?"
 3. "Can we ---- ?"
 4. "Let's ----."

Comprehension A Buddhist story*Unit Nine* ----- Page 51**Dialogue** I'd like to invite you both for a meal.

- Practice Points**
1. "If you have time, I'd like to invite you ----"
 2. "What would you like ?"
 3. "What kind of ---- would you like ?"
 4. "Would you like ---- or ---- ?"

Comprehension Poem by Zen Master Ryokan

Unit Ten ----- **Page 57****Dialogue** Do you have any children ?

- Practice Points**
1. "Do you live in ---- ?"
 2. "---- usually ---- but ----."
 3. "How often do ---- ?"
 4. "Do you ever ---- ?"

Comprehension Advice from the Buddha*Unit Eleven* ----- **Page 63****Dialogue** Why don't you get some herbal medicine ?

- Practice Points**
1. "I'm sorry I'm late."
 2. "Is anything ---- ? You ----."
 3. "Why don't you ---- ?"
 4. "I've forgotten my ----. Could you lend me ---- please ?"

Comprehension An Agama Tale*Unit Twelve* ----- **Page 69****Dialogue** What's Swansea like ?

- Practice Points**
1. "How are you feeling ---- ?"
 2. "What's ---- like ?"
 3. "Maybe you should ----."
 4. "How long have you ---- ?"

Comprehension A story by Kodo Sawaki Roshi*Verb Forms* (Present and past tense) ----- **Page 75**

EXCUSE ME, IS THIS SEAT FREE ?

UNIT ONE

Reverend Seigen meets Venerable Hwei Ming on the train.

Seigen : Excuse me, is this seat free ?

Hwei Ming : Yes, please sit down.

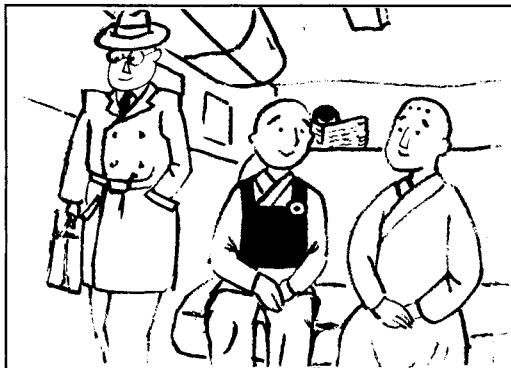
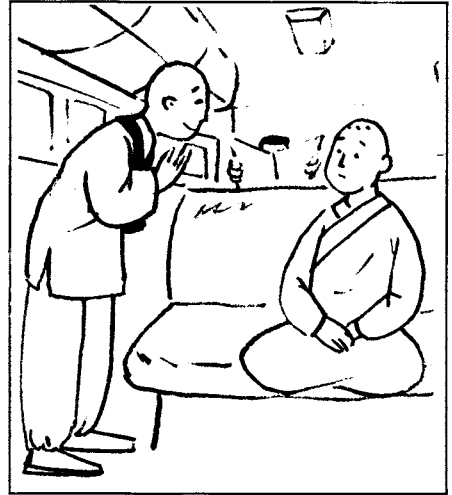
Seigen : My name is Seigen.

Hwei Ming : Pleased to meet you, Reverend
Seigen. My name's Hwei Ming.

Seigen : Pleased to meet you too,
Venerable Hwei Ming.

Hwei Ming : Tell me Reverend Seigen,
where are you from ?

Seigen : I'm from Sendai, Japan, and you ?



Hwei Ming : I'm from Keelung, Taiwan.

Seigen : And where are you going
today ?

Hwei Ming : I'm going to Puli.

Seigen : Really ? I'm going there
too.

Questions :

1. Where is Reverend Seigen from ?
2. Where is Venerable Hwei Ming from ?
3. Where is Venerable Hwei Ming going today ?
4. Where is Reverend Seigen going today ?

Teacher Plan : How to teach the dialogue effectively has been discussed in "Class Material And Teaching Advice" on page v. Please refer to this section. As a follow-up pronunciation exercise, the teacher may play/read the dialogue and the students repeat. (The class can be divided into two, each side taking one role. Note, however, the students should listen and repeat, not read and repeat. So their books should be closed during this exercise.) Finally, if there are still some finer points of the dialogue (such as vocabulary) that the students have not yet totally understood, then the text may be read together and the students invited to ask questions.

1

Practice 1

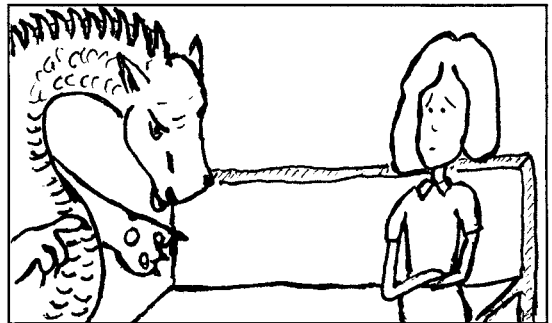
Seigen : Excuse me, is this seat free ?

Hwei Ming : Yes, please sit down.

Now you try

A : Excuse me, is this seat free ?

B : Yes / No, _____.



"Excuse me, is this seat free ?"

You can also reply

No, I'm sorry, it isn't.

You can also say

free ↔ taken

e.g. Is this seat taken ?

Teacher Plan :

1. Teacher reads dialogue. Class repeats.
2. Divide class --- one half role play Seigen, one half role play Hwei Ming. Switch roles.
3. Repeat steps one and two, this time replying with a negative response.
4. Teacher randomly points to seats and asks neighboring students : "Excuse me, is this seat free/taken ?"
5. Half the students stand up (The standing and sitting students should be roughly evenly distributed around the room --- not one block) and move around the class asking those seated, "Excuse me, is this seat free / taken ?" Teacher makes sure that they clearly indicate which seat they are referring to. Switch roles.

(Practice 1)

Practice 2

Seigen : (Hello.) My name is Seigen.

Hwei Ming : Pleased to meet you, Reverend
Seigen. My name is Hwei Ming.

Seigen : Pleased to meet you too, Venerable
Hwei Ming.

Now you try
A : (Hello.) My name is _____.
B : _____.
A : _____.

You can also say
Pleased = Glad = Nice
e.g. A : Glad to meet you, B.
B : Glad to meet you too, A.

<i>Cultural Note :</i>
Reverend = Japanese priest
Lama = Tibetan monk
Ani = Tibetan nun
Venerable = Monks / nuns in other countries

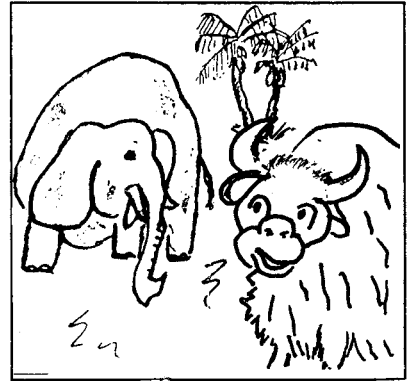
- Teacher Plan :**
1. Teacher reads dialogue. Class repeats.
 2. Divide class --- one half role play Seigen, one half role play Hwei Ming.
- (Practice 2)**
3. Teacher at random says to students, "Hello, my name is _____."
 4. All students stand up and move around the class and introduce themselves to other students. Teacher walks around and monitors.



**Mingle your mind with
the Dharma .**

Practice 3

- Hwei Ming : Tell me Reverend Seigen, where
are you from ?
- Seigen : I'm from Sendai, Japan, and you ?
- Hwei Ming : I'm from Keelung, Taiwan.



Tell me, where are you from?

Now you try

A : Tell me _____, where
_____ from ?

B : I'm from _____. _____?

A : I'm from _____.

You can also say

And you ? = How about you ?

e.g. : I'm from Sendai, Japan. How
about you ?

Contracted form of the verb to be

I am = I'm
You are = You're
He is = He's
She is = She's
It is = It's
We are = We're
They are = They're

- Teacher Plan :**
1. As plan for Practice 2 for steps 1-3.
 2. Students remain seated and work through practice with neighboring students. Teacher walks around and monitors.
 3. Teacher reads contracted and non-contracted forms of verb to be. Students repeat.
 4. At random, teacher points to a student / students and invite another student to make a sentence using the contracted form, i.e., "He's (name)." "We're from (name of place)", etc.
- (Practice 3)**

Practice 4

Seigen : And where are you going today ?

Hwei Ming : I'm going to Puli.

Now you try

A : Where _____ going (_____) ?

B : I'm _____.

For list of verbs in present continuous tense see end of book

- Teacher Plan :**
1. Teacher reads dialogue (minus "And" and "today"). Class repeats.
 2. Teacher at random says to students, "Where are you going ?" Flash cards can be used for name of destination.
 3. Remaining seated, students work through this dialogue with neighboring students. Flash cards can be distributed for name of destination. Teacher walks around and monitors.
 4. With books closed, as a class effort, students reconstruct the whole dialogue (i.e. Practices 1 through 4). Teacher writes this dialogue on the board.
 5. Any errors in the dialogue should, where possible, be corrected by the students. The teacher may prompt, but only give the correct structure as a last resort.
 6. Divide class, one half role play Seigen, one half role play Hwei Ming. Switch roles.
 7. Erase dialogue and write the following prompts on the board : 1. seat ; 2. my name ; 3. Where ___ from ? ; 4. Where _____ going?
 8. Place chairs in pairs (as on a train or bus). Half the students sit (i.e. one student per pair of chairs) and role play Hwei Ming. The other half stand and role play Seigen. The information given, however, should be their own. Further, so that the rhythm of the dialogue is not broken, suggest that in reply to "Where are you going ?" they use the name of a nearby city. Alternatively, flash cards can be distributed. Switch roles.
- (Practice 4)**



2

Complete the blank spaces.

John : Excuse me, is _____ ?

Peter : Yes, please sit down.

John : _____ John.

Peter : Pleased _____, John. My name is Peter.

John : _____, too.

Peter : Tell me John, _____ you from ?

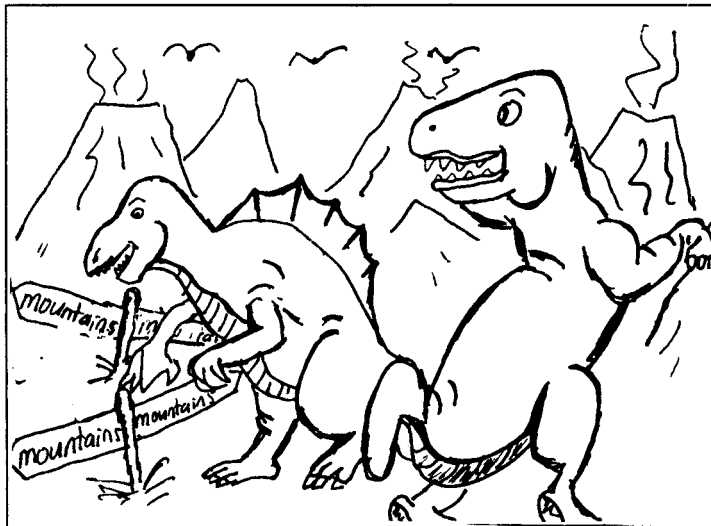
John : Stirling, Scotland, _____ ?

Peter : Seattle, America.

John : And, where _____ today ?

Peter : I'm _____ to Bangalore. How _____ ?

John : Kathmandu.



“And, where _____ today ?”

3

Choose the correct answer.

1. Excuse me, is this seat free ?

/(A) I'm sorry, it is. /(B) I'm sorry, it isn't. /(C) Pleased to meet you, too. /

2. My name is Mary.

/(A) Pleased to meet you, Mary. /(B) No, it isn't. /(C) Pleased to meet you, too. /

3. /(A) Where are you going ? /(B) Where is he from ? /(C) Where are you from ? /
I'm from Bangalore.

4. I'm going to Thailand next week.

/(A) Really ? I'm going there too. /(B) I'm from there too. /(C) I'm from Burma. /

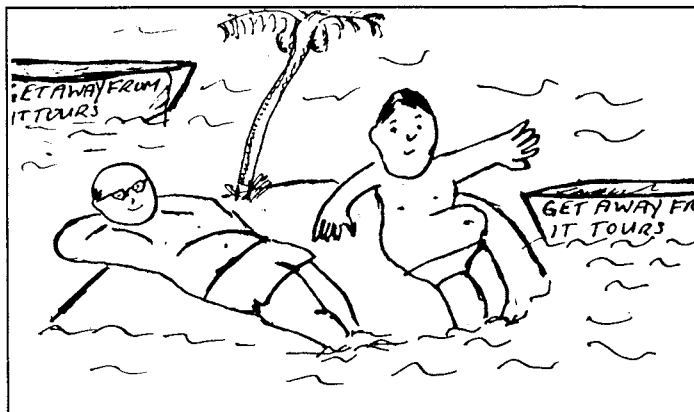
4

Construct a dialogue.

1. "Oh really, I'm from Calcutta too."

2. "Pleased to meet you too."

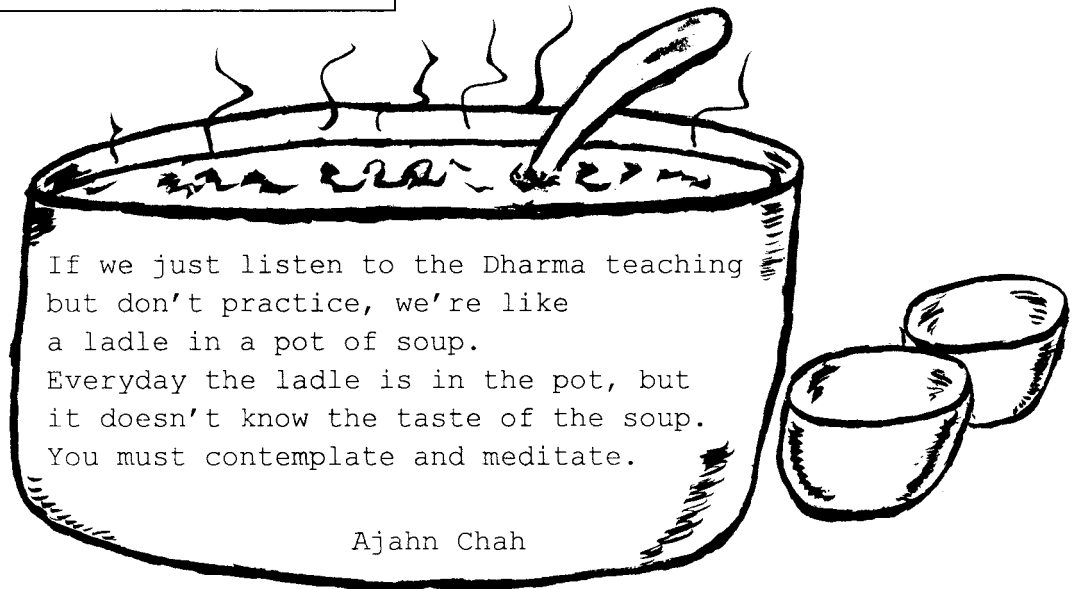
- Teacher Plan :**
1. In pairs, students construct and write down a dialogue incorporating one of the above sentences. In the dialogue, each person must speak at least three times.
 2. Teacher checks and corrects dialogue.
 3. Students memorize.
 4. Each pair act out their dialogue before the class. (If the class is very big, have them practice amongst themselves and at random nominate several pairs to act out before the class.)
- (Construct a dialogue.)**



"Oh really, I'm from Calcutta too."

5

Comprehension / Discussion



- Questions :
1. Can a ladle taste soup ?
 2. If we listen to Dharma teachings but don't practice, can we truly understand the Dharma ?
 3. We should listen to Dharma teachings and _____ ?

- Homework ideas :
1. Make sentences using the following words : **A) Dharma, B) meditate, C) contemplate, D) practice, E) taste.**
 2. Prepare to tell the story in your own words next class.
 3. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

- Teacher Plan :
1. Students should prepare this exercise before class (i.e. all unknown words should have been checked in a dictionary.)
- (Comprehension / Discussion)
2. Teacher reads the paragraph. Students listen, books closed.
 3. Teacher asks simple questions.
 4. Students open their books. Teacher reads again, stopping after each sentence to invite questions and to make sure the students are understanding.
 5. Students close their books. Teacher reads once more.
 6. Teacher asks more complicated questions.
 7. Teacher asks students what they think of this article.
 8. For homework, students prepare to tell the story next class. They should not memorize it (though, of course, they may quote from it) but use their own words, or they should prepare to ask and be asked one question regarding the story (as homework idea number 3).

WHAT'S YOUR NAME ?

UNIT TWO

Reverend Seigen and Venerable Hwei Ming register at the Hwa Chung International Buddhist College.

Hwei Ming : After you.

Seigen : Thank you.

Miss Chen : Welcome to Hwa Chung
International Buddhist College.

Seigen : Thank you.

Miss Chen : What's your name ?

Seigen : It's Seigen.

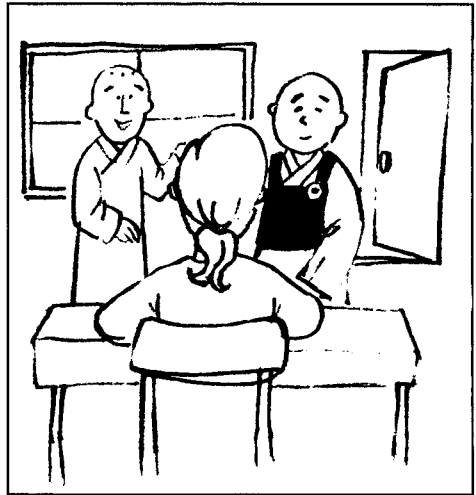
Miss Chen : And, what's your address ?

Seigen : It's Tenryuji, Kitayama, Sendai,
Japan.

Miss Chen : Excuse me, could you spell that
please ?

Seigen : Here, I'll write it for you.

Miss Chen : Thank you O.K., you're in room number three.



Questions :

1. Who is Miss Chen speaking to first ?
2. What question is she asking him ?
3. Can Miss Chen spell Reverend Seigen's address ?
4. Is Reverend Seigen in room number two ?

1

Practice 1

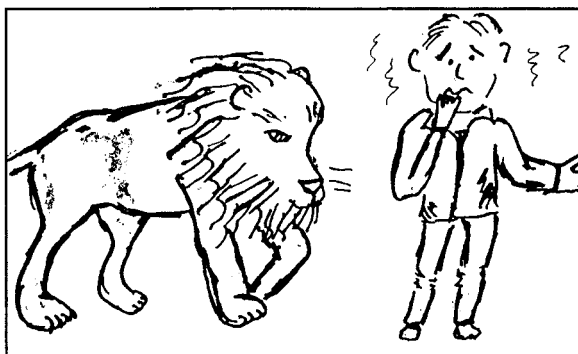
Hwei Ming : After you.

Seigen : Thank you.

Now you try

A : After you.

B : Thank you.



“After you.”

Practice 2

Miss Chen : What’s your name ?

Seigen : It’s Seigen.

Now you try

A : What’s your name ?

B : It’s _____.

Practice 3

Miss Chen : What’s your address ?

Seigen : It’s Tenryuji, Kitayama, Sendai, Japan.

Now you try

A : What’s your address ?

B : It’s _____.

Practice 4

Seigen : I'll write it for you.

Miss Chen : Thank you.

Now you try

A : I'll _____ it for you.

B : Thank you.

You can also answer

It's O.K., thanks. I can manage.



"I'll write it for you."

2

Complete the blank spaces.



"How do you spell *Apayam*?"

* *Apayam* (Skt.) = The four evil worlds

Jane : _____ ?

Mary : It's Mary.

Jane : _____ ?

Mary : It's 64 Clifton Road, Bristol, England.

Jane : How do you spell Clifton ?

Mary : Here, I'll _____ you.

Jane : Thank you.

3

Choose the correct answer.

1. Welcome to Japan.
/(A) No, thank you. /(B) I'm from Thailand. /(C) Thank you./
2. What's your name ?
/(A) That's Peter. /(B) It's Peter. /(C) I'm Peter./
3. /(A) Where are you from ? /(B) What's your address ? /(C) Where's your address ? /
It's 24 Church Street, Mysore, India.
4. Here, I'll write it for you.
/(A) How do you spell that ? /(B) Thank you. /(C) My name's John. /

4

Construct a dialogue.

1. "Welcome to London."
2. "It's 16 Patan Road, Kathmandu, Nepal."



5

Comprehension / Discussion

The weather is fine. The prince and his companions are out hunting. He enters a forest. His friends, however, get stuck. He sees a great deer and chases it. The deer runs away. The prince follows it. Suddenly, the horse stops and the prince falls into a ravine. He is hurt. He is dirty.

The deer sees this. He is sad because the prince is in pain. He is suffering. The deer speaks to him, "I hope you are not in too much pain. Trust me. I will help you."

The prince hearing the deer speak is surprised. He is ashamed. He asks the deer to help him.

First the deer carries rocks on his back. He is practicing to carry the prince. Finally, he carries the prince to safety. The prince is grateful. He says, "I'll give you anything you want." The deer replies, "Please stop hunting." The prince agrees and begins to treat all animals with compassion.

A Jataka Tale

Comprehension / DiscussionExercises :

- Questions :
1. Is the prince hunting alone ?
 2. What is a ravine ?
 3. Why does the deer carry rocks on his back ?
 4. What does the deer ask the prince to do ?

Complete the blank spaces using the following words (vocabulary also includes words from Unit One). Add "s" or change verb tenses as appropriate.

1. practice, 2. chase, 3. ravine, 4. suffering, 5. shame,
6. meditate, 7. grateful, 8. compassion.

1. If we walk to Nepal, we must climb many mountains and cross many _____.
2. Even though he cheats people, he feels no _____.
3. Even though she is _____ and in pain, she is still very happy.
4. Cats like to _____ mice.
5. People who live in Buddhist monasteries _____ Buddhism.

- Homework ideas :
1. Make sentences using the following words :
A) ashamed, B) grateful, C) compassion, D) suffer, E) hunt.
 2. Write a short dialogue — the deer talking to the prince.
 3. Prepare to tell the story in your own words next class.
 4. Prepare to ask another student one question about the story.
When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.



*There is only one way.
I walk alone.*

Santoka (Zen monk)

HOW DO YOU LIKE TAIWAN ?

UNIT THREE

Reverend Seigen and Venerable Hwei Ming meet their roommates.



Seigen : This is Venerable Varavamso. He's from Thailand, and this is Rabgay Lama. He's from Tibet.

Hwei Ming : Pleased to meet you. I'm Hwei Ming. I'm from Taiwan.

Rabgay and Varavamso : Pleased to meet you, too.

Hwei Ming : Tell me Rabgay Lama, how do you like Taiwan ?

Rabgay : Oh, I like it a lot. The people are very friendly. Are you from Taipei ?

Hwei Ming : No, I'm from Keelung. It's a small city near Taipei.

Varavamso : And you Rabgay Lama, are you from Lhasa ?

Rabgay : No, I'm from Shigatze. It's a city in the south of Tibet.

Seigen : And how about you Venerable Varavamso, what part of Thailand are you from ?

Varavamso : I'm from Chiang Mai.

Hwei Ming : Oh, Chiang Mai. That's a very beautiful city. It's in the north of Thailand, right ?

Varavamso : Yes, that's right.

Questions :

1. Does Rabgay Lama like Taiwan ?
2. Is Keelung a big city ?
3. Is Rabgay Lama from Lhasa ?
4. Where is Chiang Mai ?

1

Practice 1

Seigen : This is Venerable Varavamso. He's from Thailand

Hwei Ming : Pleased to meet you. I'm Hwei Ming. I'm from Taiwan.

Varavamso : Pleased to meet you, too.
and Rabgay

Now you try

A : This is _____. (He / She is from _____.)

B : Pleased to meet you. I'm _____. (I'm from _____.)

C : _____.

Practice 2

Hwei Ming : Tell me Rabgay Lama, how do you like Taiwan ?

Rabgay : I like it a lot.

Now you try

A : How do you like _____ ?

B : I _____.

You can also say

How do you like = What do you think of
e.g. What do you think of Taiwan ?

Note:

How do you like _____ ?
(but)

he

How does she like _____ ?
it

You can also answer

1. I think it's very interesting.
great.
very beautiful.
2. Mmm, it's O.K.
3. Mmm, I don't like it so much.
4. I hate it !

Practice 3

Varavamso : And you Rabgay Lama, are you from Lhasa ?

Rabgay : No, I'm from Shigatze.

Now you try
A : Are you from _____ ?
B : No / Yes, _____.

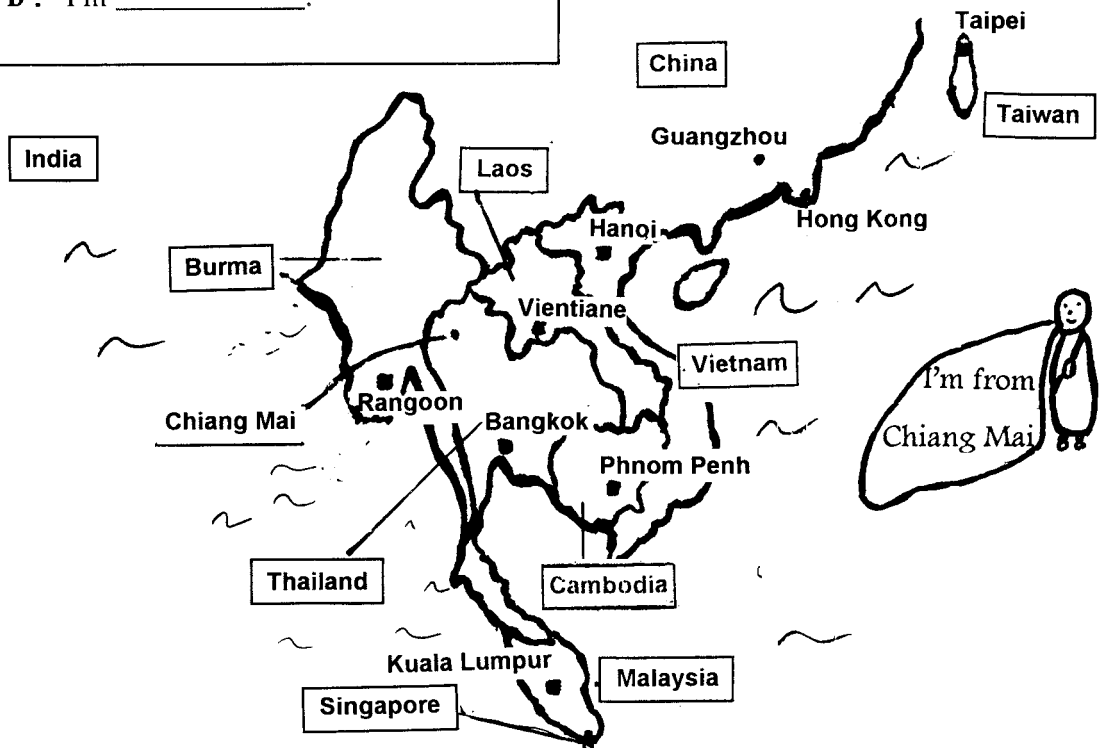
You can also answer
Yes, I am.

Practice 4

Seigen : And how about you Venerable Varavamso,
what part of Thailand are you from ?

Varavamso : I'm from Chiang Mai.

Now you try
A : What part of _____ are you from ?
B : I'm _____.



2

Complete the blank spaces.

(Tom, Paul and Freda are in Tokyo.)

Tom : _____ Paul. He's from New York.

Freda : Pleased to meet you Paul. I'm Freda.

Paul : Pleased to meet you, too, Freda. _____, where _____ ?

Freda : I'm from Seattle.

Paul : _____ Tokyo ?

Freda : Mmm, _____ O.K.

“This is Tashi.”



3

Choose the correct answer.

1. This is Alice.

/(A) You are Alice. /(B) Pleased to meet you. /(C) Pleased to meet you, too. /

2. How do you like Nepal ?

/(A) I think it's really beautiful. /(B) It's near India. /(C) I think it's very O.K. /

3. Are you from Hong Kong ?

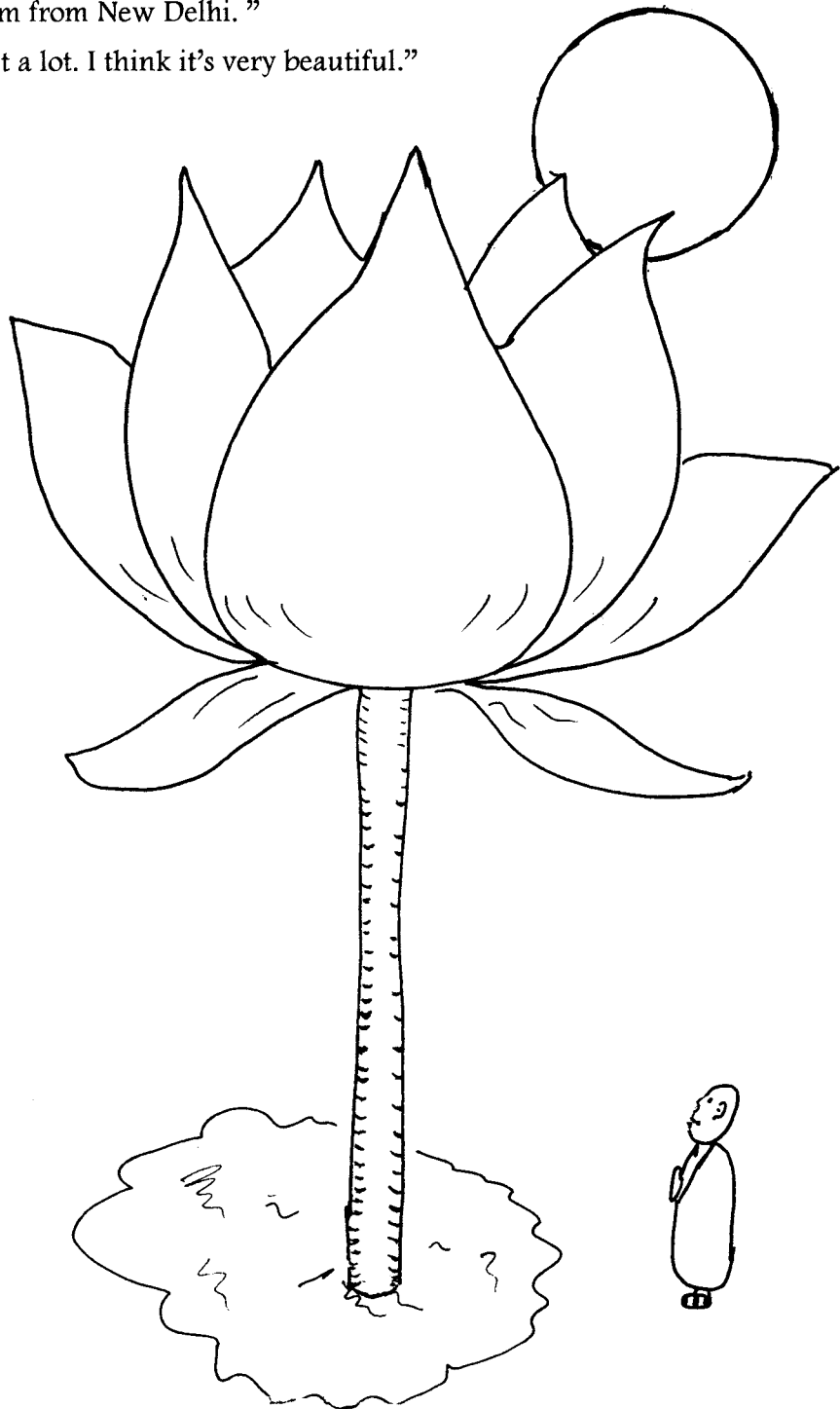
/(A) Yes, I'm from Guangzhou. /(B) No, I'm from Hong Kong. /(C) Yes, I am. /

4. Bangalore is in the south, right ?

/(A) No, it's in the south. /(B) No, that's right. /(C) Yes, that's right. /

4 Construct a dialogue.

1. "No, I'm from New Delhi."
2. "I like it a lot. I think it's very beautiful."



"I like it a lot. I think it's very beautiful."

5

Comprehension / Discussion

Clouds that drift in the sky have no roots.

They have no home.

Conceptual thoughts that float in the mind are the same.

When we see the nature of mind,

All discrimination ends.

The Song of Mahamudra
Tilopa

Questions :

1. What are roots ?
2. What does Tilopa mean by *roots* in this verse ?
3. Do conceptual thoughts have roots ?
4. What floats in the mind ?

Homework ideas : 1. Make sentences using the following words :

A) conceptual, **B)** float, **C)** discrimination or discriminate,
D) root, **E)** mind.

2. Imagine you are a cloud. Write a paragraph describing a day in your life. (Ask yourself, "Am I solid ? Am I separate from other clouds ? How do I move ?") Show your paragraph to your teacher for correction. Memorize and tell the class.
3. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

WHAT TIME DOES OUR FIRST CLASS BEGIN ?

UNIT FOUR

The monks are in their room. They are discussing their first class.

Seigen : What time does our first class begin ?

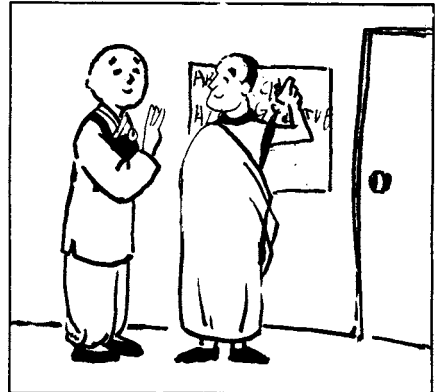
Rabgay : At half past eight.

Seigen : Is it in classroom 1A or 1B ?

Rabgay : Let me see ... it's in 1B.

Varavamso : Is there a break before lunch ?

Rabgay : Yes, there are two. One's at twenty-five past nine, and the other's at twenty-five past ten.



Varavamso : And do you know how many students there are in our class ?

Rabgay : Six, I think.

Seigen : Yes, there are us four monks and two nuns — one from China and one from Vietnam.



Questions :

1. Is the first class at 8:25 ?
2. How many breaks are there before lunch ?
3. How many female students are there in the class ?
4. Where are the nuns from ?

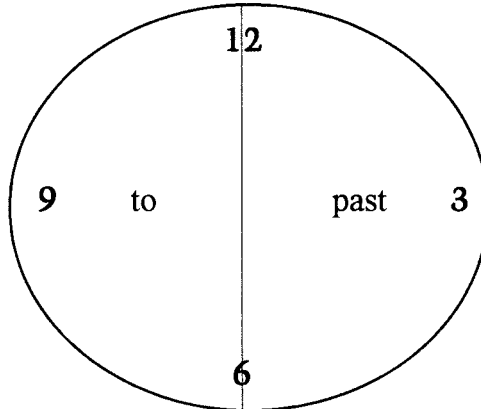
1 Examples of time :

1:00 = one o'clock

1:15 = a quarter past one

1:30 = half past one

1:45 = a quarter to two



1:10 = ten past one

1:20 = twenty past one

1:40 = twenty to two

1:50 = ten to two

Practice 1

Seigen : What time does our first class begin ?

Rabgay : At half past eight.

Now you try

A: What time does _____ begin ?

B: At _____.

Note:

When asking the time, you can say and reply:

A: Excuse me, what time is it please ? **(or)**
Excuse me, do you know the time please ?

B: It's half past two. **(or)**
Yes, it's half past two.

Practice 2

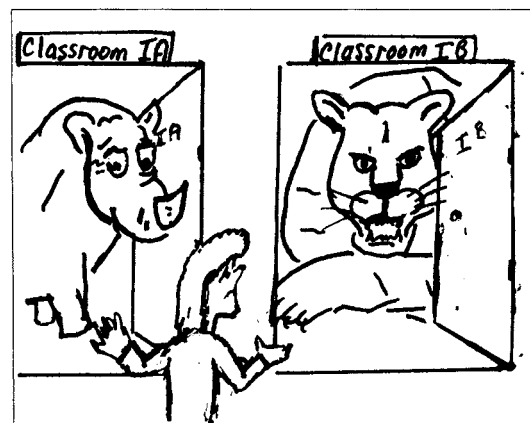
Seigen : Is it classroom 1A or 1B ?

Rabgay : Let me see It's in 1B.

Now you try

A: Is it () A or B ?

B: It's _____.



"Is it classroom 1A or 1B ?"

Practice 3

Varavamso : Is there a break before lunch ?

Rabgay : Yes, there are two....

Now you try

A : Is there _____ ?

B : Yes /No, _____.

You can also reply

1. No, there isn't.
2. No, I don't think so.
3. I'm sorry. I don't know.

Practice 4

Varavamso : And do you know how many students there are in our class ?

Seigen : Six, I think.

You can also say

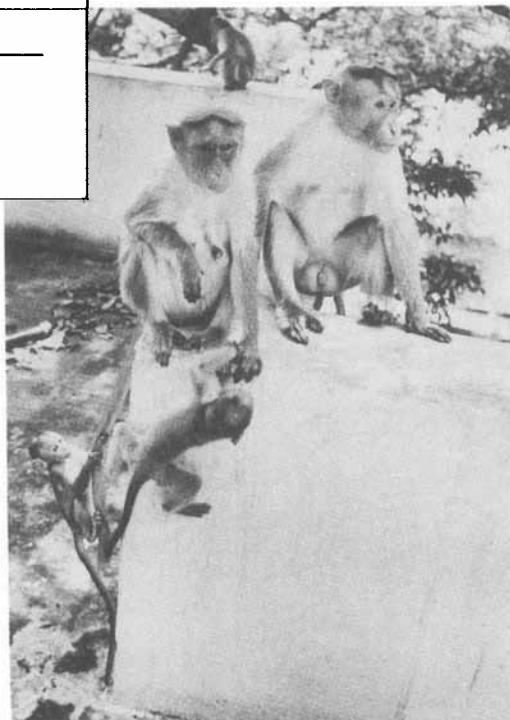
How many students are there in our class ?

Now you try

A : Do you know how many _____ there are _____ ?

B : _____.

Do you know how many students there are in our class?



2

Complete the blank spaces.

Stuart : _____ book shop _____ ?

John : Yes, there's one over there on York Street, but it's closed now.

Stuart : Do you know _____ ?

John : At half past ten, I think.

Stuart : Oh, so late. I guess I'd better wait. _____ tea shop near here ?

John : I'm sorry _____.

3

Choose the correct answer.

1. Excuse me, what time does the bus leave ?

/(A) At half past seven. /(B) Yes, there are two. /(C) It's ten past four. /

2. Is he from London or New York ?

/(A) London, I think. /(B) London and New York. /(C) It's London. /

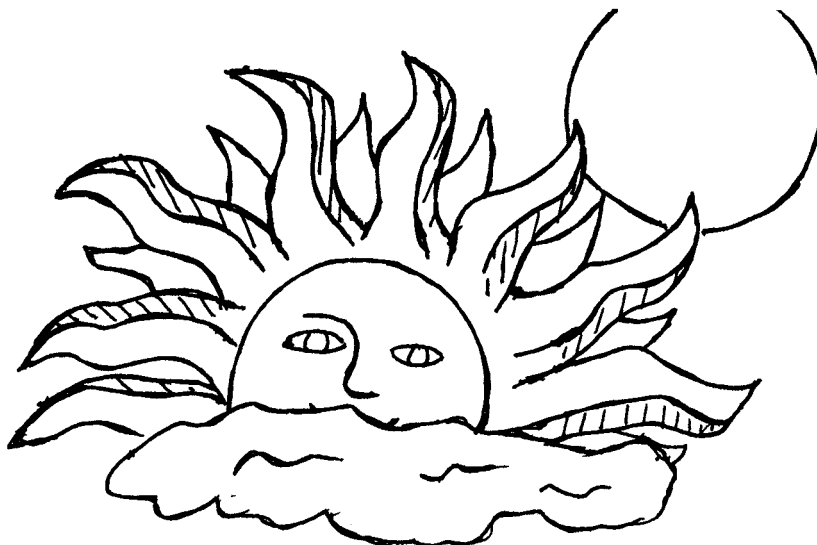
3. Is there any juice in the kitchen ?

/(A) Yes, there're two bottles in the fridge. /(B) Yes, it is. /(C) Yes, a bottle of juice.

/

4. How many people live in this city ?

/(A) About 200,000, I think. /(B) It's 200,000, I think. /(C) I know. /

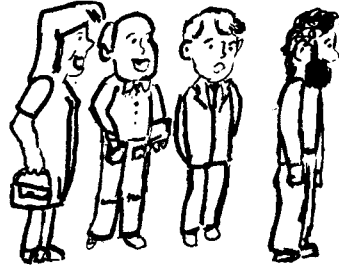


4

Construct a dialogue.

1. "Yes, there's a good one on Namche Bazaar Road."
2. "At eleven o'clock."

"At eleven o'clock."



Bus Stop

Departure

Mon-Sat

11 A.M.

5

Comprehension / Discussion



Our defilements are like fertilizer

for our practice.

Chicken manure and buffalo dung is

filthy stuff, but it's fertilizer for trees.

It makes the fruit sweet.

In suffering, there is happiness.

In confusion, there is calm.

Ajahn Chah

Questions :

1. Are defilements useful ?
2. Is buffalo dung useful ?
3. Do you use buffalo dung in your country ? What for ?
4. What can we find in suffering ?

Complete the blank spaces using the following words (vocabulary also includes words from Unit Three). Add "s" or change verb tenses as appropriate.

1. drift, 2. roots, 3. conceptual, 4. discrimination, 5. calm,
6. confusion, 7. fertilizer, 8. defilements.

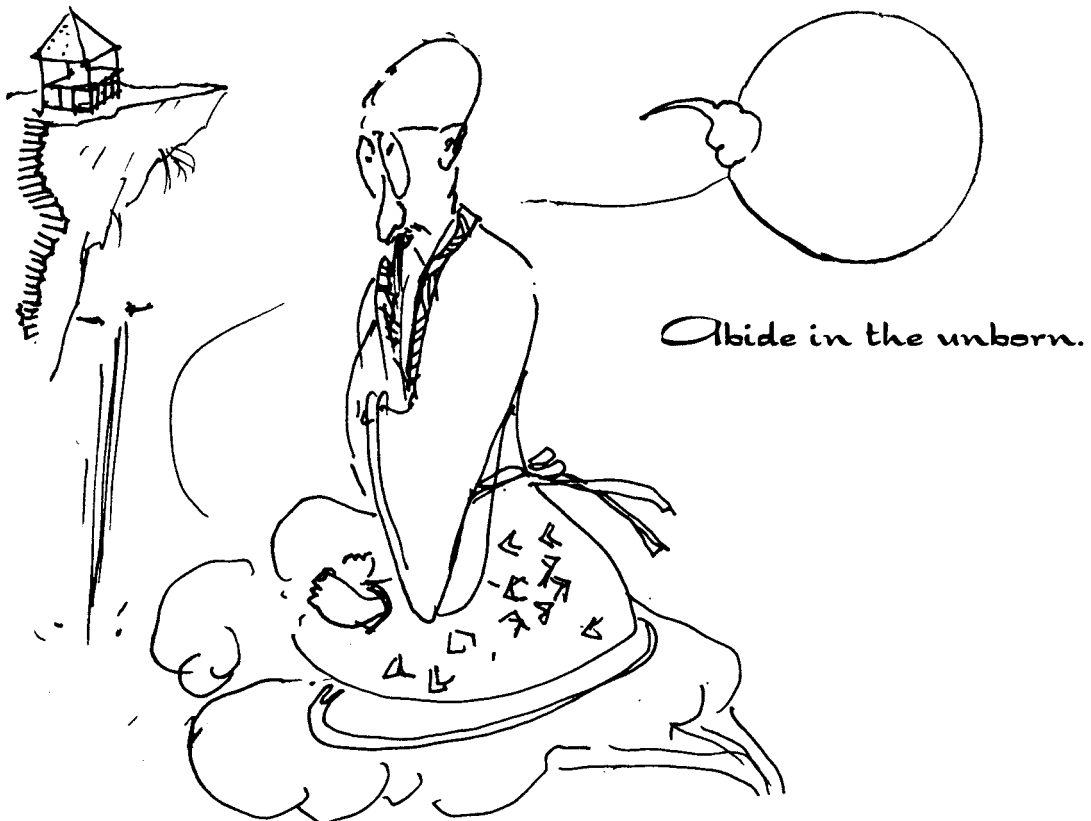
1. In meditation we can clearly see our _____ thoughts rising and falling.
2. In war, there is a lot of _____.
3. We give _____ to plants to help them grow healthy.
4. The _____ of that tree are very long.
5. Dead leaves _____ on the water.

Homework ideas : 1. Make sentences using the following words :

A) defilements, B) fertilizer, C) manure, D) confusion, E) calm.

2. Prepare to explain the meaning of this verse next class.

3. Prepare to ask another student one question about the verse.
When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

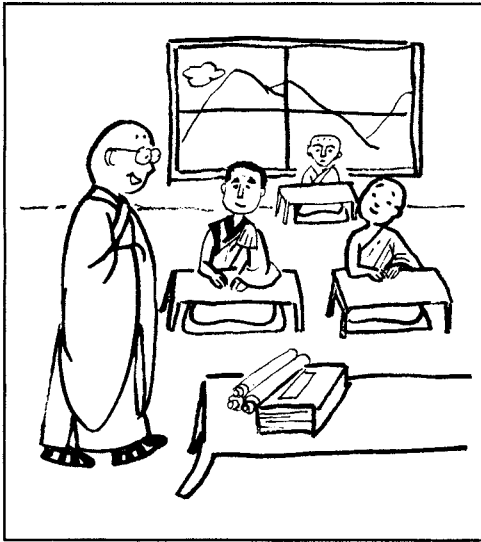


WHAT DOES YOUR BROTHER DO ?

UNIT FIVE

The students meet their English teacher for the first time.

Jen Hwa is a nun from China, and Dieu Van a nun from Vietnam.



Questions :

1. What is the English teacher's name ?
2. Where is he from ?
3. Does he have a sister ?
4. Does he like Taiwan ?

He Yun : Hello, everyone. I'm your English teacher. I'm not going to introduce myself. I want you all to ask me a question.

Seigen : What's your name ?

He Yun : It's He Yun.

Rabgay : Where are you from ?

He Yun : I'm from Swansea, Britain.

Varavamso : Do you have any brothers and sisters ?

He Yun : Yes, I have one brother.

Hwei Ming : Is your brother a monk, too ?

He Yun : No, he isn't.

Jen Hwa : What does your brother do ?

He Yun : He's a doctor.

Dieu Van : I'm sorry. I can't think of a question.

He Yun : Take your time. Anything's O.K.

Dieu Van : Oh, I know. Do you like Taiwan ?

He Yun : Yes, very much.

1

Practice 1

Varavamso : Do you have any brothers and sisters ?

He Yun : Yes, I have one brother.

Now you try

A : Do you have any _____ ?

B : Yes / No, _____.

You can also reply

No, I don't.

Practice 2

Varavamso : Is your brother a monk too ?

He Yun : No, he isn't.

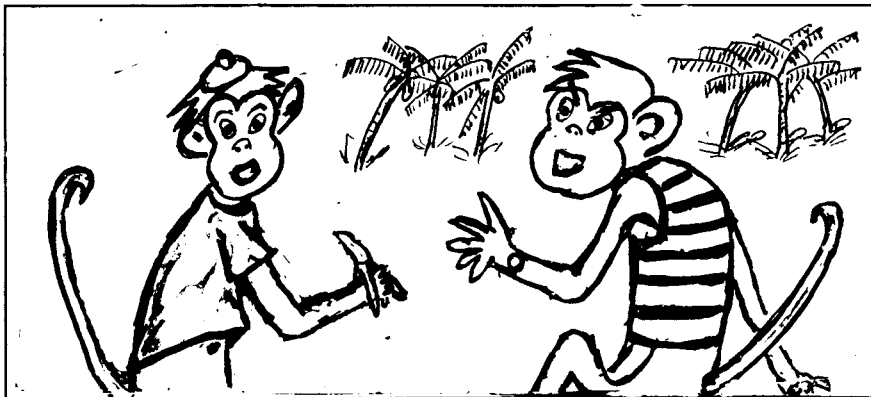
Now you try

A : Is your _____ a _____ ?

B : Yes / No, _____.

You can also reply

Yes, he / she is.



“Is your brother a monkey too ?”

Practice 3

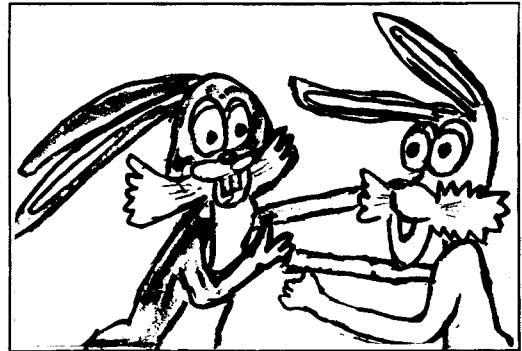
Jen Hwa : What does your brother do ?

He Yun : He's a doctor.

Now you try.

A : What does _____ do ?

B : He's / She's _____.



“What does your brother do ?”

Practice 4

Dieu Van : Oh, I know. Do you like Taiwan ?

He Yun : Yes, very much.

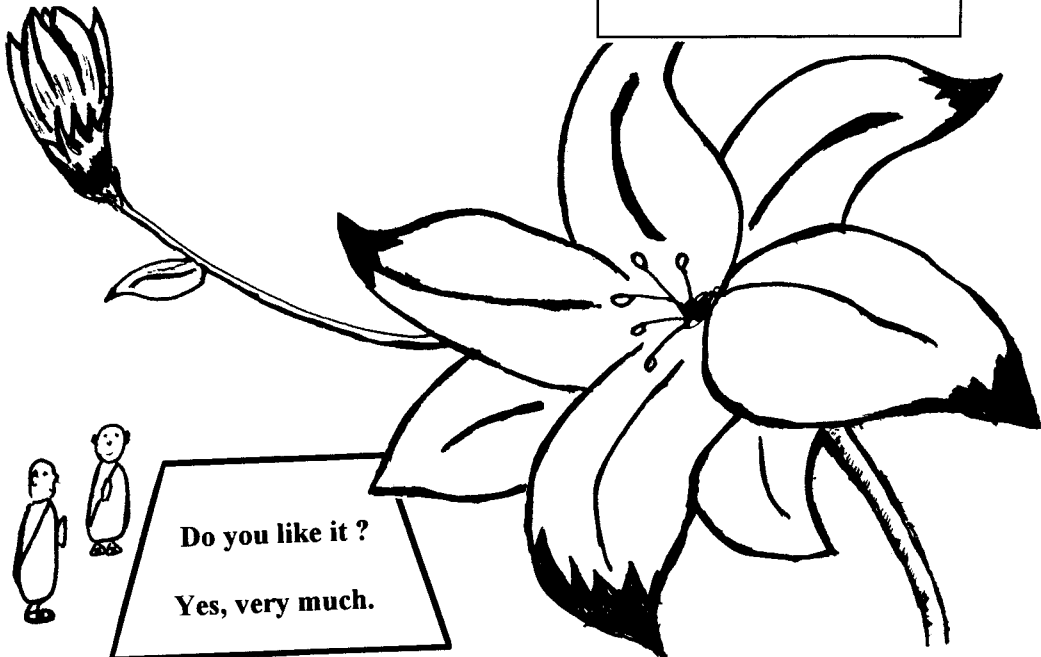
Now you try

A : Do you like _____ ?

B : _____.

You can also reply

1. Mmm, it's O.K.
2. No, not very much.
3. No, I hate it !



2

Complete the blank spaces.

Secretary : Excuse me Mr. Smith, but I need to ask you some questions for our files.

Mr. Smith : Certainly. What do you need to know ?

Secretary : _____ full _____ ?

Mr. Smith : It's Peter Albert Smith.

Secretary : And _____ ?

Mr. Smith : London.

Secretary : Are you married ?

Mr. Smith : Yes, I am.

Secretary : _____ children ?

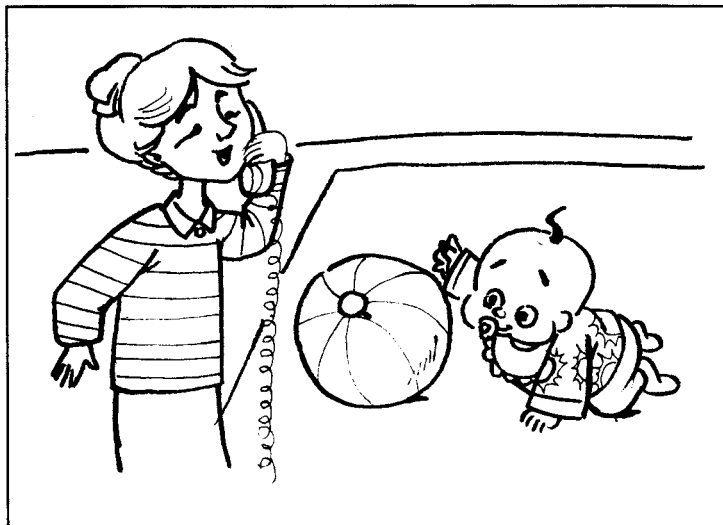
Mr. Smith : Yes, one boy and one girl.

Secretary : _____ ?

Mr. Smith : Well, my son's a doctor and my daughter is in university.

Secretary : (Laughing) _____ answering questions ?

Mr. Smith : No, I hate it !



“My son's a professional ball player.”

3

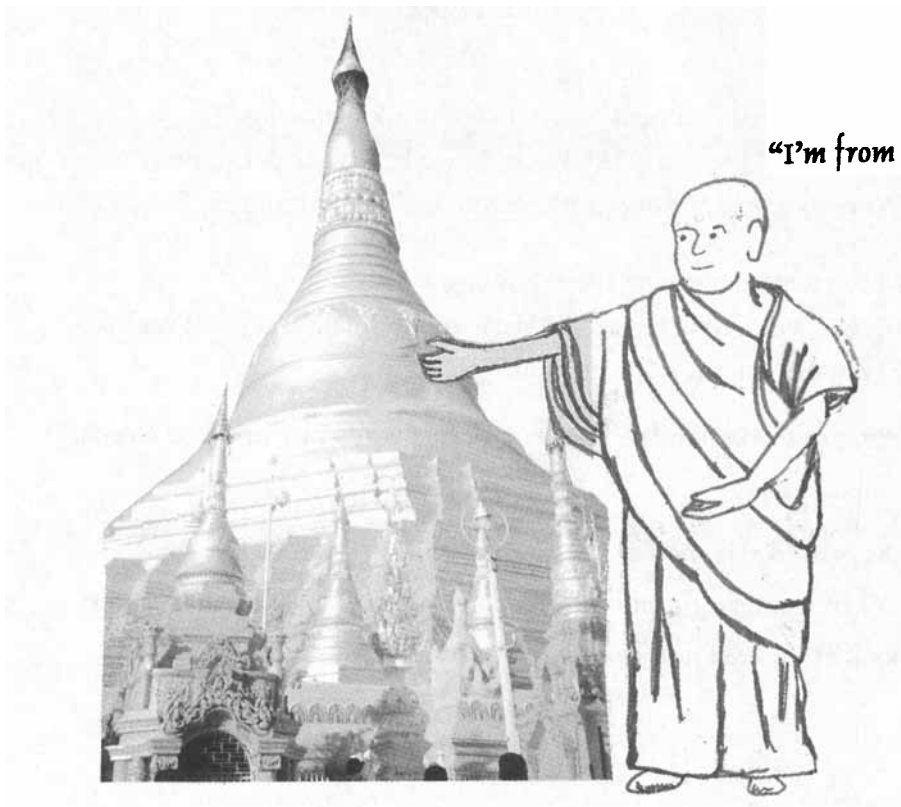
Choose the correct answer.

1. Where are you from ?
/(A) I was from Tokyo. /(B) Taipei. /(C) Yes, from Bangkok. /
2. /(A) Do you has any sons ? /(B) Does you have any sons ? /(C) Do you have any sons ?/
Yes, one.
3. Is your wife a doctor too ?
/(A) Yes, she is. /(B) No, she doesn't. /(C) Yes, she does. /
4. Do you like getting up early ?
/(A) No, I hate it. /(B) No, I hates it. /(C) It's good. /

4

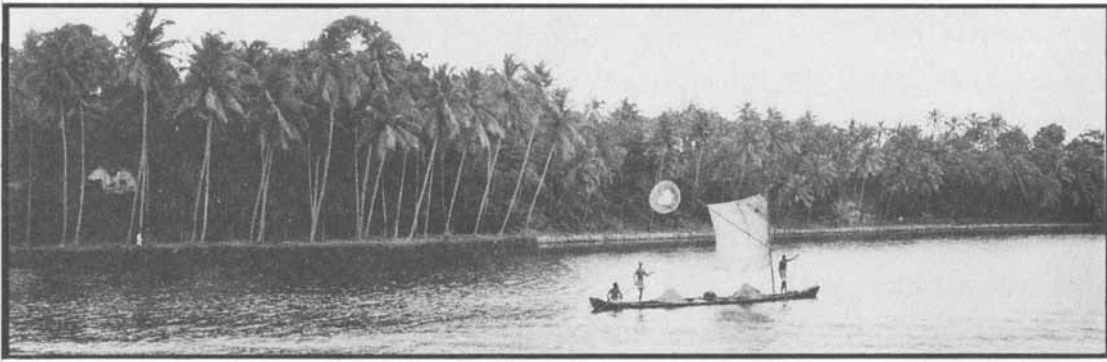
Construct a dialogue.

1. "I'm from Rangoon."
2. "I'm a teacher."



5

Comprehension / Discussion



*When we ride in a boat, we think that the shore is moving,
Then we observe the boat, and know that it is the boat that is moving.*

*Likewise, because we are confused, when we see things around us we believe
that our mind and nature are permanent.*

*When we practice and settle on the self, we realize that all things are impermanent
and constantly changing.*

Zen Master Dogen

- Questions :
1. When we are in a boat, what do we think is moving ?
 2. Because we are confused, what do we believe is permanent ?
 3. When we practice and settle on the self, what happens ?

- Homework ideas :
1. Make sentences using the following words :
A) observe, B) believe, C) permanent, D) settle, E) realize,
F) impermanent, G) constantly changing.
 2. Prepare to explain the meaning of this verse in your own words
next class.
 3. Prepare to ask another student one question about the verse.
When asking a question or responding to one, you may neither
look at the text nor a prepared question and answer.

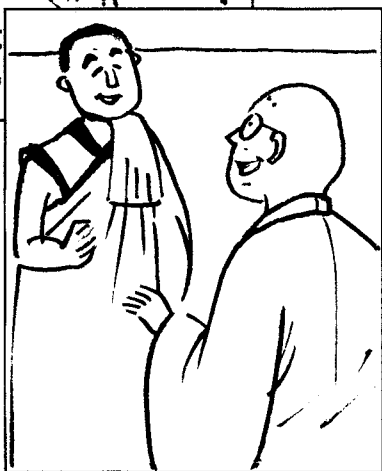
I'D LIKE TO DO A ONE-DAY RETREAT TOO

UNIT SIX

Rabgay Lama runs into Venerable He Yun in the reception. It's Saturday afternoon.



Rabgay : Excuse me, where's the library ?
Miss Chen : It's on the second floor, across from the lift.
Rabgay : Thanks.
Miss Chen : Anytime.



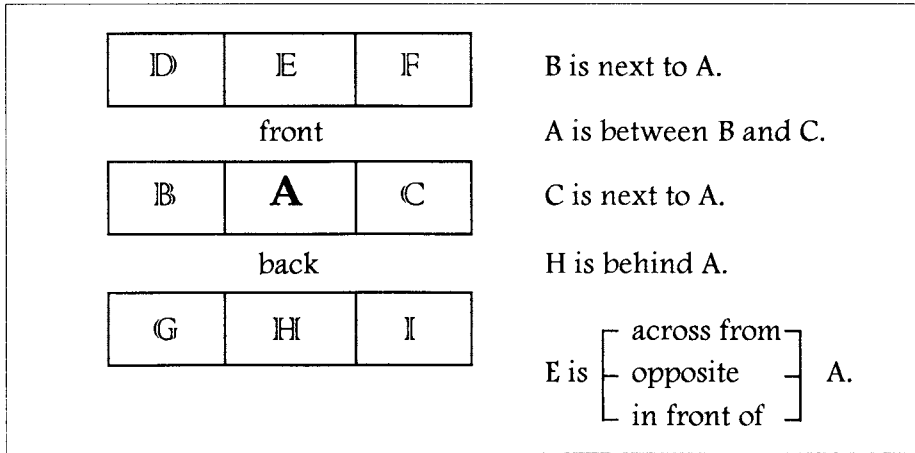
Rabgay : Hello, Venerable He Yun.
How are you today ?
He Yun : Oh, pretty good, how about you ?
Rabgay : Pretty good, thanks.
He Yun : Are you going out ?
Rabgay : No, I'm going to the library. I
need to check some information.
How about you ?
He Yun : I'm going to the meditation room.
I like to meditate on Saturday
afternoons, and I join a one day
retreat at a monastery in Puli on
Sundays.

Questions:

1. Where does Rabgay Lama want to go today ?
2. Is Venerable He Yun going out ?
3. Where is Venerable He Yun going today ?
4. Where is Rabgay Lama going tomorrow ?

Rabgay : Oh, really. I'd like to do a one-day retreat too. May I go with you tomorrow ?
He Yun : Of course, I'll meet you here at half past seven.
Rabgay : O.K., see you then.

1



Practice 1

Rabgay : Excuse me, where's the library ?

Miss Chen : It's on the second floor across from the lift.

Rabgay : Thanks.

Miss Chen : Anytime.

You can also reply

Anytime. = You're welcome.=

Don't mention it. = No problem.

Now you Try

A : Excuse me, where's the _____ ?

B : It's _____.

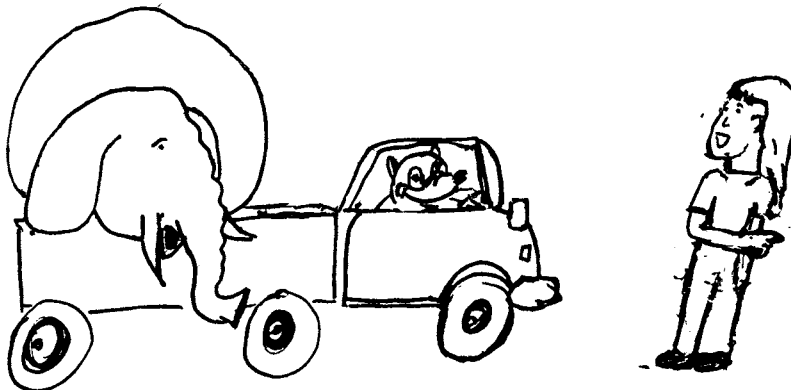
A : Thanks.

B : _____.

Note :

lift - *British English*

Elevator - *American English*



“Excuse me, where's the zoo ?”

Practice 2

Rabgay : Hello Venerable He Yun. How are you today ?

He Yun : Oh, pretty good, how about you ?

Rabgay : Pretty good, thanks.

Now you try

A : Hello _____. How are you
today ?

B : _____.

A : _____.

You can also reply

Pretty good. = Fine thanks.

e.g. B : Fine thanks, and you ?

A : Fine thanks.

Practice 3

Rabgay : No, I'm going to the library.

I need to check some information.

Now you try

I'm going to _____.

I need _____.

I'm going to (a flower) bed.

I need to rest.



Practice 4

Rabgay : Oh really ? I'd like to do a one-day retreat too. May I go with you tomorrow ?

He Yun : Of course. I'll meet you here at half past seven.

Now you try

A : May I _____ ?

B : Of course / Oh, I'm sorry, _____.

You can also reply

Oh, I'm sorry, _____.

e.g. : Oh, I'm sorry, but it's for members only.

Also, if "B" is going to meet "A" and take "A" by car, then "B" may reply :

B: Of course. I'll pick you up here at half past seven.

2

Complete the blank spaces.

Jackie : Hello, Herman. _____ ?

Herman : _____ thanks _____ ?

Jackie : Pretty good.

Herman : _____ Joe today ?

Jackie : He's in Bristol. He works there every Friday and Saturday.

Herman : Oh, really. I'm _____ Bristol tomorrow. _____ get some books.

Jackie : Are you driving ?

Herman : Yes.

Jackie : _____ with you ? I can go shopping there and then come back with Joe in the evening.

Herman : _____. I'll pick you up at eight o'clock.

Jackie : Thanks.

Herman : No problem.

3

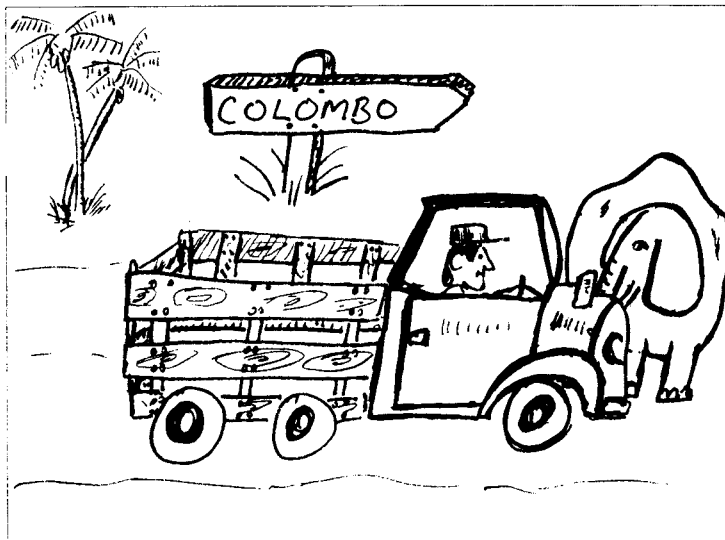
Choose the correct answer.

1. How are you today ?
/(A) Pretty fine thanks. /(B) Pretty thanks. /(C) Pretty good thanks. /
2. Are you going out ?
/(A) Yes, I'm going to the post office. /(B) No, I'm going out. /(C) Yes, I'm not going out. /
3. Where is Lhasa ?
/(A) It's in Tibet. /(B) It's very cold there. /(C) It's a city. /
4. May I have a biscuit ?
/(A) Of course. /(B) Oh, I'm sorry it's a biscuit. /(C) No, have a biscuit./

4

Construct a dialogue.

1. "No, I'm going to Bangalore. I need to get some incense."
2. "Oh, really. I'd like to go to Colombo tomorrow. May I go with you ?"



"Oh, really ? I'd like to go to Colombo tomorrow.
May I go with you ?"

5

Comprehension / Discussion

How does a trapper catch a monkey ? He takes a coconut and makes a small hole in it. He then puts some peanuts inside and outside the coconut.

Before long a monkey will come and eat the peanuts on the ground. Then he'll put his hand in the coconut to reach the peanuts inside. Holding the peanuts makes his hand bigger, so he cannot now pull it out through the hole. He cries and gets angry, but will not open his hand and let the peanuts go. Finally, the trapper comes and catches him.

We are like the monkey. We want to be free from suffering, but will not let go of our desires. In this way we remain caught in samsara.



A Buddha Story

- Questions :
1. What does the trapper use to catch monkeys ?
 2. Why can't the monkey pull his hand out of the coconut ?
 3. Why doesn't the monkey let go of the peanuts ?
 4. How are we caught in samsara ?

- Homework ideas :
1. Make sentences using the following words :
A) reach, B) stuck, C) let go, D) desire, E) samsara.
 2. Imagine you are the monkey. Write your account of the story.
 3. Prepare to tell the story in your own words next class.
 4. Prepare to ask another student one question about the story.
 When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

**DO YOU ALWAYS ATTEND
A ONE-DAY RETREAT ON SUNDAYS ?**

**UNIT
SEVEN**

Venerable He Yun and Rabgay Lama are walking to Puli to attend a one-day retreat.

Rabgay : Do you always attend a one-day retreat on Sundays ?

He Yun : No, not always. Sometimes I have to go to Taipei, but I try to attend if I'm in Puli.

Rabgay : Is the retreat Zen style or Pure Land ?

He Yun : Zen. Are there any Zen monasteries in Tibet ?

Rabgay : No, not that I know of .

He Yun : In Taiwan, Tibetan Buddhism is very popular. Many Rinpoches come here to teach.

Rabgay : How about in Britain ? Are there any Tibetan Buddhist centres there ?

He Yun : Yes, many. In the West, many people are interested in Buddhism these days.

Rabgay : Oh, that's good to hear. I'd like to go to Europe one day.

He Yun : Can you speak French or German ?

Rabgay : No, only English, but I'd like to learn French.



Questions :

1. Does Venerable He Yun always attend a one-day retreat on Sundays ?
2. Are Rabgay Lama and Venerable He Yun attending a Pure Land retreat ?
3. Is Buddhism popular in Britain ?
4. Can Rabgay Lama speak French ?

Cultural Note :

Rinpoche = Vajrayana Master (Tibet)

The rough equivalent in other countries :

Thay (Vietnam)
Roshi (Japan)
Shr Fu (China / Taiwan)
Luang Por (Thailand)
Sayadaw (Burma)
Soen Sa Nim (Korea)

1

Practice 1

Rabgay : Do you always attend a one-day retreat on Sundays ?

He Yun : No, not always. Sometimes I have to go to Taipei, but I try to attend if I'm in Puli.

You can also reply

1. Yes, always.
2. No, not always, but usually.
3. No, only occasionally.

Now you try

A: Do you always _____ on _____ ?

B: No / Yes, _____.

Note :

Always	=	100%
Usually	=	80-99%
Often	=	60-80%
Occasionally	} =	20-60%
Sometimes		
Rarely	=	1 - 20%
Never	=	0%

Practice 2

He Yun : No, not always. Sometimes I have to go to Taipei.

Now you try

I have to _____.

Practice 3

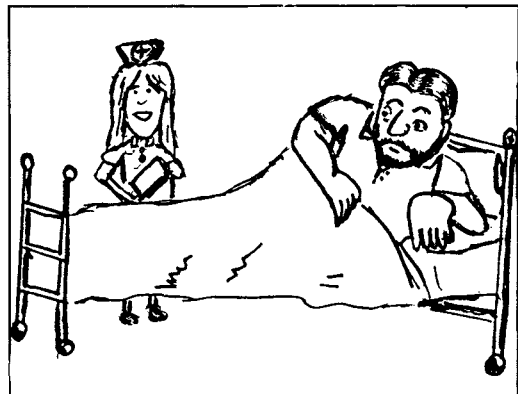
He Yun : In the West, many people
are interested in Buddhism.

Rabgay : Oh, that's good to hear.

Now you try

A : _____.

B : Oh, that's good to hear.



"I feel much better today."
"Oh, that's good to hear."

Practice 4

He Yun : Can you speak French or German ?

Rabgay : No, only English, but I'd like to learn French.

Now you try

A : Can you _____ ?

B : Yes / No _____.

You can also reply

1. Yes, I can.
2. Yes, a little.
3. Yes, but not very well.
4. No, not at all.

2

Complete the blank spaces.

Carl : _____ go hiking on Sundays ?

Michelle : Yes, if it's not raining. How about you ?

Carl : No, not _____. _____ I have to work.

Michelle : On Sundays ? Really ? _____ ?

Carl : I work for a big Japanese company.

Michelle : Oh, _____ speak Japanese ?

Carl : Yes, but _____.

Michelle : I'd _____ go to Japan one day.

I'd _____ visit Kyoto and Mount Fuji.



3

Choose the correct answer.

1. Do you always go to Beijing in October ?
/(A) Yes, always. /(B) Yes, rarely. /(C) Yes, in October. /
2. I /(A) go /(B) have to go /(C) have to goes /to Kathmandu next week.
3. /(A) It's October. /(B) He lives in Sri Lanka. /(C) I've found a new job. /
Oh, that's good to hear.
4. Can you speak Chinese ?
/(A) I have to go out. /(B) No, a little. /(C) No, not at all. /

4

Construct a dialogue.

1. "Oh, that's good to hear."
2. "Yes, but only a little."

5

Comprehension / Discussion

Practice is like raising a duck. We feed it and give it water. It may grow fast or it may grow slow. We cannot change this. We accept it and do our work.

This is how we practice. It may be fast or slow. Don't force it, just know it.

Continue like this and our practice will have a strong foundation.

Ajahn Chah

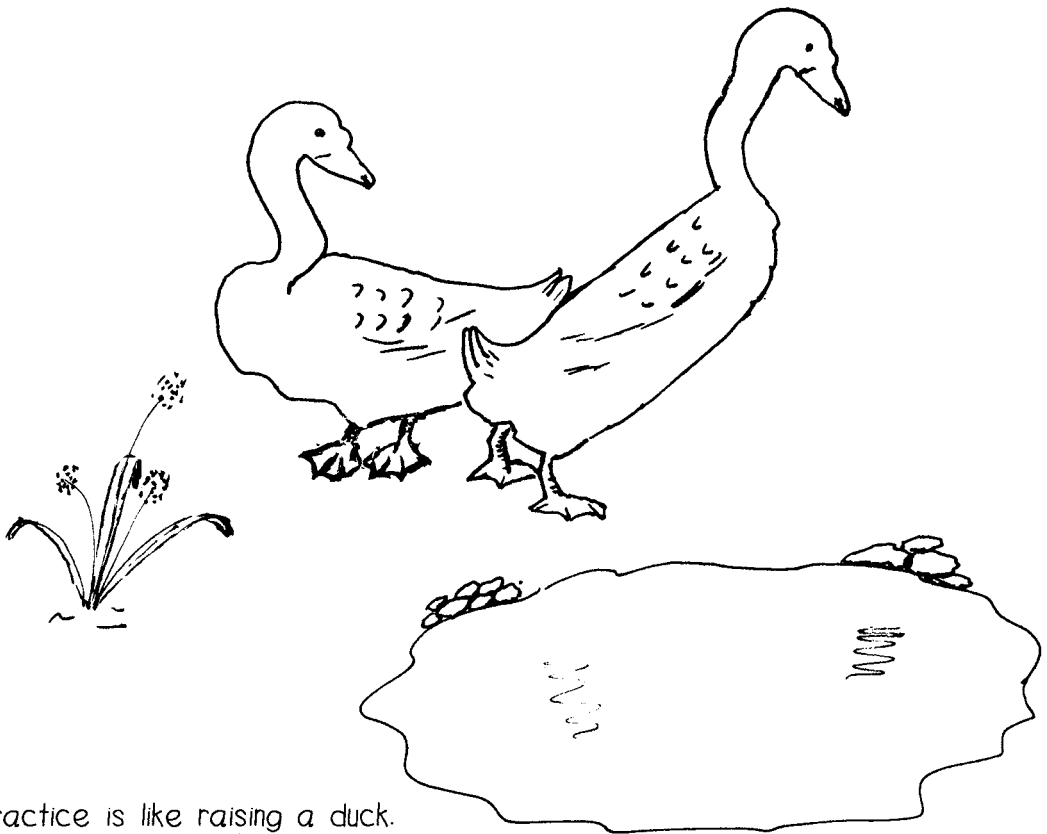
- Questions :
1. Can we make a duck grow quickly ?
 2. Can we force our practice ?
 3. How should we practice ?

Complete the blank spaces using the following words (vocabulary also includes words from Unit Six). Add "s" or change verb tenses as appropriate.

- | | | | | |
|-----------|-----------|----------------|------------|-------------|
| 1. stuck, | 2. catch, | 3. let go, | 4. desire, | 5. samsara, |
| 6. raise, | 7. force, | 8. foundation. | | |

1. When we build a house, we first make a strong _____.
2. When we become monks or nuns we have to _____ of family life.
3. The teacher sometimes _____ the boy to study.
4. There is much suffering in the world of _____.
5. Our _____ are unending.

- Homework ideas :
1. Make sentences using the following words :
A) raise, B) change, C) accept, D) force, E) foundation.
 2. Prepare to tell the story in your own words next class.
 3. Prepare to ask another student one question about the story.
When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.



Practice is like raising a duck.

CAN WE LEAVE THE HALL DURING THE BREAK ?

UNIT EIGHT

Venerable He Yun and Rabgay Lama arrive at the temple.

Venerable He Yun explains the rules of the retreat.

He Yun : When we enter the meditation hall, we prostrate to the Buddha statue three times. Then we find an empty place to sit.

Rabgay : Do we chant any sutras or mantras before we start meditating ?

He Yun : No, there is no chanting at the one- day retreat, only sitting and walking meditation.

Rabgay : How long is each meditation period ?

He Yun : Forty minutes. Then there's a ten minute walking meditation period followed by a fifteen minute break.

Rabgay : Can we leave the hall during the break ?

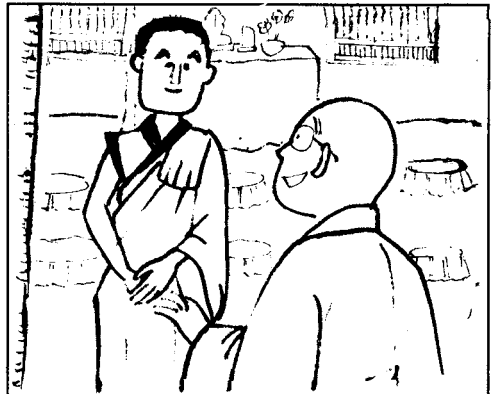
He Yun : Yes, we can go to the toilet or get some water.

Rabgay : How about after lunch ? Is there a break ?

He Yun : Yes, one hour. You can take a rest or go for a walk, but, of course, there's no talking. It's a silent retreat.

Rabgay : O.K., let's go in. I'll talk to you at the end.

He Yun : Alright. I'll meet you here.



Questions :

1. How many times do they prostrate to the Buddha statue ?
2. Do they chant mantras before they start to meditate ?
3. How long is the break after lunch ?
4. Can they speak during the retreat ?

1

Practice 1

He Yun : When we enter the meditation hall,
we prostrate to the Buddha statue
three times.

Now you try

When I _____, I _____.

Practice 2

Rabgay : How long is each meditation period ?

He Yun : Forty minutes.

Now you try

A: How long is _____ ?

B: _____.



"How long is each meditation period ?"

Practice 3

Rabgay : Can we leave the hall during
the break ?

He Yun : Yes, we can go to the toilet or
get some water.

Now you try

A : Can we _____ ?

B : Yes / No, _____.

You can also reply

1. No, I'm sorry we can't.
2. No, it's not allowed.

Note :

Can / May - a comparison :

Can = *for general and personal requests*

May = *for personal requests*

Practice 4

Rabgay : O.K., let's go in. I'll talk to you
at the end.

He Yun : Alright. I'll meet you here.

Now you try

A : Let's _____.

B : _____.

You can also reply

e.g. 1. A : Let's go in.

B : It's a little early. How
about going in in ten
minutes ?

A : Alright.

e.g. 2. A : Let's go to London
shopping.

B : Mmm, London's a
little too far. How
about Bristol instead ?

A : Alright.

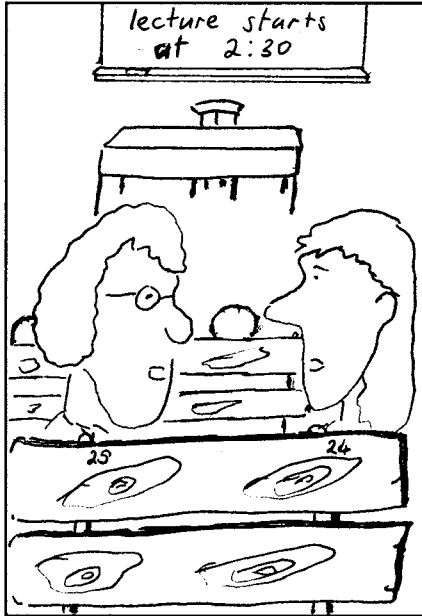
Alright = Yeah, O.K.

“O.K., let's go in.”



2

Complete the blank spaces.



Louise : _____ is the lecture ?

Joan : About two hours.

Louise : And, _____ begin ?

Joan : Half past two.

Louise : So, it will end at half past four. Are there any breaks ?

Joan : Yes, one, I think.

Louise : _____ leave during the break ? I have an appointment at four o'clock.

Joan : Yes, I think it's O.K. _____ the speaker arrives, _____ can ask him.

Louise : Yes, that's a good idea.

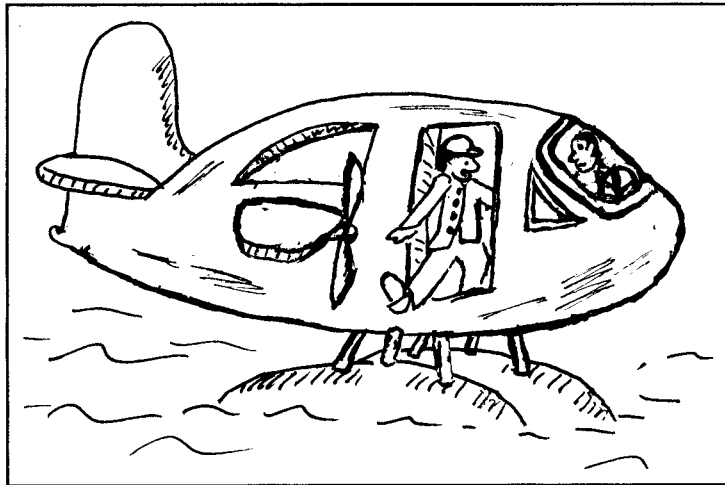


Are there any breaks on this walk?

3

Choose the correct answer.

1. When I get home, /**(A)** I'll go to bed. /**(B)** I am go to bed. /**(C)** it rained. /
2. How long is the flight to Rangoon ?
/ **(A)** It's on Thursday. / **(B)** About one hundred kilometres. / **(C)** Two hours. /
3. Can we buy tickets here ?
/ **(A)** No, I'm sorry you can't. / **(B)** Yes, I'm sorry you can. / **(C)** They're cheap. /
4. Let's go hiking today.
/ **(A)** I'm going hiking today. / **(B)** Yeah O.K. / **(C)** I'm a little tired. Let's go hiking instead. /



“Let's go hiking today instead.”

4

Construct a dialogue.

1. “That restaurant is a little expensive. How about going to the one in the Kingsway instead ?”
2. “Can we leave our bags here until tomorrow ?”

5

Comprehension / Discussion

When the sun shines we go for a hike. When a storm blows we close the windows and stay indoors. Although our reaction to each situation is different, our minds are peaceful. We accept all kinds of weather because we know that the nature of weather is change.

Life is the same. Sometimes we will encounter difficult situations. Sometimes our circumstances will be pleasant and easy. We will react appropriately to each situation, but if we realize that the nature of phenomena is empty and impermanent, our minds will be peaceful. We can then accept whatever situation we encounter with equanimity.

A Buddhist story

- Questions :
1. What do we do when a storm blows ?
 2. If our minds are peaceful, do we react in the same way to every situation ?
 3. When people do not realize that phenomena is empty and impermanent, how do they usually react to situations ?

Homework ideas : 1. Make sentences using the following words :

- A)** storm, **B)** peaceful, **C)** circumstances,
D) react/reaction, **E)** realize.

2. Prepare to explain the meaning of this teaching next class.
3. Prepare to ask another student one question about the teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

I'D LIKE TO INVITE YOU BOTH
FOR A MEAL

UNIT
NINE

After the retreat, Venerable He Yun runs into Mr. Tang, a layman who often attends the Sunday retreat.

Mr. Tang : Hello, Venerable He Yun.

How are you today ?

He Yun : Fine thanks, Mr. Tang

Mr. Tang, this is Rabgay

Lama. He's a student at our college.

Mr. Tang : Pleased to meet you, Rabgay

Lama.

Rabgay : Pleased to meet you too, Mr.

Tang.

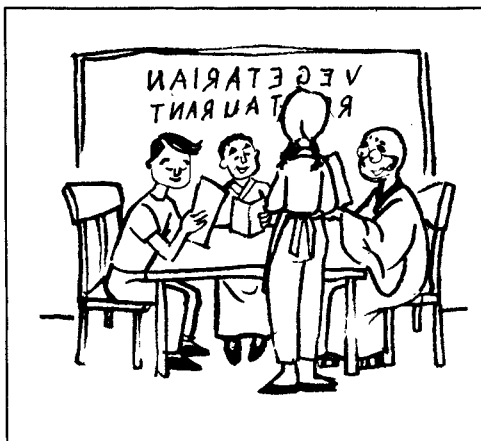
Mr. Tang : Say, if you have the time, I'd

like to invite you both for a meal. I know a good vegetarian restaurant near here.

He Yun : Oh, thank you. That would

be very nice.

Rabgay : Yes. Thank you very much.



(At the restaurant)

Waitress : What would you like ?

He Yun : Oh, anything is fine. Please order for us Mr. Tang.

Mr. Tang : Oh, O.K. I'd like one plate of sweet and sour vegetables, a plate of ginger and spinach, a plate of fried tofu and soup, please.

Waitress : What kind of soup would you like ? We have corn, cream of mushroom, and ginger.

Mr. Tang : Corn please.

Waitress : And would you like rice or noodles with the meal ?

Mr. Tang : Rice for me.

Rabgay : Same for me.

He Yun : I'd like noodles, please.

Waitress : Thank you.

<i>Soup</i>		<i>Beverages</i>	
<i>Corn</i>	<i>50 NT\$</i>	<i>Tea</i>	<i>25 NT\$</i>
<i>Cream of mushroom</i>	<i>60 NT\$</i>	<i>Coffee</i>	<i>30 NT\$</i>
<i>Ginger</i>	<i>45NT\$</i>	<i>Coke</i>	<i>30 NT\$</i>
		<i>Juice</i>	<i>40 NT\$</i>

Questions :

1. Does Mr. Tang know Rabgay Lama ?
2. Who orders the meal ?
3. What kind of soup does Mr. Tang order ?
4. Does Rabgay Lama want rice or noodles ?

1

Practice 1

Mr. Tang : Say, if you have the time, I'd like to invite you both for a meal.

He Yun : Oh, thank you. That would be very nice.

Now you try

A: If you have the time, I'd like to invite you _____.

B: _____.

You can also reply

e.g. : I'm sorry I can't.

I'm afraid I have to go to work. Maybe some other time.

Practice 2

Waitress : What would you like ?

He Yun : Oh, anything's fine

You can also say	
What would you like to	<ul style="list-style-type: none"> — drink ? — eat ? — do ? — etc.

Now you try
A : What would you like ?
B : _____.

You can also reply
<ol style="list-style-type: none"> 1. <i>In a home</i> : Oh, <u>tea</u> would be nice. 2. <i>In a restaurant</i> : (a) <u>Tea</u>, please. (b) I'd like <u>tea</u>, please.

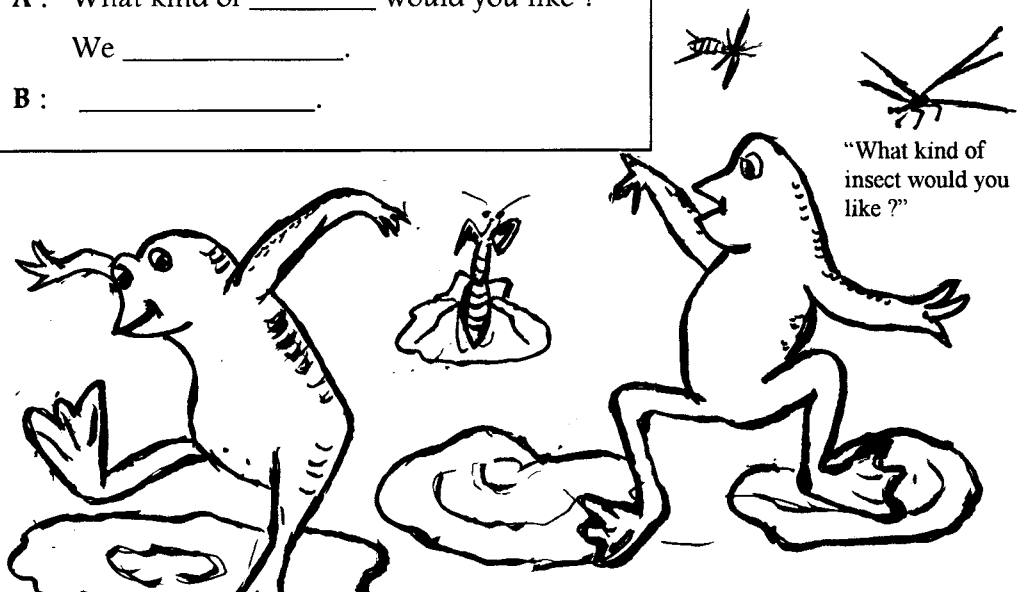
Practice 3

Waitress : What kind of soup would you like ?
We have corn, cream of mushroom,
and ginger.

Mr. Tang : Corn, please.

You can also reply
<i>As Practice 2</i>

Now you try
A : What kind of _____ would you like ? We _____.
B : _____.



Practice 4

Waitress : And would you like rice or
noodles with the meal ?

Mr. Tang : Rice for me.

Now you try

A : Would you like _____
or _____ (with) _____ ?

B : _____.

You can also reply

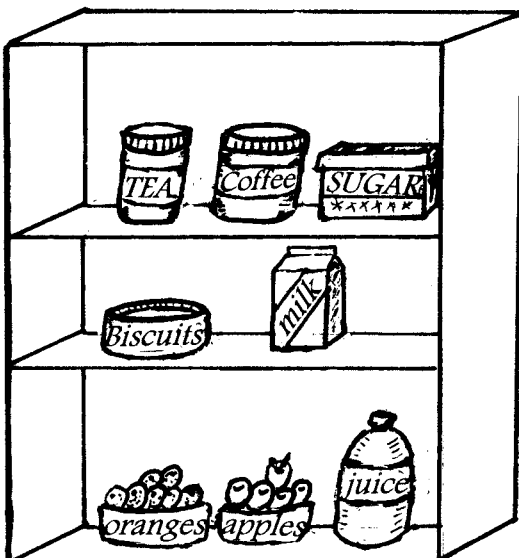
As practice 2

or

In the home : Either's fine.

Extra Practice

Using the menu or cupboard diagram,
work in pairs to construct a waiter-
customer or host-guest skit. This skit
should be written down and given to the
teacher for correction and then
memorized and acted out before the
class.

**Healthy Menu*****Soup:***

Corn
Mushroom
Lentil

Beverages :

Hot :
Tea (English /
Chinese)
Coffee

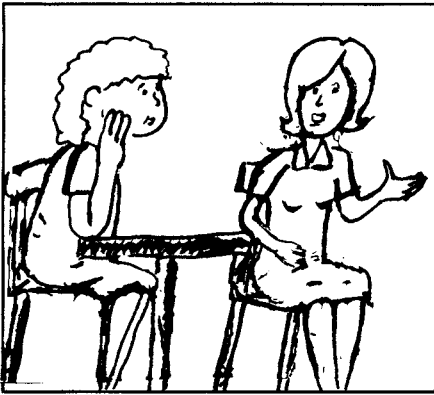
Main Course :

Chinese rice
Indian curry
Thai noodles
Japanese sticky
rice

Cold :
Orange juice
apple juice
papaya milk

2

Complete the blank spaces.



Sue : _____ like to
drink ?

Jane : Oh, tea _____.

Sue : _____ ? I've
got Ceylon, Chinese, and Japanese.

Jane : Oh, Ceylon _____.

Sue : And _____ milk
and sugar with it ?

Jane : Just milk, please.

3

Choose the correct answer.

1. I'd like to invite you for a meal.
/(A) Oh, I'm sorry I can't. I have to meet my classmates. /(B) Oh, that would be very nice. I have to meet my classmates. /(C) I'd like a plate of fried noodles please.
/
2. What would you like to drink ?
/(A) Oh, rice would be nice. /(B) Oh, something hot would be nice. /(C) Nothing would be nice. /
3. What kind of cup would you like ?
/(A) Tea please. /(B) A large one please. /(C) Both are fine. /
4. Would you like tea or coffee ?
/(A) Either's fine. /(B) Coffee's fine. /(C) Both are fine. /

4

Construct a dialogue.

1. "Oh, thank you. That would be nice."
2. "Oh, Chinese tea would be nice. "

5

Comprehension / Discussion

*Deep in a forest you will find my hermitage.
 Each year the ivy trails become longer.
 Here, I have no news of the world,
 My only contact, the occasional woodcutter's song.
 When the sun comes out, I repair my robe.
 Under the moonlight, I read Buddhist poems.
 I have nothing to tell you, my brothers.
 If you seek the meaning for life,
 Do not pursue so many things.*



Zen Master Ryokan

- Questions :
1. Where is Ryokan's hermitage ?
 2. What does Ryokan do when the sun comes out ?
 3. What does he do when the moon is shining ?
 4. What do you think of Ryokan's life ?

Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Eight.) Add "s" or change verb tenses as appropriate.

1. hermitage, 2. storm, 3. peaceful, 4. circumstances, 5. contact,
 6. repair, 7. moonlight, 8. seek.

1. That old man lives alone in a small _____ in the mountains.
2. When we saw the dark clouds, we knew a _____ was coming.
3. Please _____ me when you get to Bangalore.
4. We should neither cling to good _____ nor avoid bad _____ . (Same word 2x)
5. When something is broken, we try to _____ it.

Homework ideas : 1. Make sentences using the following words :

- A)** hermitage, **B)** repair, **C)** moonlight, **D)** seek,
E) pursue.

2. In pairs, role play Ryokan and a reporter. The reporter interviews Ryokan about his daily life. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.
3. Prepare to tell the story in your own words next class.
4. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

DO YOU HAVE ANY CHILDREN ?

UNIT TEN

Venerable He Yun, Rabgay Lama, and Mr. Tang are talking over dinner.



Questions :

1. Where is Mr. Tang from originally?
2. Does he have any sons?
3. What does he do?
4. Does he ever go to the U.S.?

Rabgay : Do you live in Puli, Mr. Tang?

Mr. Tang: Yes, but I'm from Hualien originally. My wife's from Puli.

Rabgay : Do you have any children?

Mr. Tang : Yes, two — one boy and one girl. My wife usually attends the Sunday retreat with me, but she's helping her sister today.

He Yun : Mr. Tang translates English books into Chinese .

Mr. Tang : Yes, I try to find good books that will help our society.

Rabgay : Oh, that's very good. Do you do all your work in Puli?

Mr. Tang : No, I do the translating here, but I go to Taipei and Hong Kong to find books and meet with publishers.

Rabgay : How often do you go to Hong Kong ?

Mr. Tang : Oh, about twice a year.

Rabgay : Do you ever go to the U.S. or England?

Mr. Tang : No, never.

1

Practice 1

Rabgay : Do you live in Puli, Mr. Tang?

Mr. Tang : Yes, but I'm from Hualien originally.

Now you try

A: Do you live in ____?

B: Yes/No, _____(originally).

You can also reply

No, (I don't). I live in Taichung.

Practice 2

Mr. Tang : My wife usually attends the Sunday retreat with me, but she's helping her sister today.

Now you try

_____ usually _____, but _____.



She's helping her sister today.

Practice 3

Rabgay : How often do you go to Hong Kong ?

Mr. Tang : Oh, about twice a year.

Now you try

A : How often do ____?

B : _____.

Practice 4

Rabgay : Do you ever go to the U.S. or England ?

Mr. Tang : No, never.

Now you try

A : Do you ever _____?

B : Yes/No, _____.

You can also reply

1. Yes, very often.
2. Yes, sometimes.
3. Yes, but not very often.

2

Complete the blank spaces.



The Clifton Suspension Bridge, Bristol.

Joan : _____ Bristol, Des?

Des : Yes, but _____ London originally.

Joan : _____ your family still live there?

Des : Well, of course, my wife and children live with me in Bristol, but my parents and brother are in London.

Joan : _____ get back to see them?

Des : Oh, about once a month.

Joan : Do they _____ come to Bristol?

Des : Yes, but not very often.

3

Choose the correct answer.

1. Do you live in Rangoon?

/(A) Yes, originally. /(B) Yes, but I'm from Rangoon originally. /(C) Yes, I do. /

2. Do you have any old books I could borrow?

/(A) Yes, many. /(B) Yes, English. /(C) Yes, I'm from Rangoon. /

3. How often do you go to Seattle?

/(A) About three or four times a year. /(B) Yes, quite often. /(C) Yes, twice a month. /

4. Do you ever go to that vegetarian restaurant?

/(A) No, it's too expensive. /(B) About once a week. /(C) Every day. /



Do you have any old books I could borrow?

4

Construct a dialogue.

1. "Yes, but I'm from New York originally."

2. "Oh, about twice a year."

5

Comprehension / Discussion

Do not believe in anything simply because you have heard it.

Do not believe in traditions because they have been handed down for many generations.

Do not believe in anything because it is spoken or rumoured by many.

Do not believe in anything simply because it is found in religious books.

Do not believe in anything only because it is taught by your teachers and elders.

But after observation and analysis,

when you find that everything agrees with reason

and is for the benefit of all beings ,

then accept it and live accordingly.



The Buddha

Questions :

1. Should we immediately believe what we hear.?
2. Should we immediately believe everything that is found in religious books ?
3. Before we believe something, what should we do ?
4. When should we accept a teaching ?

Complete the blank spaces using the following words. Add "s" or change verb tenses as appropriate.

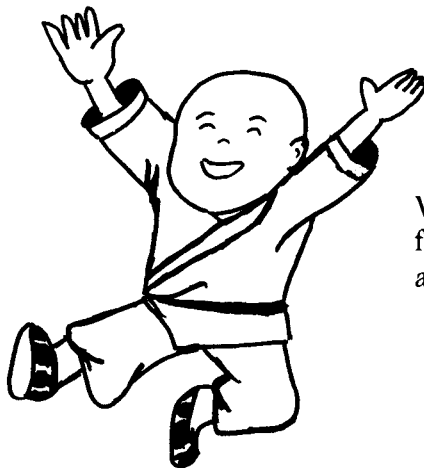
1. believe, 2. tradition, 3. hand down, 4. rumour, 5. religious,
6. analysis, 7. agree, 8. accept.

1. **A** : I hear that the president is going to quit.
B : That's only a _____. Don't believe it.
2. There are many _____ traditions in the world, for example Christianity in the West, Buddhism in the East, and Islam in the middle.
3. I cannot _____ what you say. You must give me proof.
4. I _____ with you. I also think we should call first.
5. In the Theravadin _____, monks wear yellow robes.

Homework ideas : 1. Make sentences using the following words :

- A)** believe, **B)** traditional, **C)** religious, **D)** agree,
E) accept.

2. Prepare to explain the meaning of this verse in your own words next class.
3. Prepare to ask another student one question about the verse.
When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.



Wonderful ! Wonderful ! The red flowers are red. The blue flowers are blue — wonderful !

WHY DON'T YOU GET SOME HERBAL MEDICINE ?

UNIT
ELEVEN

All the students are standing up, and Venerable He Yun has just entered the room. Venerable Varavamso is coming in behind him.

Varavamso : I'm sorry I'm late, Venerable He Yun.

He Yun : That's O.K. But is anything wrong ? You look very tired.

Varavamso : I'm O.K. I just have a bit of a cold.

He Yun : Oh, that's too bad. Why don't you get some herbal medicine ? There's a good doctor just down the road.

Varavamso : That's a good idea. I'll go during lunch break.

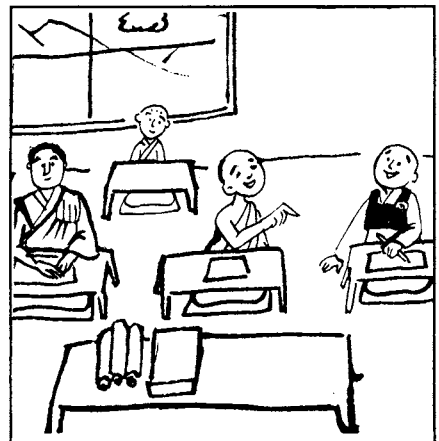
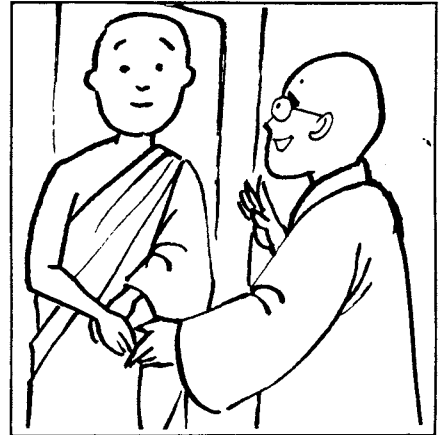
He Yun : O.K. class, please write down these topics for next week's discussion.

Varavamso : Oh, I've forgotten my pen. Could you lend me one, please ?

Seigen: Sure, here you are.

Varavamso: Thanks.

Seigen: You're welcome.



Questions :

1. Is Venerable Varavamso tired ?
2. Is there a doctor near the college ?
3. When is Venerable Varavamso going to see the doctor ?
4. What kind of medicine is Venerable Varavamso going to get ?

1

Practice 1

Varavamso : I'm sorry I'm late,
Venerable He Yun.

He Yun : That's O.K.

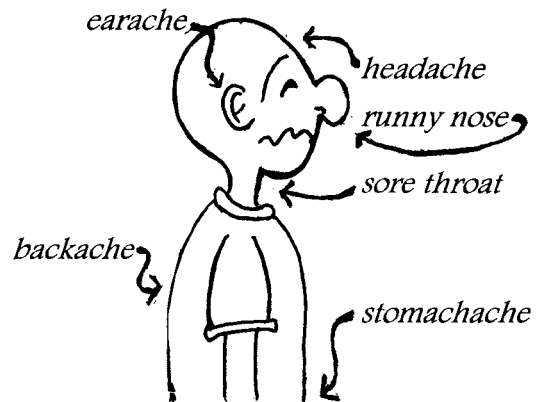
You can also reply

1. That's alright.
 2. That's O.K.
- } Don't worry about it.
- That's alright.

Now you try

A: I'm sorry I'm late, _____.

B: That's _____.

**Practice 2**

He Yun : Is anything wrong ? You look
very tired.

Varavamso : I'm O.K. I just have a bit of a cold.

He Yun : Oh, that's too bad.

You can also say

Is anything the matter ?
You don't look very well.

Now you try

A : Is anything _____ ? You
_____.

B : I'm O.K. I just _____.

A : Oh, that's too bad.

Practice 3

He Yun : Oh, that's too bad. Why don't
you get some herbal medicine ? ...

Varavamso : That's a good idea.

Now you try

A : Why don't you _____ ?

B : _____.

You can also reply

1. That's a good idea.
I think I will.
2. No, I'll be O.K. Thanks.

Practice 4

Varavamso : Oh, I've forgotten my pen.
Could you lend me one,
please ?

Seigen: Sure, here you are.

Varavamso: Thanks.

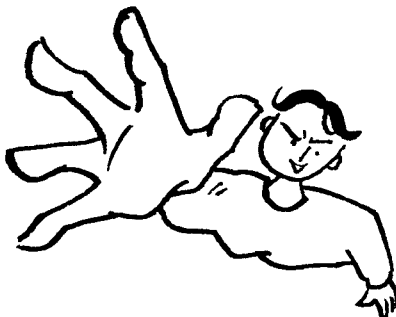
Seigen: You're welcome.

You can also say

I'm really sorry, but I've
forgotten your book.
I'll bring it next time.

You can also reply

I'm sorry I don't have [one.
a spare.



Now you try

A: I've forgotten my _____.
Could you lend me one,
please ?

B: _____.

2

Complete the blank spaces.



I'm O.K. I just have a bit of a cold.

Alice : I'm sorry I'm late.

Bob : _____ O.K., but

_____?

_____.

Alice : I'm O.K.

headache.

Bob : Oh, _____. Why

_____?

Alice : No, I'll be O.K. Thanks.

3

Choose the correct answer.

1. I'm sorry I'm late.

/(A) That's too bad. /(B) That's alright. /(C) Why don't you see a doctor. /

2. Is there anything wrong ? You don't look very well.

/(A) That's O.K. /(B) No, I'm O.K. /(C) That's a good idea. /

3. Why don't you go home and take a rest ?

/(A) No, I'll be O.K., thanks. /(B) Oh, that's too bad. /(C) No, that's O.K., thanks. /

4. Excuse me, could you lend me a pen for a minute ?

/(A) Sure, how are you ? /(B) I'm sorry, I don't have one. /(C) I'm sorry, here you are. /

4

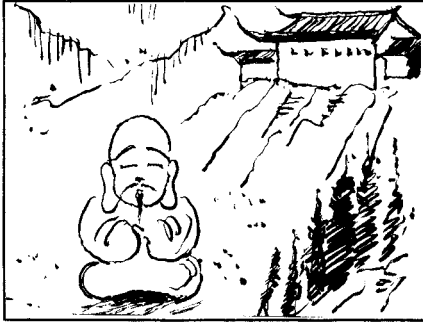
Construct a dialogue.

1. "That's a good idea. I think I will."

2. "I'm O.K. I just have a bit of a stomachache."

5

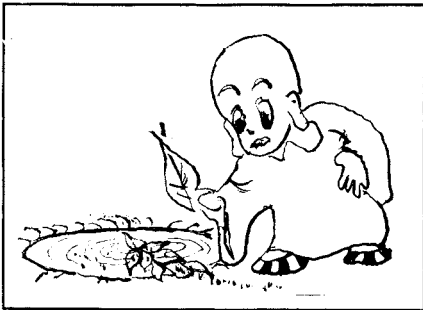
Comprehension / Discussion



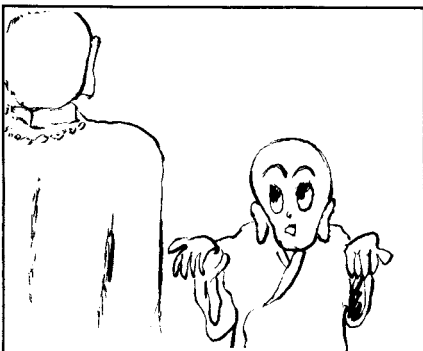
The master of the monastery could see into the future. One day he saw that one little novice monk called Sakmi would die in seven days. He told him to visit his parents for a week.



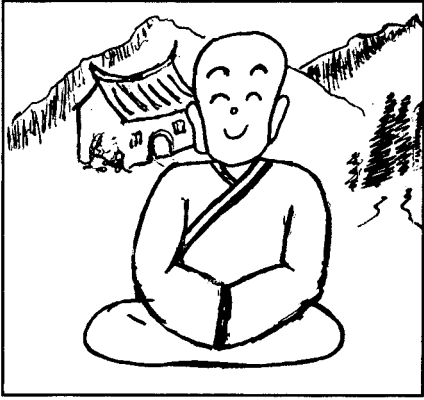
Little Sakmi left the monastery. On his way home, he saw water pouring into a hole. In the hole were many ants struggling to escape.



Sakmi felt compassion for them. He put leaves around the hole and some ants climbed out, but the water continued to run in. Sakmi then built a dam. That stopped the water and saved the lives of the ants.



Sakmi continued his journey home. After seven days, he returned to the monastery. When his master saw him, he was surprised. He asked him to tell him everything that happened during the seven days.



Sakmi told him about his stay with his parents and about his journey to and from the monastery. He also told him about the ants.

The master then knew why Sakmi had not died. It was because he saved the lives of so many ants.

An Agama Tale

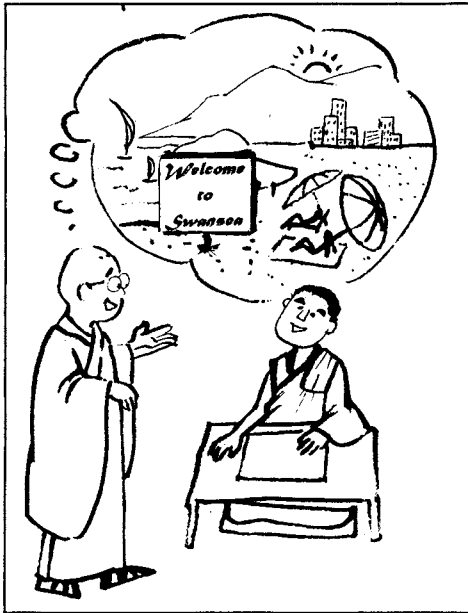
- Questions :
1. Why did the master send Sakmi home ?
 2. When Sakmi saw the ants, what did he do ?
 3. Did Sakmi die ? — Why / Why not ?

- Homework ideas :
1. Make sentences using the following words :
A) pour, B) struggle, C) save, D) monastery, E) surprised.
 2. In pairs, role play the master and Sakmi. Sakmi has just returned from his parents' home. The master is asking him questions about his journey to his parents' home. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.
 3. Prepare to tell the story in your own words next class.
 4. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.

WHAT'S SWANSEA LIKE ?

UNIT TWELVE

All the students are in class. Venerable He Yun is just beginning the lesson.



He Yun : How are you feeling today, Venerable Varavamso ?

Varavamso : Oh, much better, thanks.

He Yun : Oh, that's good O.K. class, today I want you to practice describing places. Everyone ask other students about their home towns. Rabgay Lama, please start.

Rabgay : O.K. Venerable He Yun, what's Swansea like ?

He Yun : Oh, you're asking me ? Well, it's a university city, and it has a lot of parks and beautiful beaches.

Varavamso : It sounds very nice. Are there any Buddhist centres there ?

He Yun : Yes, two, one is Zen and the other is Tibetan Buddhist.

Varavamso : No Theravadin ?

He Yun : No, not yet. Maybe you should open one.

Varavamso : No, I don't have enough experience to teach.

Dieu Van : How long have you been a monk ?

Varavamso : Only two years.

Questions :

1. Does Swansea have a university ?
2. Does Swansea have a Zen centre ?
3. How many Buddhist centres are there in Swansea ?
4. How long has Venerable Varavamso been a monk ?

1

Practice 1

He Yun : How are you feeling today ?

Varavamso : Oh, much better, thanks.

You can also reply

1. Oh, about the same.
2. Worse, I'm afraid.

Now you try

A: How are you feeling _____ ?

B: _____.

Practice 2

Rabgay : O.K. Venerable He Yun, what's
Swansea like ?

He Yun : Well, it's a university city, and it has
a lot of parks and beautiful beaches.

You can also say

It's a/an {
 — historic city.
 — market town.
 — port city.
 — industrial city.
 — commercial city.

Now you try

A : What's _____ like ?

B : _____.

Note: for people, you can reply:

He/She's very {
 — kind.
 — generous.
 — warm-hearted.
 — cheerful.
 — annoying.
 — miserable.
 — mean.

Practice 3

He Yun : No, not yet. Maybe you should open one.

Varavamso : No, I don't have enough experience to teach.

Now you try

A : Maybe you should _____.

B : Yes / No, _____.

You can also reply

1. Yes, maybe I will.
2. Yes, that's a good idea.

Practice 4

Dieu Van : How long have you been a monk ?

Varavamso: Only two years.

Now you try

A : How long have you _____?

B : _____.

Note :

With Verbs :

1. How long have you been studying English ?
2. How long have you studied English ?



The Marina, Swansea.

You can also reply

1. Only two years.
2. Since 1994.

2

Complete the blank spaces.

Irene : _____ still live in Colombo ?

Nesta : No, in Kandy.

Irene : Oh, really ? _____
there ?

Nesta : Since last year.

Irene : _____ Kandy _____ ?

Nesta : Oh, it's a historic city, and it has a lot of
_____ parks and temples.

Irene : It _____ very beautiful.

Nesta : Yes, it is. _____ move there.

Irene : Yes, maybe _____ one day.



3

Choose the correct answer.

1. How are you feeling today ?

/(A) Yes, better thanks. /(B) Oh, about the same. /(C) Worse, thanks. /

2. What's Ann like ?

/(A) She's very annoying and kind. /(B) She's from Australia. /(C) She's very cheerful. /

3. Maybe you should go to Europe on holiday.

/(A) No, I don't have enough money. /(B) Yes, maybe that's a good idea. /(C) Yes, I don't have enough time. /

4. How long have you lived in Bhutan ?

/(A) Since two years. /(B) Only 1995. /(C) Only one year. /

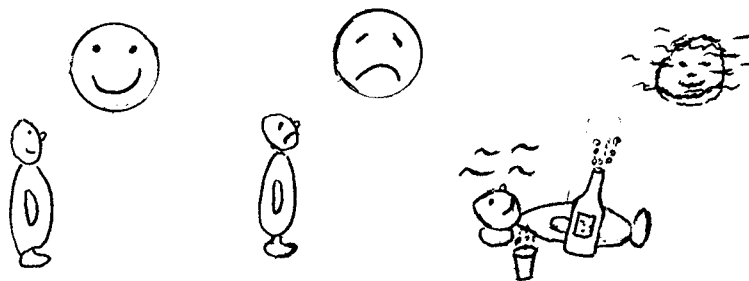
4

Construct a dialogue.

1. "It's a port city and has a lot of historic buildings and parks."
2. "No, I don't have enough experience."

5

Comprehension / Discussion



When talking about the moon, we sometimes say it looks happy; sometimes we say it looks sad; sometimes we enjoy ourselves drinking sake* while looking at it. Each moon that is seen by a human being corresponds to his karma and none of them are real.

Kodo Sawaki Roshi

* Sake = Japanese rice wine

- Questions :
1. Does the moon appear the same to everyone ?
 2. Sawaki Roshi says that the moons seen by human beings are not real. Why not ?

Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Eleven.) Add "s" or change verb tenses as appropriate.

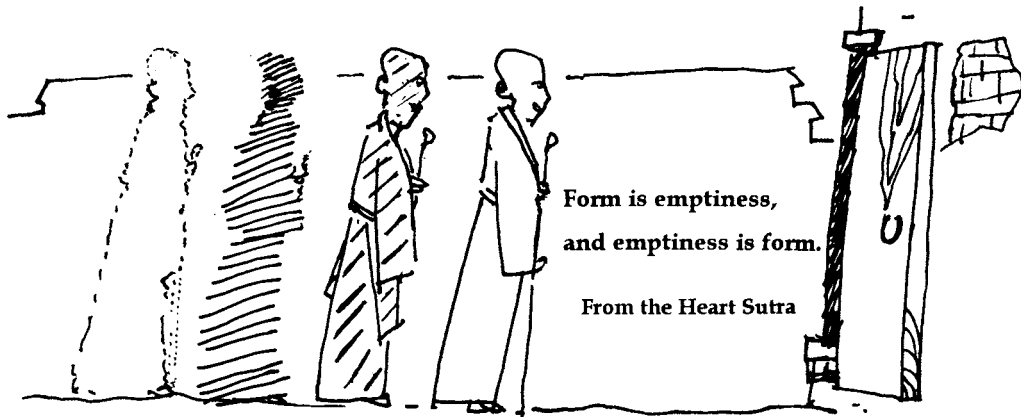
1. pour, 2. monastery, 3. surprised, 4. struggle, 5. escape,
6. compassion, 7. save, 8. correspond, 9. karma, 10. real.

1. Doctors _____ the lives of many people.
2. In order to practice, we need both _____ and wisdom.
3. Whatever we do creates _____.
4. I don't trust him. His actions don't _____ to his words.
5. Monks live in a _____.
6. He _____ to climb to the top of the mountain, but finally he made it.
7. This diamond is _____. That one is artificial.
8. He _____ to freedom.

Homework ideas : 1. Make sentences using the following words :

- A) look, B) enjoy, C) human beings, D) correspond,
E) karma.

2. Prepare to explain the meaning of this verse next class.
3. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.



Verb Tenses

Note : 1. An “**s**” (or “**es**” — see example below) is added to all verbs in the third person form (i.e. those that follow **he**, **she**, and **it**).

i.e. I build — He builds
I work — She works

2. “**es**” is added to verbs that end in “**o**” and “**ch**”.

e.g. I go — He goes
I teach — She teaches

3. Exceptions :

Fly : I fly — She flies
Have : I have — She has
Be : I am — You are — He is

<u>Simple Present</u>	<u>Simple Past</u>	<u>Simple Present</u>	<u>Simple Past</u>
<i>Every day I ...</i>	<i>Yesterday I ...</i>	<i>Every day I...</i>	<i>Yesterday I ...</i>
am	was	dig	dug
begin	began	do	did
bite	bit	draw	drew
blow	blew	drink	drank
break	broke	drive	drove
bring	brought	eat	ate
build	built	fall	fell
buy	bought	feel	felt
catch	caught	find	found
choose	chose	fly	flew
come	came	forget	forgot
cut	cut	get	got

<u>Simple Present</u>	<u>Simple Past</u>	<u>Simple Present</u>	<u>Simple Past</u>
give	gave	sew	sewed
go	went	show	showed
grow	grew	shut	shut
have	had	sing	sang
hear	heard	sit	sat
hide	hid	sleep	slept
hit	hit	speak	spoke
hold	held	spend	spent
kneel	knelt	stand	stood
know	knew	steal	stole
leave	left	sweep	swept
lend	lent	swim	swam
lose	lost	take	took
make	made	teach	taught
meet	met	tear	tore
pay	paid	tell	told
put	put	think	thought
read	read	throw	threw
ring	rang	understand	understood
run	ran	wear	wore
say	said	win	won
see	saw	write	wrote
sell	sold		

PART

TWO

《 For Intermediate Level 》

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PART TWO

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Unit Five ----- **Page 27**

Dialogue I am a Zen priest. In Japan there are two main sects — Soto and Rinzai.

- Practice Points**
1. "I hear (that) ----."
 2. "Have you ever ----?"
 3. "Which sect do you belong to?"
 4. "How do you say ---- in ----?"

Comprehension Kosho Uchiyama Roshi

Unit Six ----- **Page 33**

Dialogue We believe that if you sincerely recite the name "Amita Buddha," then you'll be reborn in the Pure Land.

- Practice Points**
1. "I have ----" (Present perfect)
 2. "If ----, then ----."
 3. "Why do you want to ----?"
 4. "Do ---- have to ----?"

Comprehension Teaching by Zen Master Ryokan

Unit Seven ----- **Page 39**

Dialogue Theravada Buddhism is practiced in Southern Asia.

- Practice Points**
1. "(Well,) in that case ---- instead."
 2. "As you (all) know, ----."
 3. "Do you always ----?"
 4. "I used to ----."

Comprehension A Jataka Tale

Unit Eight ----- **Page 45**

Dialogue We also emphasize cultivating Bodhicitta.

- Practice Points**
1. "What does ---- mean?"
 2. "---- is the ---- in ----." (Superlatives)
 3. "---- must be ----."
 4. "Who founded ----?"

Comprehension A Zen story

Unit Nine ----- **Page 51**

Dialogue What would you like to do in Taipei?

- Practice Points**
1. "(So,) what would like to do ----?"
 2. "May I help you?"
 3. "I'll ---- to / and see ----."
 4. A is (more ---- / ----er) than B.

Comprehension Teaching by Ajahn Chah

Unit Ten ----- Page 57

Dialogue There are many devoted Buddhists here, and the Sangha is very respected.

- Practice Points**
1. "What are you planning to do ---- ?"
 2. "What shall we do ---- ?"
 3. "What do you plan to do ---- ?"
 4. "What are your plans for ---- ?"

Comprehension Teaching by Nyoshul Khenpo Rinpoche

Unit Eleven ----- Page 65

Dialogue How do I get there ? I don't remember.

- Practice Points**
1. " A wants B to ---- for him / her."
 2. "Excuse me, how do I get to ---- from here ?"
 3. "I don't think I can afford ----."
 4. "You are very kind."

Comprehension Teaching by Zen Master Seng-Tsan

Unit Twelve ----- Page 73

Dialogue I have a flight to Tokyo at half past four.

- Practice Points**
1. "Were you able to ---- ?"
 2. "I mustn't ----."
 3. "While ---- was ----, ----."
 4. "(By the way), how long will you be ---- ?"

Comprehension Teaching by Jetsun Milarepa

Verb Forms (Present, past and present perfect tense) ----- Page 79

HOW WAS YOUR WEEKEND ?

UNIT ONE

Venerable Dieu Van and Venerable Jen Hwa are talking in class on Monday morning. The other students have not yet arrived.

Jen Hwa : How was your weekend,
Venerable Dieu Van ?

Dieu Van : Oh, pretty good. I went
to Taipei to attend a
conference.

Jen Hwa : How was it ?

Dieu Van : It was very interesting. I
learnt a lot. What did you
do over the weekend ?

Jen Hwa : I studied on Saturday. Then,
on Sunday I went for a hike.

Dieu Van : Oh yeah, where did you go ?

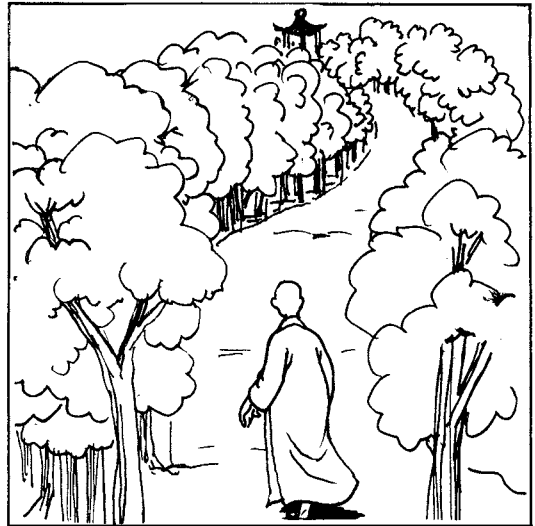
Jen Hwa : Just to that mountain over there. It's really nice. There's a big temple
at the foot of the mountain and a small pavilion near the peak.

Dieu Van : Oh, that sounds like a nice hike. I'll have to go over there one day.

Jen Hwa : Well, I was thinking of going again this Saturday. Would you like to
come with me ?

Dieu Van : Sure, I'd love to. In fact, why don't we go there for a class hike. We
can invite Venerable He Yun to go with us.

Jen Hwa : Yes, that's a good idea.



Questions :

1. Where did Venerable Dieu Van go over the weekend ?
2. Where did Venerable Jen Hwa go on Saturday ?
3. Where does Venerable Jen Hwa want to go on Saturday ?
4. Does Venerable Jen Hwa want Venerable He Yun to join them on a hike ?

Teacher Plan : How to teach the dialogue effectively has been discussed in “Class Material And Teaching Advice” on page v. Please refer to this section. As a follow-up pronunciation exercise, the teacher may play/read the dialogue and the students repeat. (The class can be divided into two, each side taking one role. Note, however, the students should listen and repeat, not read and repeat. So their books should be closed during this exercise.) Finally, if there are still some finer points of the dialogue (such as vocabulary) that the students have not yet totally understood, then the text may be read together and the students invited to ask questions.

1

Practice 1

Jen Hwa : How was your weekend,
Venerable Dieu Van ?

Dieu Van : Oh, pretty good. I went to
Taipei to attend a conference.

You can also reply

1. It was excellent.
great.
O.K., nothing special.
2. Mmm, it wasn't so good.
3. It was terrible.

Now you try

A: How was _____ ?

B: _____.

For a list of verbs in the past tense

See end of book

- Teacher Plan :**
1. Teacher reads dialogue. Class repeats.
 2. Divide class --- one half role play Jen Hwa, one half role play Dieu Van. Switch roles.
 3. For pronunciation practice, teacher reads the various responses. Class repeats. While reading the responses, teacher also introduces hand signals. (e.g. thumbs up = “excellent”, a level hand = “O.K., nothing special”, a thumb down = “Mmm, it wasn't so good.” Two thumbs down = “terrible”.)
 4. Teacher randomly asks students, “How was your weekend ?” Teacher indicates required response with hand signals.
 5. Teacher nominates one student to ask another, “How was A ?” Teacher holds up a flash card to indicate A (e.g. your weekend, the meal, etc.). Using hand signals, the teacher indicates to second student how to respond. Work around the class quickly in this way.
 6. Students stand up and move around the class working through the dialogue. Students switch partners once they've worked through the dialogue twice — once in each role. Teacher walks around and monitors, prompting with hand signals those that are stuck with the same reply.
- (Practice 1)**

Practice 2

Dieu Van : What did you do over the weekend ?

Jen Hwa : I studied on Saturday. Then, on Sunday I went for a hike.

Now you try

A : What did you do _____ ?

B : _____.

- Teacher Plan :**
1. As plan for Practice 1, steps 1-2.
 2. Teacher randomly asks students "What did you do _____ ?" Teacher can write responses on the blackboard as an example. Teacher makes sure the students are aware which particle to use with time (e.g. on Sunday, over the weekend, X yesterday, etc.).
 3. Students, remaining seated, work through the dialogue with neighbouring students.

Practice 3

Dieu Van : Oh yeah, where did you go ?

Jen Hwa : Just to that mountain over there

You can also reply

Nowhere. I just stayed at home.

Now you try

A : Where did you go _____ ?

B : _____.

- Teacher Plan :**
1. As plan for Practice 2, steps 1-3.
 2. Teacher writes on the blackboard :

(Practice 3)

A : What did you do over the weekend ? or Where did you go over the weekend ?

B : I went hiking.

A : Oh really, how was it ?

B : It was excellent. I really had a good time.
 3. One half of the class role plays "A", the other half role plays "B". Switch roles.
 4. Students stand up and, moving around the class, work through dialogues similar to the above. Teacher moves around and monitors, prompting with hand signals those that are stuck with the same reply.

Practice 4

Jen Hwa : Well, I was thinking of going again this Saturday. Would you like to come with me ?

Dieu Van : Sure, I'd love to.

You can also say

Would you like to join me ?

Now you try

A : I was thinking of going to _____ on _____. Would you like to come with me ?

B : _____.

You can also reply

I'm sorry I can't.
I have to go to Taipei.

Maybe next time.

(or)

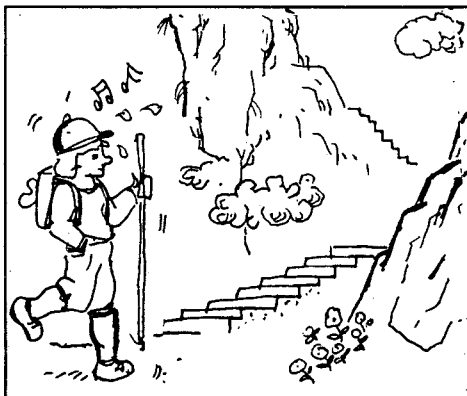
Maybe some other time.

- Teacher Plan :**
1. As plan for Practice 1 for steps 1-2.
 2. For pronunciation practice, teacher introduces various response possibilities. Class repeats.
 3. Teacher randomly asks students, "Would you like to _____ ?" Students reply negatively. Teacher writes down the various responses on the blackboard as examples.
 4. Students, remaining seated, work through the dialogue with neighbouring students. They may reply with a positive or negative reply.

(Practice 4)

2

Complete the blank spaces.



Mark : _____ weekend, Paul ?

Paul : Oh, _____ good. I _____ to the Welsh mountains for a hike. What about you, _____ ?

Mark : I _____ swimming.

Paul : Oh yeah, where _____ ?

Mark : The Gower Peninsular.

Paul : Oh really ? I hear it's very beautiful there.

Mark : Yes, it is. Actually, I _____ this Saturday. Would _____ ?

Paul : _____. I have to work. Maybe some other time.

3**Choose the correct answer.**

1. /**(A)** How was your weekend ? /**(B)** What did you do on Saturday ?/**(C)** Where did you go on Saturday ?/
It was great. I attended a retreat in Scotland.
2. What did you do over the holidays ?
/ **(A)** It was great. I went to Newcastle. / **(B)** I stayed at a monastery near Newcastle. /
/ **(C)** It wasn't so good. /
3. Where did you go last night ?
/ **(A)** Oh, pretty good. I visited a Lama in London. / **(B)** I read a book until ten o'clock. / **(C)** I went to the nearby temple to talk with the Shr Fu. /
4. I'm going to a Tibetan temple in Scotland next week. Would you like to join me ?
/ **(A)** Sure, I'm pretty good. / **(B)** I'm going to Bangkok next week. / **(C)** Sure, I'd love to. /

4**Construct a dialogue.**

1. "It was excellent. I attended a retreat at a monastery in the mountains."
2. "Well, I was thinking of going again this weekend. Would you like to join me ?"

- Teacher Plan :**
1. In pairs, students construct and write down a dialogue incorporating one of the above sentences. In the dialogue, each person must speak at least three times.
- (Construct a dialogue.)**
2. Teacher checks and corrects dialogue.
 3. Students memorize.
 4. Each pair act out their dialogue before the class. (If the class is very big, have them practice amongst themselves and at random nominate several pairs to act out before the class.)

5

Comprehension / Discussion

When one sees children running out in the street, one naturally reaches out to save them from traffic; it is not a question of thinking about it. It is not a question of whose children they are. One naturally responds. This is called compassion, but it is not really conceptualized compassion; it is just appropriate action, basic sanity. This is spontaneous enlightened behavior, the natural compassion that is the result of true realization.

Nyoshul Khenpo Rinpoche

- Questions :
1. When we see children running into the road, do we think before we save them ?
 2. When we see these children, do we consider whose children they are ?
 3. Why do we save them ?
 4. What is the difference between conceptualized compassion and natural compassion ?

Homework ideas :

1. Make sentences using the following words :

A) naturally, B) save, C) traffic, D) conceptual, E) appropriate, F) realize.

2. A child fell into the river. A woman immediately jumped in and saved him. In pairs, role play the woman and a reporter interviewing her about the incident. (Ideas for questions : Why did you save the child ? How do you feel now ? etc.). Show your interview to your teacher for correction. Memorize and act out for the class.
3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

Teacher Plan :

(Comprehension / Discussion)

1. Students should prepare this exercise before class (i.e. all unknown words should have been checked in a dictionary.)
2. Teacher reads the paragraph. Students listen, books closed.
3. Teacher asks simple questions.
4. Students open their books. Teacher reads again, stopping after each sentence to invite questions and to make sure the students are understanding.
5. Students close their books. Teacher reads once more.
6. Teacher asks more complicated questions.
7. Teacher asks for students' opinions about the article.
8. Homework as directed. Number two and three are alternative assignments.
9. Teacher writes down the homework vocabulary on flashcards. Use these to revise every class. When the accumulative total of the words is too much to have the students make sentences every class, then just revise the old vocabulary periodically.

WHAT TIME ARE YOU PLANNING
TO LEAVE FOR THE HIKE ?

UNIT
TWO

It's Friday. Venerable He Yun and the students are discussing tomorrow's hike.

He Yun : O.K. That's all for this week. Oh, by the way, what time are you planning to leave for the hike ?

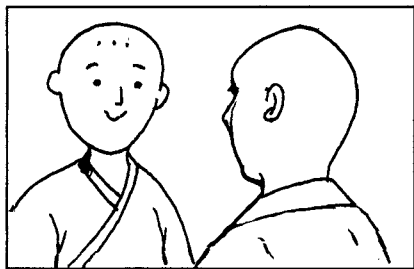
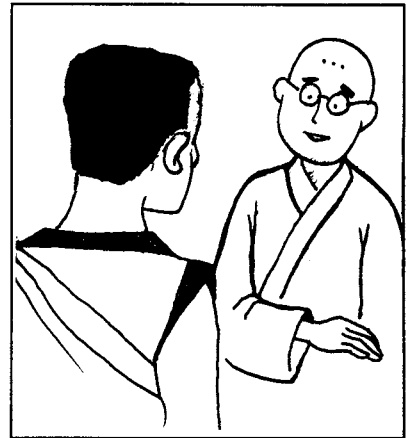
Rabgay : Well, we were thinking about half past ten. Is that convenient for you ?

He Yun : Actually, half past ten is a little late. I have some work to do in the afternoon.

Jen Hwa : How about half past eight, then ?

He Yun : Yes, that's fine.

Rabgay : O.K. then, let's all meet in front of the main gate at half past eight.



(Venerable He Yun leaves the room.)

Hwei Ming : Should we take some food and water ?

Jen Hwa : Yes, I think we should. There are no shops on the way.

Rabgay : O.K., I'll ask the kitchen to pack our lunch in boxes, and I'll get a bottle of water this evening.

Varavamso : Could you get a bottle for me too? I have a late class.

Rabgay : Sure, no problem.

Questions :

1. What time are they going to leave for the hike ?
2. Where are they going to meet ?
3. Are they going to take food with them ?
4. How many bottles of water is Rabgay Lama going to buy ?

1

Practice 1

Rabgay : Well, we were thinking about half past ten. Is that convenient for you ?

He Yun : Actually, half past ten is a little late.
I have some work to do in the afternoon.

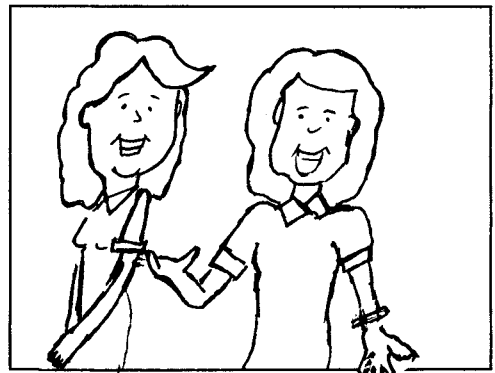
You can also reply

Yes, half past ten is fine.

Now you try

A : We were thinking about _____.
Is that convenient for you ?

B : _____.



We are thinking about holding a four hour English class today. Is that convenient for you ?

Practice 2

Jen Hwa : How about half past eight, then ?

He Yun : Yes, that's fine.

Now you try

A : How about _____ (then) ?

B : _____.

You can also reply

Actually half past eight is

a little too early. / _____.
late.

Practice 3

Hwei Ming : Should we take some food and water ?

Jen Hwa : Yes, I think we should. There are
no shops on the way.

You can also reply

No, it's not necessary.

Now you try

A : Should we _____ ?

B : _____.

Note:

In a more formal situation, you may substitute "Do I need to" for "Should I".

e.g. A: Do I need to complete this form ?

B: Yes, you do./

No, it's not necessary.

Practice 4

Varavamso : Could you get a bottle for me too ?

I have a late class.

Rabgay : Sure, no problem.

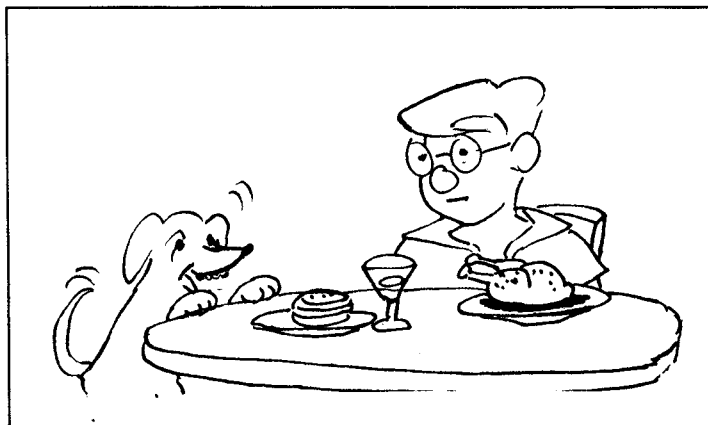
You can also reply

Oh, I'm sorry I can't. I
don't have enough money./
time./
etc.

Now you try

A : Could you get _____ for me ?

B : _____.



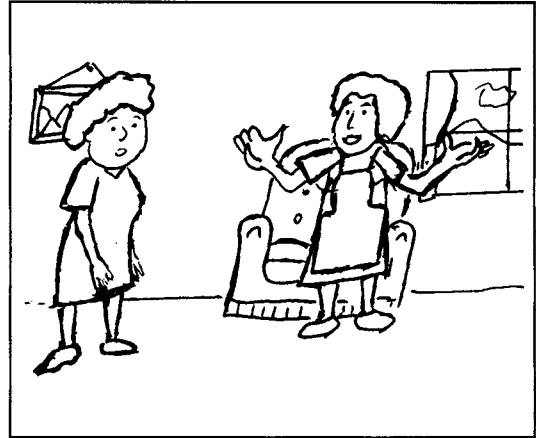
"Could you get some chicken for me please ?"

2**Complete the blank spaces.**

Diane : What time are you planning to go shopping tomorrow ?

Hazel : Well, I _____
 nine o'clock. Is that O.K. with you ?

Diane : Yes, _____.
 Should we book a table at "Jake's" for lunch ?



Hazel : Yes, I _____. It often gets full on Saturdays.

Diane : O.K. I'll call them later.

Hazel : Oh, when you call, could _____ a table for two for Monday evening _____ ?

Diane : Sure _____.

3**Choose the correct answer.**

1. Is four o'clock convenient for you ?

/(A) Yes, that's a little too late. /(B) Actually, four o'clock is a little fine. /(C) Actually, that's a little too early. /

2. How about going to Swansea next summer ?

/(A) Yes, that's fine. /(B) Actually, Swansea's too fine. /(C) Yes, it's fine. /

3. When we enter the meditation room, should we prostrate ?

/(A) Yes, we should not. /(B) Yes, it's not necessary. /(C) Yes, I think we should. /

4. When you go to Bangalore, could you get me a copy of that new book please ?

/(A) Sure, yes problem. /(B) Sure, no problem. /(C) It's not necessary. /

4**Construct a dialogue.**

1. "Actually, seven o'clock is a little too early. How about eight o'clock instead."
2. "Yes, I think we should."

5**Comprehension / Discussion**

Be mindful and let all things naturally occur.

Your mind will then become quiet in any situation.

*It will become like a clear forest pool and all kinds of wonderful
and rare animals will come to drink from it.*

You will then clearly see the nature of all phenomena.

You will see many wonderful and strange things coming and going.

But you will be still.

This is the joy of the Buddha.

Ajahn Chah

Questions :

1. How can we make our mind quiet ?
2. When our mind is quiet, what can we see ?
3. When our mind sees "many wonderful and strange things coming and going," do we become excited ?

Complete the blank spaces using the following words. (Vocabulary from Unit One is also included.) Add "s" or change verb tenses as appropriate.

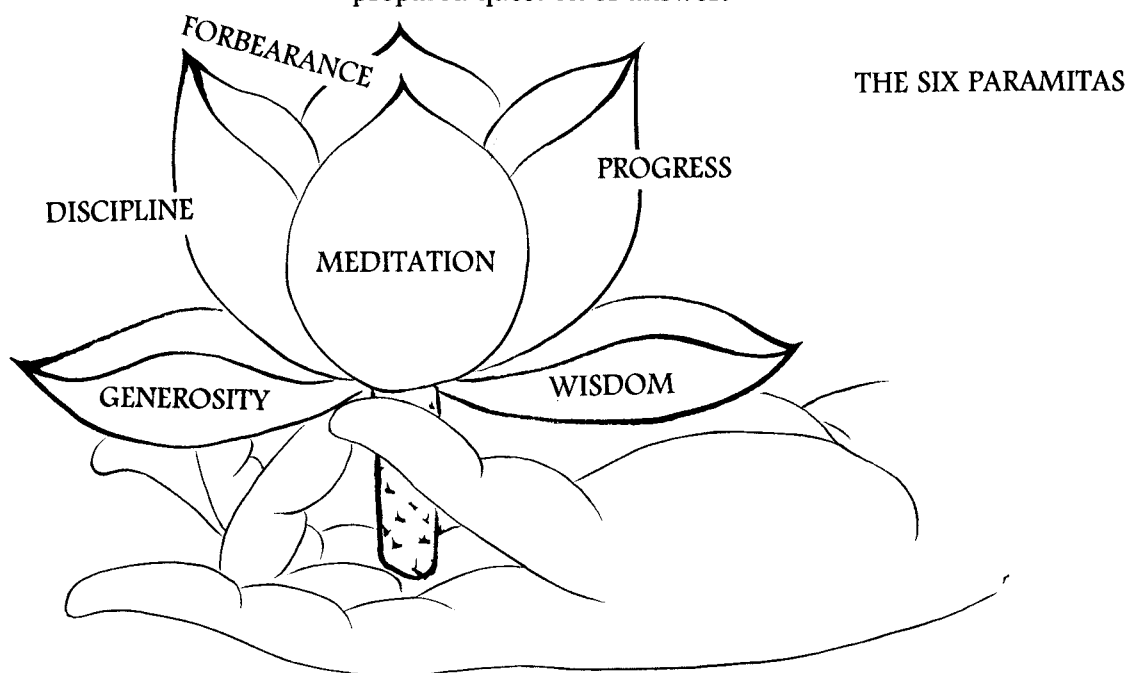
1. naturally, 2. compassion, 3. appropriate, 4. spontaneous, 5. behavior,
6. mindful, 7. clear, 8. phenomena, 9. nature, 10. still.

1. She has practiced for many years. Now she is kind and shows _____ to all living beings.
2. Those who practice diligently will realize the _____ of mind.
3. To drink and smoke is not _____ _____ for members of the sangha.
4. When we practice we should be _____ in all our actions.
5. All _____ are empty.
6. The water in the mountains is _____ and fresh.
7. Suddenly the wind stopped and everything was _____.

Homework ideas : 1. Make sentences using the following words :

- A) naturally, B) rare, C) phenomena, D) wonderful,
E) nature of ... F) still.

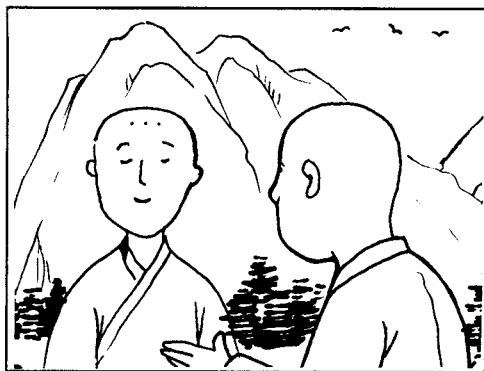
2. Prepare to explain this verse in class and to ask another student one question about it. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.



HOW LONG DOES IT TAKE TO GET TO THE MONASTERY ?

UNIT THREE

It's 8:30 in the morning, and everyone is outside the main gate of the college.



He Yun : O.K., everyone's here. Let's go.

Dieu Van : How long does it take to get to the monastery ?

Jen Hwa : About one hour. Then, it's another 1 1/2 hour hike to the pavilion.

Dieu Van : That's a good hike. I could do with some exercise.

(At the pavilion)

Seigen : Boy, that was some climb ! Let's take a break here.

Varavamso : Actually, do you mind if we eat now ? It's half past eleven, and in the Theravadin tradition we cannot eat after noon.

He Yun : No, not at all. Actually some members of the Mahayana sangha also only eat before noon too. Anyway, please eat. I have to leave now. I have to do some work this afternoon.

Rabgay : Would you mind if I go with you ? I have to meet our Chinese teacher at three.

He Yun : No, of course not.

Questions :

1. How long does it take from the college to the pavilion ?
2. Who wanted to take a break ?
3. Who wanted to eat ?
4. When do Theravadin monks eat ?



1

Practice 1

Dieu Van : How long does it take to
get to the monastery ?

Jen Hwa : About one hour....

Now you try

A : How long does it take to
get to _____ ?

B : _____.

Note :

1. How long does it take to get to **A**
from **B**?

2. About one hour

- on foot.
- by car.
- by bus.
- by train.
- by plane.

Practice 2

Seigen : Boy, that was some climb !

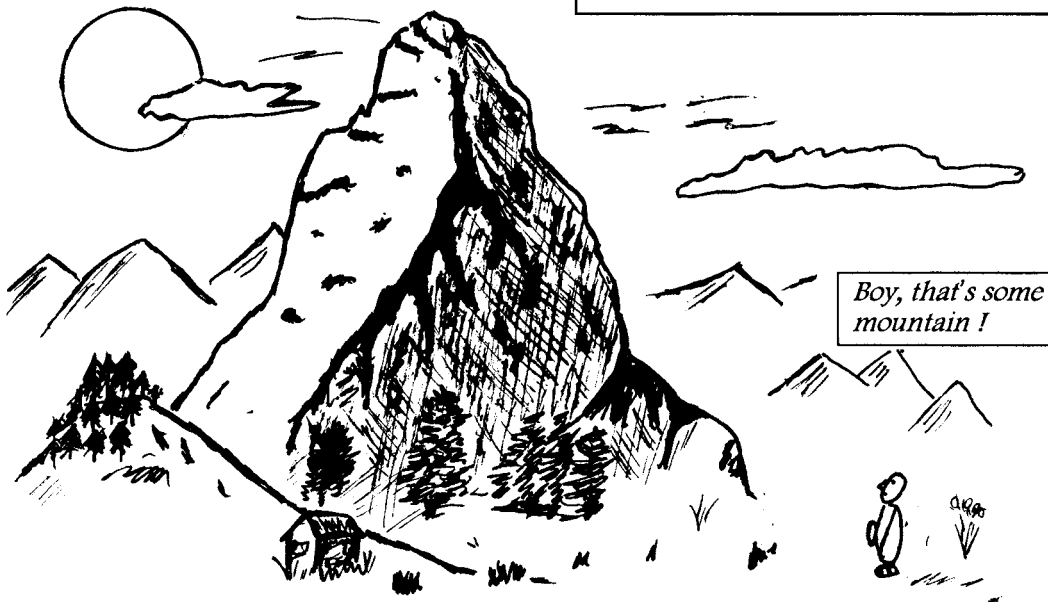
Now you try

Boy, that was some _____ !

Note :

We use this structure when we see something
that's especially big or experience something
exhausting, etc.

- e.g. 1. *(Looking at Mount Everest)*
Boy, that's some mountain !
2. *(After eating a very large and
good meal)*
Boy, that was some meal !



Practice 3

Varavamso : Actually, do you mind if we eat now ?

He Yun : No, not at all.

Now you try

A : Do you mind if _____ ?

B : _____.



You can also reply

1. No, of course not.
2. No, please do.
3. Well actually, _____.

e.g. 1. A : Do you mind if
I open the window ?

B : Well actually, I have
a bit of a cold.

2. A : Do you mind if we go
by bus ?

B : Well actually, I'd
rather go by train if
you don't mind. The
bus takes too long.

Practice 4

Rabgay : Would you mind if I go with
you ? I have to meet our
Chinese teacher at three.

He Yun : No, of course not.

Now you try

A : Would you mind if _____ ?

B : _____.

You can also reply

As practice 3.

Would you mind if I go with you ?



2

Complete the blank spaces.

Graham : _____

_____ to the Zen centre ?

Anne : About thirty minutes.

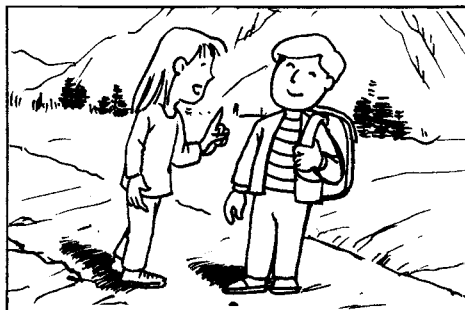
Graham : By bus ?

Anne : No, on foot. By bus, it takes

about ten minutes. _____ on foot ? I _____

_____ exercise.

Graham : No, _____. It's a nice evening. I'd enjoy a walk, too.



3

Choose the correct answer.

1. How long does it take from Tokyo to Kyoto ?

/(A) By train, about three hours. /(B) By foot, about a week. /(C) About by bus. /

2. Boy, that was some meal !

/(A) Yes, the girl ate too. /(B) It was French food. /(C) Yes, I'm really full. /

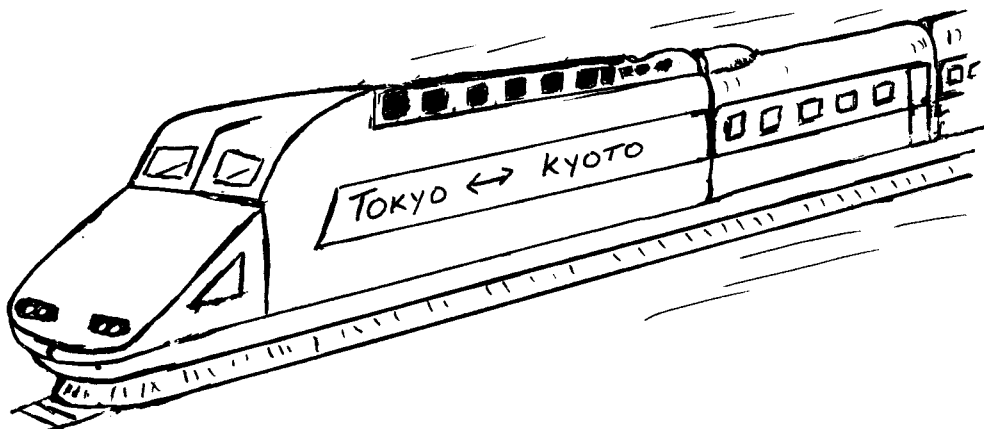
3. Do you mind if I switch on the radio ?

/(A) Yes, please do. /(B) No, please do. /(C) Yes, that's right. /

4. Would you mind if I borrowed your car today ?

/(A) Well actually, I'm going to be using it. /(B) No, I'm going to be using it. /

(C) It's the red one. /



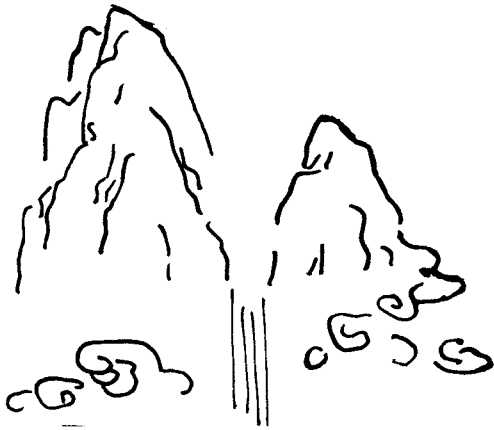
4

Construct a dialogue.

1. "Well actually, I'm going to meditate this afternoon."
2. "About twenty minutes by car."

5

Comprehension / Discussion



Look outward at the appearing objects,

And like the water in a mirage,

They are more delusive than delusion.

Unreal like dreams and illusions,

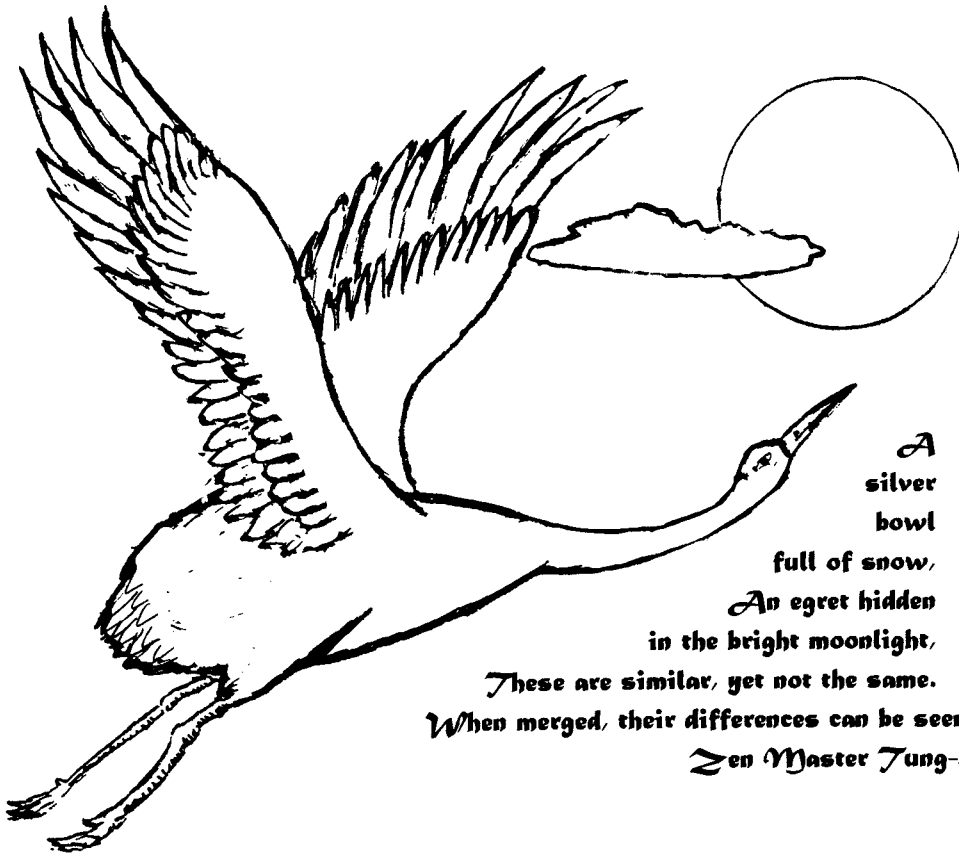
They resemble a reflected moon and rainbows.

Nyoshul Khenpo Rinpoche

Questions :

1. Can we drink the water in a mirage ?
2. Nyoshul Khenpo Rinpoche says that the things we see are like water in a mirage. Why ?
3. What do dreams, illusions, reflections of the moon and rainbows have in common ?

- Homework ideas :
1. Make sentences using the following words :
A) mirage, B) delusive, C) delusion, D) illusion, E) reflect.
 2. In pairs, role play a Buddhist master and his disciple. The disciple has just read Nyoshul Khenpo's paragraph and asks the master questions about it. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.
 3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.



A
silver
bowl
full of snow,
An egret hidden
in the bright moonlight,
These are similar, yet not the same.
When merged, their differences can be seen.
Zen Master Tung-Shan

MAY I SPEAK TO RABGAY LAMA PLEASE ?

UNIT FOUR

Sunday morning at the college reception. Rabgay Lama receives a call from his friend Karma Dorjee.

Miss Chen : Hello, this is Hwa Chung
International Buddhist College.
May I help you ?

Karma Dorjee : Yes, may I speak to Rabgay
Lama, please ?

Miss Chen : Yes, hold on please. I'll call
him (buzzing on the
intercom).... Hello, is Rabgay
Lama there please ?

Seigen : Yes, hold on. I'll call him.

Miss Chen : Please tell him there's a call for
him in reception.

Seigen : O.K., I'll tell him.



(At the reception desk)

Rabgay : Hello.

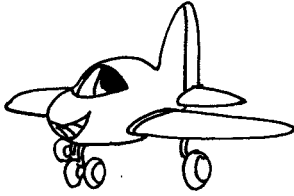
Karma Dorjee : Hello Rabgay. This is Karma Dorjee.

Rabgay : Karma Dorjee ? Where are you ?

Karma Dorjee : I'm in Hong Kong. Listen, I'm going
to Japan next week. Maybe I can
make a stopover in Taipei en-route.
What are your plans for this week ?

Rabgay : Well, I'll be in school until Thursday.
Friday's a national holiday, so I'm
free from Friday until Sunday.





Karma Dorjee : O.K., I'll try to arrange to stay in Taiwan from Friday until Sunday.

Rabgay : Well, send me a fax and let me know your arrival time. I'll come to the airport to meet you.

Questions :

1. When Miss Chen called the monks' room, who answered the phone ?
2. Where is Karma Dorjee ?
3. Where is Karma Dorjee going next week ?
4. How many days will he stay in Taiwan ?

1

Karma Dorjee : Yes, may I speak to Rabgay Lama please ?

Miss Chen : Yes, hold on please. I'll call him.

You can also say
Hello, is Rabgay Lama there ?

You can also reply
<p>A : No, I'm sorry, he's out. ↗ 1. Can you call back at (time) ? ↘ 2. May I take a message ?</p> <p><i>You can continue like this :</i></p> <p>B : 1. Yes, sure. 2. Yes, O.K. thank you. Please tell him (name) called and (message).</p> <p>A : O.K., I'll tell him.</p> <p>B : Thanks.</p> <p>A : You're welcome.</p>

Now you try
<p>A : Hello, may I speak to _____, please ?</p> <p>B : Yes / No, _____.</p>

Practice 2

Miss Chen : Please tell him there's a call for him in reception.

Seigen : O.K., I'll tell him.



Now you try

A : Please tell _____.

B : O.K. I'll tell him/her.

Practice 3

Rabgay : Karma Dorjee ? Where are you ?

Karma Dorjee : I'm in Hong Kong.

Now you try

A : Where are you ?

B : I'm _____.

Practice 4

Karma Dorjee : What are your plans for this week ?

Rabgay : Well, I'll be in school until Thursday. Friday's a national holiday, so I'm free from Friday until Sunday.

You can also reply

- Well,
1. I'm probably going (to go) to England.
 2. I might go to England.
 3. I'm going to go to England.
 4. If I can get a flight, I'll go to England.

Now you try

A : What are your plans for _____ ?

B : Well, _____.

2**Complete the blank spaces.**

Tony : Hello.

Theresa : Hello, is William _____ ?

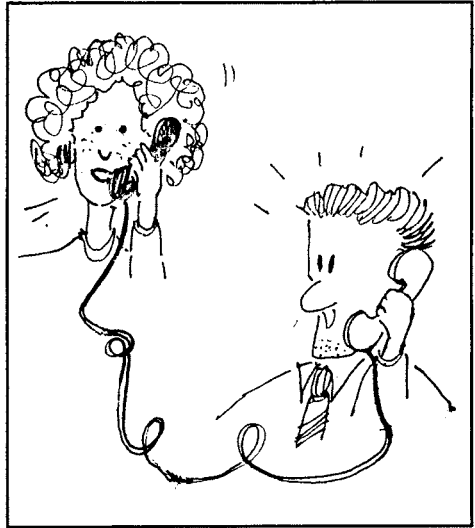
Tony : No, I'm sorry he's out. _____
_____.

Theresa : Yes, O.K. Thank you. _____
_____ Theresa called, and _____
_____ to meet me
outside the school at 4 o'clock.

Tony : O.K., I'll _____.

Theresa : _____.

Tony : Don't mention it.

**3****Choose the correct answer.**

1. Hello. (*Answering the telephone*)

/(A) Hello, may I speak to John, please ? /(B) Are John there please ? /(C) Hello, may I speak to Peter there, please ? /

2. Please ask her to get me some milk.

/(A) O.K. thank you. /(B) O.K. I'll tell she. /(C) O.K. I'll tell her. /

3. Where are you ?

/(A) I'm eating lunch. /(B) I'm on Taipei. /(C) I'm in Taipei. /

4. What are your plans for next October ?

/(A) Well, I'll probably going to Khumbu. /(B) Well, I'm probably going to Khumbu. /(C) If I can, I might going to Khumbu. /

4

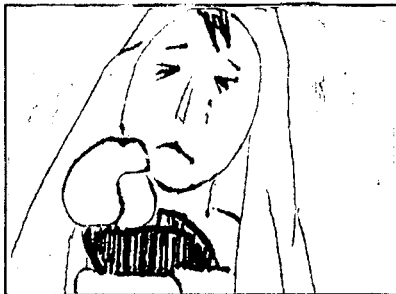
Construct a dialogue.

1. "Well, if it's not raining, I'll go for a hike."
2. "I'm in Kathmandu."



5

Comprehension / Discussion



Kisa Gotami's son died. She loved him dearly, so she could not accept his death.

Carrying the corpse, she went from house to house to find medicine. Of course, nobody could help her.



Finally she went to the Buddha. The Buddha said, "If you can bring me a mustard seed, I can help you. The mustard seed, however, must come from a house in which no one in the family has ever died."



Kisa Gotami visited every house in the city. Everywhere people took pity on her and offered her mustard seeds.

But when she asked, "Has anyone in your family ever died?", the answer was always the same, "Yes." Sometimes it was a parent or a brother or a sister that had died. In other families, it was, like her, a child.



She was very sad and returned to the Buddha empty-handed. The Buddha asked her to reflect on what people had told her. Slowly she realized that death was natural and that all things are impermanent.

She felt comforted. Later she returned to the Buddha and became one of his disciples.

An Agama Story

Questions :

1. Why did Kisa Gotami carry around her son's corpse ?
2. When she saw the Buddha, did he help her ?
3. Did people offer her mustard seeds ?
4. The Buddha gave Kisa Gotami an important teaching. What was it ?

Complete the blank spaces using the following words (Vocabulary from Unit Three is also included.) Add "s" or change verb tenses as appropriate.

1. mirage, 2. illusion, 3. reflect, 4. corpse, 5. ever,
6. empty-handed, 7. impermanent, 8. comfort, 9. natural,
10. disciple.

1. All phenomena is an _____. It is constructed by our minds.
2. After someone dies, we burn or bury the _____.
3. All phenomena is _____. It is constantly changing, being born and dying.
4. That old master is very famous. He has more than five thousand _____.
5. He went to his parents' house to ask for money, but he returned _____.
6. A : Have you _____ been to Bhutan ?
B : Yes, once.

Homework ideas : 1. Make sentences using the following words :

- A) accept, B) corpse, C) pity, D) offer, E) empty-handed,
F) natural, G) impermanent, H) comfort, I) disciple.

2. In pairs, role play the Buddha and Kisa Gotami. She has just returned to the Buddha empty-handed. Write down the dialogue and show it to your teacher for correction. Memorize and act out for the class.
3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

*What are you staring at ?
Don't you know it's about you ?
Zen Master Kodo Sawaki*





I AM A ZEN PRIEST. IN JAPAN THERE ARE TWO MAIN SECTS — SOTO AND RINZAI.

UNIT FIVE

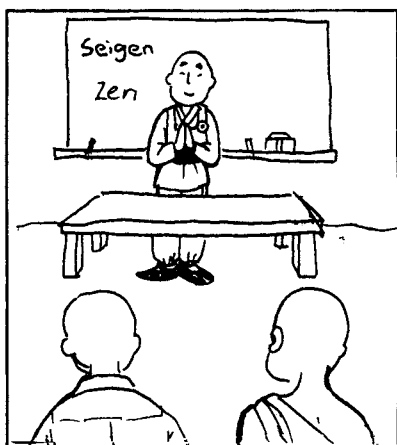
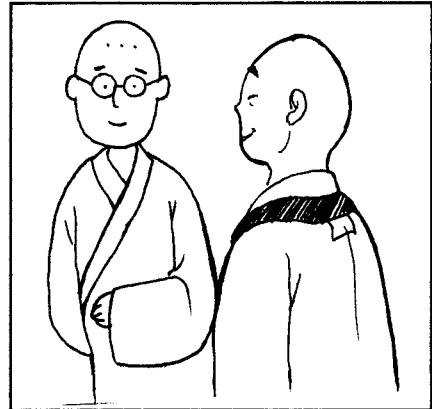
It's Monday morning. Today the students will begin to introduce their practices.

He Yun : That was a good hike on Saturday.

Seigen : Yes, I really enjoyed it. We'll have to go again some time.

Varavamso : I hear that there are many temples and hermitages on Jin Fwo Mountain. Have you ever been there ?

He Yun : Yes, many times. People often go there on pilgrimages. It's a sacred mountain. Maybe next time we can go there. But, it's quite far. We'll need to stay overnight. Anyway we can talk about that again. Today I want you to introduce your practices. Reverend Seigen, can you go first ?



Seigen : O.K., well, I'm a Zen priest. In Japan there are two main sects — Soto and Rinzai.

Rabgay : Which sect do you belong to ?

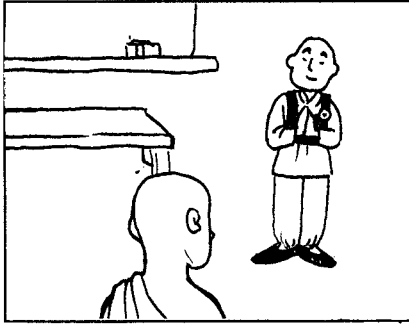
Seigen : The Soto sect.

Hwei Ming : How do you say it in Chinese ?

Seigen : Tsao Dung.

Rabgay : And what's your main practice ?

Seigen : Well, it's centred around a meditation technique called "Shikantaza". Thoughts that arise are neither followed nor suppressed. We just let them go, and so rest in the nature of the mind. *(Continued on next page)*



Varavamso : Do you have any moving practice ?

Seigen : Well, of course, we should be mindful in everything we do, but we also have a walking meditation called "Kinhin". We walk very slowly and just let the arising thoughts go, like in the sitting meditation.

Questions :

1. Did Reverend Seigen enjoy the hike on Saturday ?
2. Why do people go to Jin Fwo Mountain ?
3. What are the two main Zen sects in Japan ?
4. What is the main practice of the Soto sect ?

1

Practice 1

Varavamso : I hear that there are many temples and hermitages on Jin Fwo Mountain.

Now you try

I hear (that) _____.



Our practice should neither be too tight nor too loose.

Practice 2

Varavamso : Have you ever been there ?

He Yun : Yes, many times.

Now you try

A : Have you ever _____ ?

B : _____.

You can also reply

Yes, but only 1. once.
 2. twice.

No, not yet.

No, never.

*For a list of present perfect verbs
See end of book*

Practice 3

Rabgay : Which sect do you belong to ?

Seigen : The Soto sect.

Now you try

A : Which/What sect do you belong to ?

B : _____.

Practice 4

Hwei Ming : How do you say it in Chinese ?

Seigen : Tsao Dung.

Now you try

A : How do you say _____ in _____ ?

B : _____.

2**Complete the blank spaces.**

Su Jen : I _____ that Anne's gone to Nepal.

Dan : Oh really. _____
_____ there ?

Su Jen : Yes, many times. It's really beautiful.

Dan : Maybe I should go next summer. By
the way, _____ Nepal
_____ Chinese ?

Su Jen : Ni Po Er.



Which sect do you belong to ?



3**Choose the correct answer.**

1. I hear that restaurant's very good.

/(A) Yes, it is. /(B) Yes, I hear. /(C) The food's good. /

2. Have you ever been to New York ?

/(A) No, but only once. /(B) I didn't like it. /(C) No, never. /

3. Which sect do you belong to — Pure Land or Zen ?

/(A) I like Pure Land practice. /(B) Zen. /(C) It originated in China. /

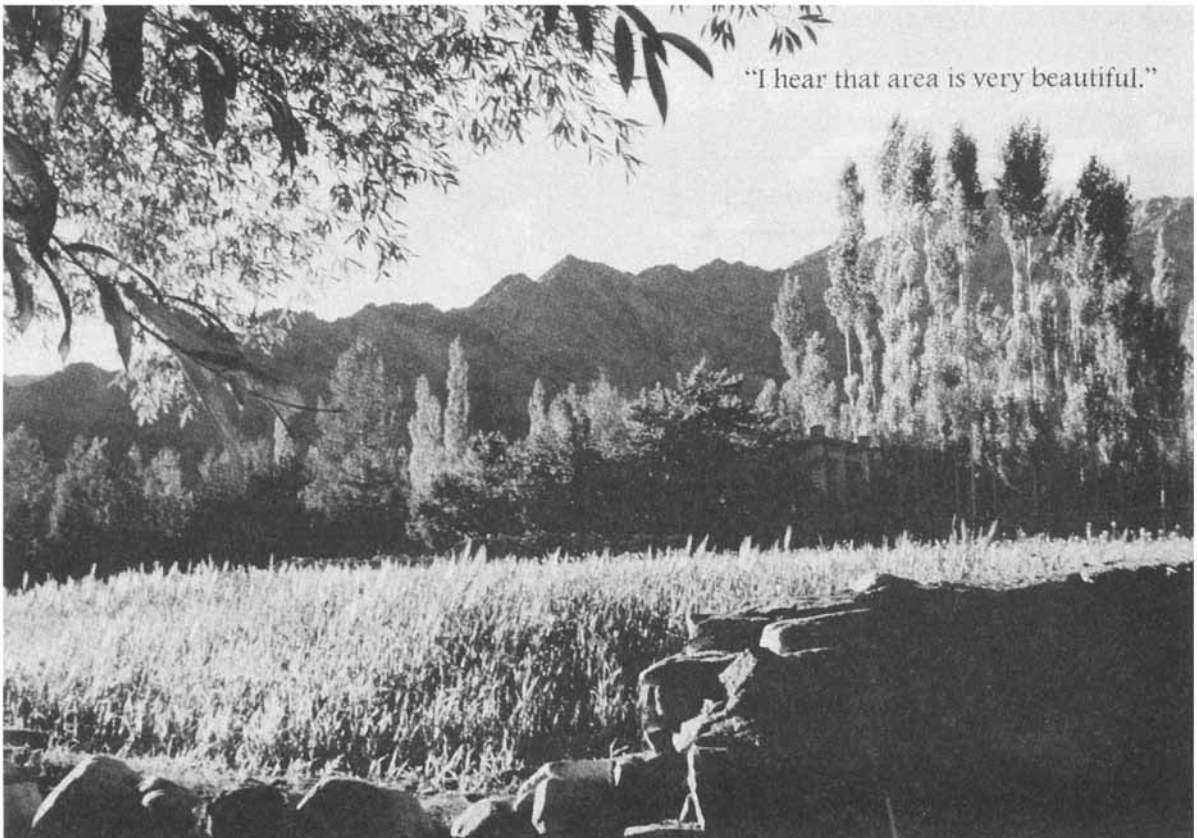
4. How do you say this in English ?

/(A) I'm sorry, I don't know. /(B) I'm not English, I'm American. /(C) No, never. /

4**Construct a dialogue.**

1. "I hear that area is very beautiful."

2. "No, not yet."



5

Comprehension / Discussion

Dogen Zenji taught that our attitude should be one of diligent practice in every situation that we encounter. If we fall into hell, we just go through hell; this is the most important attitude to have.

When we encounter unhappiness, we work through it with sincerity. Just sit in the reality of life, seeing heaven and hell, misery and joy, life and death all with the same eye. No matter what the situation, we live the life of the self. We must sit immovably on that foundation. This is "becoming one with the universe."

Kosho Uchiyama Roshi

- Questions :
1. If we fall into hell, does Dogen Zenji suggest we try to escape ?
 2. In life we will encounter many different kinds of situations. How does Dogen Zenji suggest we see them ?
 3. He suggests that we live the life of the self. What does this mean ?

- Homework ideas :
1. Make sentences using the following words :
A) attitude, **B) diligent,** **C) encounter,**
D) sincerity (or) sincere, **E) No matter what,** **F) foundation,**
G) universe.
 2. In pairs, role play Dogen Zenji and a disciple. The disciple asks the following question : "In life I will encounter both pleasant and unpleasant situations. How should I deal with them ?" Using the information in this verse, continue the dialogue. Write it down and show it to your teacher for correction. Finally, memorize it and act out for the class.
 3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.
 4. Prepare to discuss the meaning of the text.

Just sit in the reality of life,
seeing heaven and hell, misery and joy,
life and death all with the same eye.



WE BELIEVE THAT IF YOU SINCERELY RECITE THE NAME "AMITA BUDDHA", THEN YOU'LL BE REBORN IN THE PURE LAND.

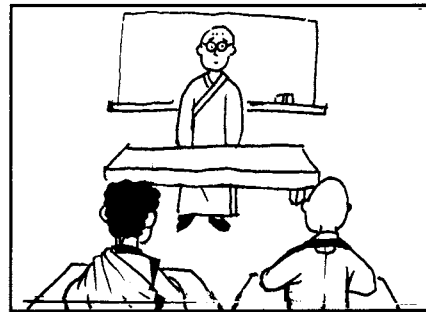
UNIT
SIX

Today Venerable Jen Hwa explains her practice.

He Yun : Yesterday Reverend Seigen explained his practice. Rabgay Lama and I have attended a Soto Zen retreat.

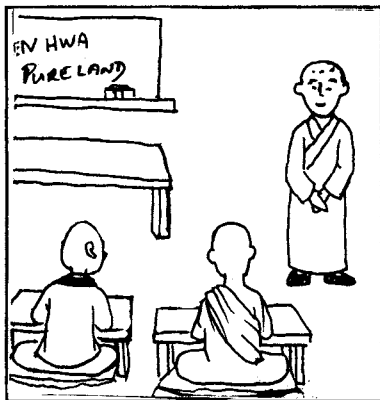
Rabgay : Yes, it was very good. I learnt a lot.

He Yun : Today, could one of the nuns explain her practice. Venerable Dieu Van, can you start ?



Dieu Van : Well, I practice Soto Zen too, so my practice is the same as Reverend Seigen's.

He Yun : Oh O.K., then Venerable Jen Hwa you start.



Jen Hwa : O.K., I practice Pure Land. We believe if you sincerely recite the name "Amita Buddha", then you'll be reborn in the Pure Land.

Varavamso : Do you have any other practices ?

Jen Hwa : Yes, visualization and strictly keeping the monastic vows.

Varavamso : Excuse me, but why do you want to be born in another world ?

Jen Hwa : Well, we have the goal to reach Buddhahood, but we believe this is easier to do in the Pure Land.

Varavamso : Do you have to be ordained in order to be reborn in the Pure Land ?

Jen Hwa : No, lay people can also be reborn there.

Questions :

1. Why didn't Venerable Dieu Van introduce her practice ?
2. In the Pure Land sect, is reciting the name of Amita Buddha the only practice ?
3. Why do practitioners of the Pure Land sect want to be reborn in the Pure Land ?
4. Can only monks and nuns be reborn in the Pure Land ?

1

Practice 1

He Yun : Rabgay Lama and I have
attended a Soto Zen retreat.

Note 2 :

Have / has is often written in the contracted form in informal writing :

I have = I've
 you have = you've
 he has = he's
 she has = she's
 it has = it's
 we have = we've
 they have = they've

Now you try

I have (verb) .

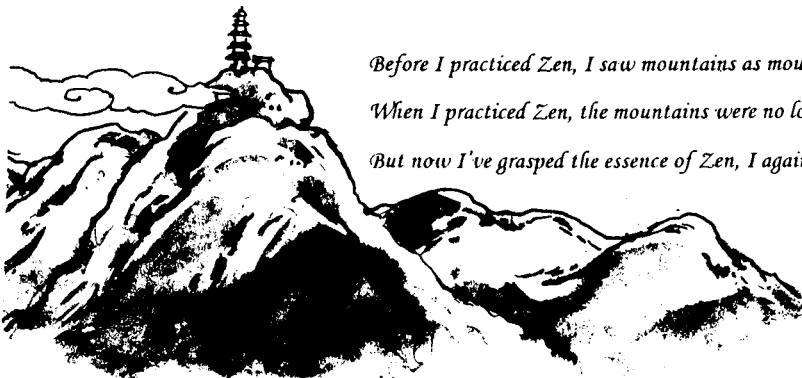
Note 1 :

Past tense — (e.g. I attended)

Present perfect tense — (e.g. I have attended)

Comparison :

1. *Past tense indicates action completed and a time is given.*
 e.g. I attended the lecture yesterday.
(time / completed)
2. *Present perfect tense indicates the action occurred sometime in the past and may or may not still be continuing.*
 e.g. 1. I have attended his lectures many times.
(no time / action completed)
 2. I have worked here for two years.
(no time / action continuing)



Before I practiced Zen, I saw mountains as mountains, rivers as rivers.

When I practiced Zen, the mountains were no longer mountains, and the rivers no longer rivers.

But now I've grasped the essence of Zen, I again see mountains as mountains, rivers as rivers.

Zen Master Ritangen

Practice 2

Jen Hwa : We believe if you sincerely recite the name "Amita Buddha", then you'll be reborn in the Pure Land.

Now you try

If _____, then _____.



Why do you want to be born in another world ?

Practice 3

Varavamso : Excuse me, but why do you want to be born in another world ?

Now you try

Why do you want to _____ ?

Practice 4

Varavamso : Do you have to be ordained in order to be reborn in the Pure Land ?

Jen Hwa : No, lay people can also be reborn there.

Note :

"You" in English often refers to people in general, not an individual "you".

This is the case in Venerable Varavamso's question.

Now you try

A : Do _____ have to _____ ?

B : Yes / No, _____.

You can also reply

1. Yes, you do.
2. No, you don't.

2

Complete the blank spaces.

Jane : Let's go to London tomorrow.

Jennifer : But I _____ there
many times recently.

Jane : Oh really, _____
Bristol instead ? They have
some good book stores, and
we could visit the Kagyu
meditation centre in the
evening.

Jennifer : But, it's Saturday. _____ go to a big city ? It will be so
crowded.

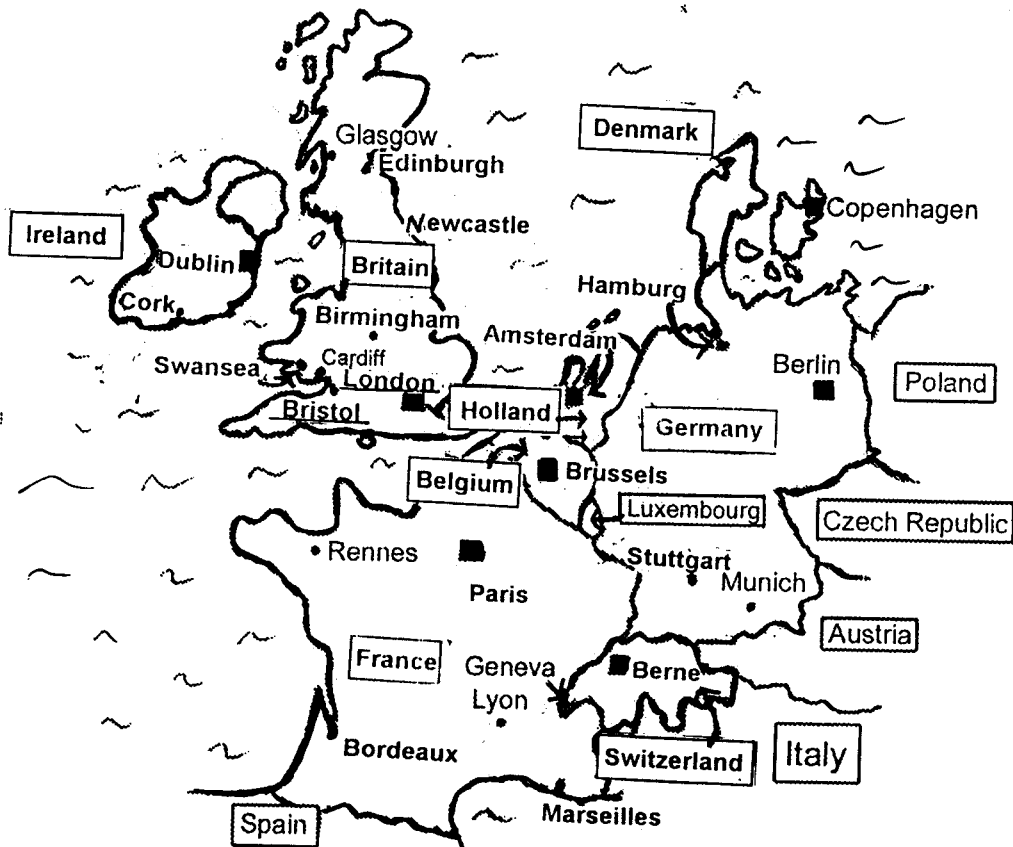
Jane : That's true. But I need some books for my research.

Jennifer : Do _____ get them this weekend ?

Jane : No.

Jennifer : O.K., then let's go on Monday instead.

Jane : Sure _____.



3

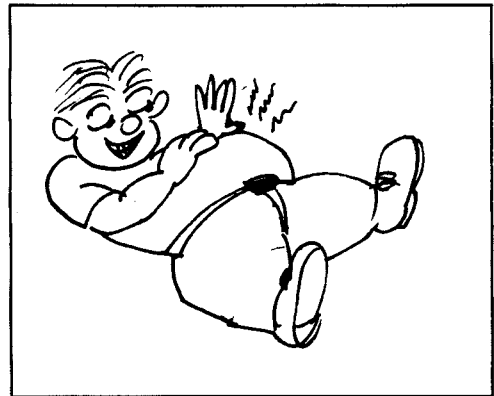
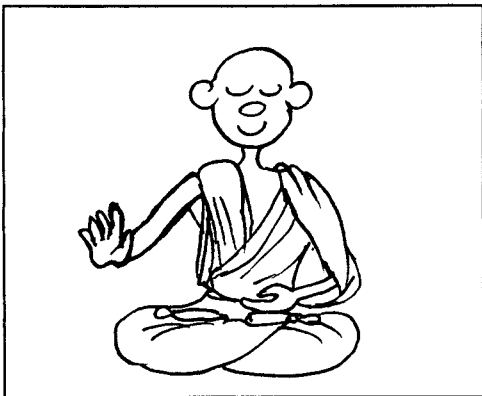
Choose the correct answer.

1. /**(A)** I already ate breakfast. /**(B)** I have already eaten breakfast at 8 o'clock. /**(C)** I have already eaten breakfast. /
2. /**(A)** If you like it , then take it. /**(B)** If you like it. Then take it. /**(C)** You like it, then take it. /
3. Why do you want to practice Buddhism ?
/ **(A)** Because you like it. / **(B)** Because I want to discover the truth. / **(C)** I've practiced for many years. /
4. Do we have to take our shoes off ?
/ **(A)** Yes, it's the custom in Japan. / **(B)** I think we should take them off. / **(C)** No, you do. /

4

Construct a dialogue.

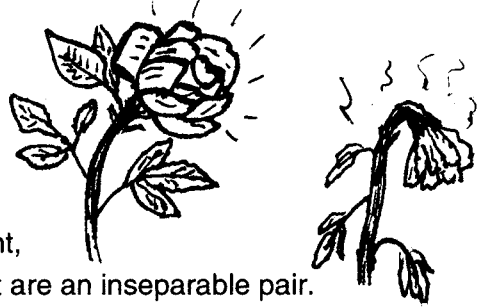
1. "No, thanks. I've already eaten."
2. "If it doesn't rain, then let's go there tomorrow."



"No, thanks. I've already eaten."

5

Comprehension / Discussion



When there is beauty, there is ugliness.

Right cannot exist without wrong.

Wisdom and ignorance are dependent,

And illusion and enlightenment are an inseparable pair.

This is not a new concept, but an ancient truth.

Wanting this and that

is mere stupidity.

I'll let you know a secret — All things are impermanent.

Zen Master Ryokan

- Questions :
1. What did Ryokan say about beauty ?
 2. What did he say about right ?
 3. How did he explain illusion and enlightenment ?
 4. Did he say that all things must change ?

Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Five.) Add "s" or change verb tenses as appropriate.

1. attitude, 2. diligent, 3. encounter, 4. sincerely, 5. immovable,
6. foundation, 7. universe, 8. wisdom, 9. ignorance, 10. illusion.

1. The owner of that shop has a terrible _____ . I never go there.
2. In life we will _____ both happiness and sadness.
3. If we practice diligently and _____ , we will finally achieve our goal.
4. Through practice _____ will arise.
5. All things are an _____. They are like figures in a dream.
6. Our planet is just one of many in the _____ .
7. He is a very _____ student. He will definitely succeed.

Homework 1. Make sentences using the following words :

ideas : **A)** wisdom, **B)** ignorance, **C)** dependent, **D)** illusion, **E)** impermanent.

2. **A)** Prepare to explain this poem next class or **B)** prepare to ask another student one question about it. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

THERAVADA BUDDHISM IS PRACTICED IN SOUTHERN ASIA

UNIT SEVEN

Today Venerable Varavamso tells the class about his practice.

He Yun : O.K., Venerable Hwei Ming, can you tell us about your practice ?

Hwei Ming : Well actually, I practice Pure Land too.

He Yun : O.K., then in that case, let's ask Venerable Varavamso to tell us about his practice instead.

Varavamso : Well, I'm a Theravadin monk.

Theravada Buddhism is practiced in southern Asia. We emphasize observing the *bikkhu* precepts, practice meditation, and go on daily alms rounds.

Hwei Ming : What kind of meditation practice do you do ?

Varavamso : Well, we practice both *samatha* and *vipassana* meditation. As you know, when we do *samatha* we still the mind by focusing on an object or our breath, and when we do *vipassana*, or insight meditation as it is often called in English, we analyze the mind and phenomena.

Rabgay : In vajrayana, we often describe *samatha* and *vipassana* as being like the flame of a butter lamp. *Samatha* is the stillness of the flame and *vipassana* is the brightness of the flame. In order to see clearly, we need both.

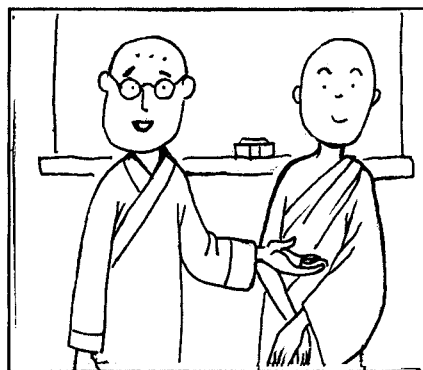
Varavamso : That's a good example.

Seigen : Do you always sit to meditate ?

Varavamso : No, we also do a walking meditation. When we walk we concentrate on the movements of the feet.

Rabgay : Have you ever been on an alms round in Taiwan ?

Varavamso : Yes, I used to go every day when I lived in Taipei.



Questions :

1. Where is Theravada Buddhism practiced ?
2. How often do Theravadin monks go on alms rounds ?
3. What is “vipassana” called in English ?
4. Has Venerable Varavamso ever been on an alms round in Taiwan ?

1

Practice 1

Hwei Ming : Well actually, I practice Pure Land too.

He Yun : O.K., then in that case, let's ask Venerable Varavamso to tell us about his practice instead.

Now you try

A : _____.

B : (Well) in that case, _____
_____ instead.

Note :

A further example of when this structure is used :

A : Let's go for a hike tomorrow.

B : O.K., but what if it rains ?

A : Then in that case, we can go to a teashop instead.

Practice 2

Varavamso : As you all know, I'm a Theravadin monk.

Now you try

As you (all) know, _____.

Note :

This structure is generally used when introducing yourself or introducing a subject which the listener is familiar with.

Practice 3

Seigen : Do you always sit to meditate ?

Varavamso : No, we also do a walking
meditation...

Now you try

A : Do you always _____ ?

B : _____.

Note :

1. Yes, always.
2. No, but usually.
3. No, only sometimes.
4. No, hardly ever.

Practice 4

Rabgay : Have you ever been on an
alms round in Taiwan ?

Varavamso : Yes, I used to go every day
when I lived in Taipei.

Now you try

A : _____ ?

B : I used to _____.

Note :

“I used to” can be used in the
following ways :

e.g.

1. *A simple statement :*
I used to live in Mexico.
2. *In answer to a question :*
A : Can you speak French ?
B : I used to (when I was
younger).



2

Complete the blank spaces.

Jason : I'm _____ of visiting Nying-
ka Monastery in Nepal in October
again this year. Would _____
_____ join me ?

Stuart : Sure, I'd love to, but what if
Rinpoche isn't there ?

Jason : _____, we can go
trekking and wait for him to return.

Stuart : _____ always go to Nepal in the autumn ?

Jason : No, but _____. Have you ever been to Nepal ?

Stuart : Yes, I _____ go there very often when I lived in India.



3

Choose the correct answer.

1. What if it rains tomorrow ?

/(A) Then, that's a case, we go to a museum. /(B) Then, in that case, we can go to a museum. /(C) Then, there's a museum. /

2. As you all know,

/(A) let's go hiking tomorrow. /(B) Bangkok is the capital of Thailand. /(C) I used to./

3. Do you always go to Swansea on Saturday ?

/(A) No, but usually. /(B) Yes, usually. /(C) No, only ever. /

4. Do you speak Chinese ?

/(A) I used to, but I've forgotten. /(B) Four years ago. /(C) There are many Chinese in Seattle. /

4

Construct a dialogue.

1. "O.K. — well, in that case, let's go next week instead."
2. "I used to."

5

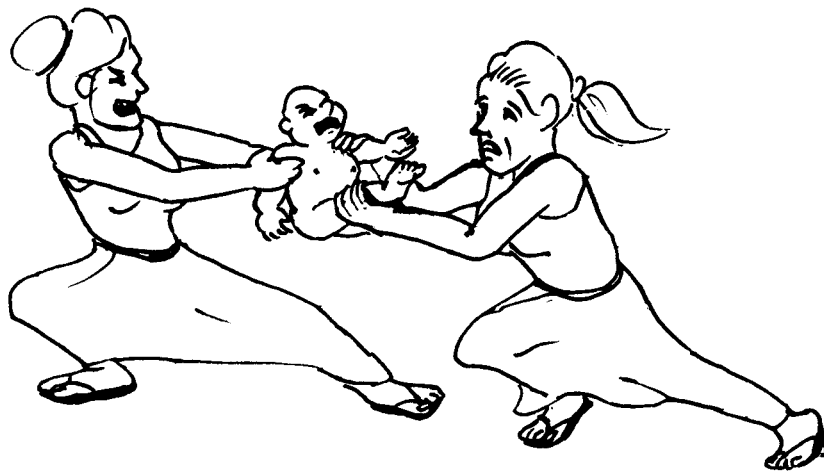
Comprehension / Discussion

In India there was once an old sage. He was well known for his deep wisdom. One day two women came to see him. They brought with them a baby, and both claimed to be its mother.

"This child is mine," shouted the first woman.

"No, she stole him," shouted the second. "He's mine."

The sage didn't speak, but drew a line on the ground. He put the child on the line. Next, he told the women to hold onto the arms of the child and pull. The woman who could pull the baby over to her side would be the mother and could take the child home, he said.



The women pulled. Immediately the baby began to cry. The second woman immediately let go and also began to cry, but the first woman did not stop. She pulled the baby to her side and shouted, "The child's mine."

"No," said the sage. "You are not the mother. Return the baby to his mother."

"But I won. It's my child," protested the first woman.

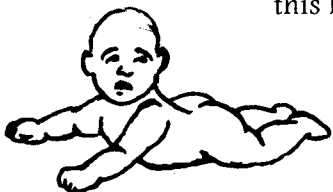
"No," replied the sage. "This woman could not bear to see the baby hurt, so she let go. This is the compassion of a mother. But you only saw the child as an object, something to win. You showed no motherly love. How could you be the mother?"

And so the baby was returned to his real mother.

A Jataka Tale

- Questions :
1. Why did the women visit the sage ?
 2. Where did the sage put the child ?
 3. When the child started to cry, what did the second woman do ?
 4. Which woman was the real mother ?

- Homework ideas :
1. Make sentences using the following words :
A) claim, B) mine, C) immediately, D) sage, E) protest.
 2. Imagine that the child in the story is now twenty years old. A friend is asking him about this incident. In pairs, role play the friend and the now grown up child. Write down your dialogue and show it to the teacher for correction. Finally, memorize the skit and act out for the class. You can start with this line :



Friend : I hear that when you were a child a woman stole you. How did you find your real mother ?



3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at text nor a prepared question and answer.

**WE ALSO EMPHASIZE
CULTIVATING BODHICITTA.**

**UNIT
EIGHT**

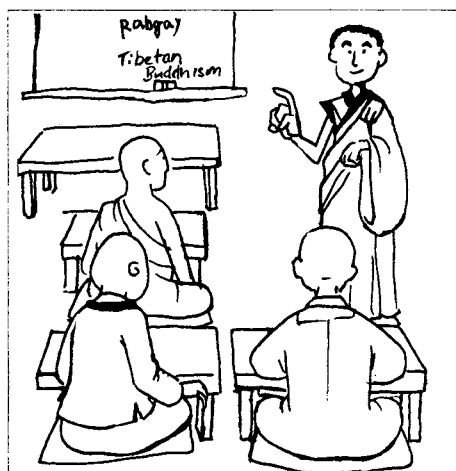
Lama Rabgay introduces his practice to the class.

He Yun : Today it's Lama Rabgay's turn to introduce the Vajrayana practice to us — Lama Rabgay.

Rabgay : Well, the Vajrayana is often simply called Tibetan Buddhism, and it's divided into four main sects — Gelugpa, Kagyupa, Nyingmapa, and Sakyapa.

Jen Hwa : I know “yana” means vehicle, but what does “vajra” mean ?

Rabgay : It means “diamond”, so Vajrayana literally means the Diamond Vehicle, and I'm a member of the Nyingmapa, or Nyingma sect. This is the oldest sect.



Dieu Van : What is your main practice ?

Rabgay : Well, we have many practices, for example, prostrating, visualizing, reciting mantras, debating, and meditation. We also emphasize cultivating Bodhicitta and, of course, like all Buddhist sects, we take refuge in the Triple Gem.

Varavamso : You said that the Nyingma sect is the oldest sect, so it must be at least a thousand years old.

(Continued on next page)



Rabgay : Yes, the first monastery was founded in 814 A.D.

Hwei Ming : Who founded it ?

Rabgay : Padmasambhava, or Guru Rinpoche as he is often called.

Questions :

1. In Tibetan Buddhism, how many sects are there ?
2. What does “vajra” mean ?
3. When was the first Buddhist monastery in Tibet founded ?
4. Who founded the first Buddhist monastery in Tibet.

1

Practice 1

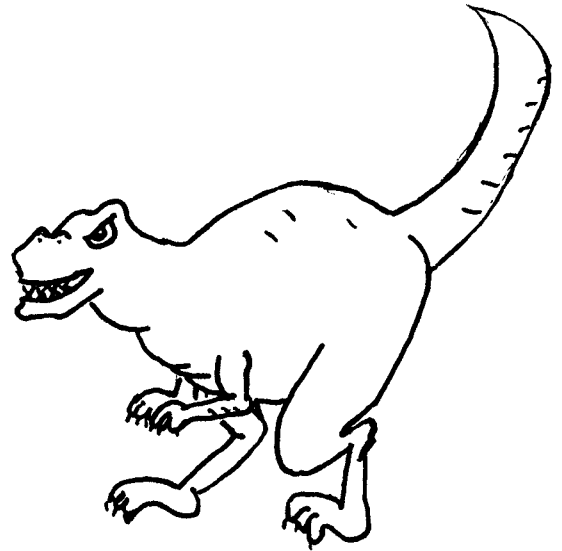
Jen Hwa : I know “yana” means vehicle, but what does “vajra” mean ?

Rabgay : It means “diamond”,

Now you try

A : What does _____ mean ?

B : It means _____.



“I know what ‘run’ means, but what does ‘dinosaur’ mean ?”

Practice 2

Rabgay : This is the oldest sect.

Now you try

_____ is the _____
_____ in _____.

*You can also use this structure
in the following way :*

The Nyingma sect is the oldest sect
in Tibet.

A further example of this structure is :

Tokyo is the biggest city in Japan.

Note :

Superlatives :

Superlatives are formed in two ways :

1. *With words of less than three
syllables, by adding "...est"*

e.g. old — oldest
small — smallest

2. *With words of three syllables or
more, by placing the word "most"
before the adjective.*

e.g. difficult — most difficult
beautiful — most beautiful

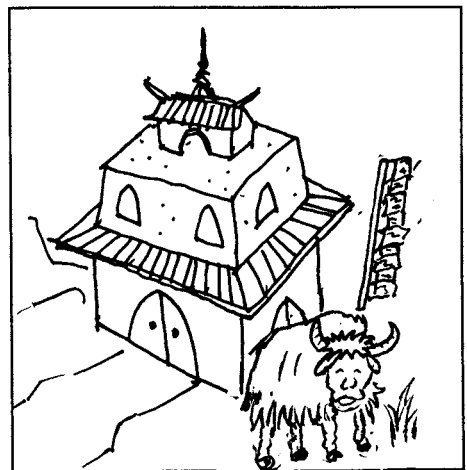
Practice 3

Varavamso : You said that the
Nyingma sect is the oldest
sect,so it must be at least a
thousand years old.

Rabgay : Yes, the first monastery
was founded in 814 A.D.

Now you try

_____ must be _____.



Practice 4

Hwei Ming : Who founded it ?

Rabgay : Padmasambhava, or Guru Rinpoche
as he is often called.

Now you try

A : Who founded _____ ?

B : _____.

Extra Practice :

Using the vocabulary you have learnt in the last four units, prepare to introduce your practice to the class. The speeches need not be longer than a couple of minutes, and other students should ask questions.

2

Complete the blank spaces.

Masumi : Wow, this temple is really big.

Akio : Yes, it's the _____ temple
of the Japanese Soto sect.

Masumi : Who _____ ?

Akio : Zen master Dogen. He moved
here in 1244.

Masumi : Is it the _____ temple in
Japan ?

Akio : No, there are older temples in Nara and Kyoto.

Masumi : Anyway, it's very interesting, though it's very high in the mountains. It
_____ very cold in the winter.

Akio : Yes, it is. It often snows until April.

Masumi : That's too cold for me. Look at these old Chinese characters on the gate.
_____ ?

Akio : Let me see. They mean "Dragon gate".



3**Choose the correct answer.**

1. What do these words mean ?
/(A) They say “practice makes perfect.”/(B) They mean “Practice makes perfect.”/(C) Their meaning is “Practice makes perfect.”/
2. /(A) Mumbai is the bigger city in India. /(B) Mumbai is the biggest in India. /
(C) Mumbai is the biggest city in India. /
3. Who founded that building ?
/(A) King George was. /(B) King George. /(C) King George founded. /
4. He has a very big car and a beautiful house.
/(A) He’s a man. /(B) His car is red. /(C) He must be rich. /

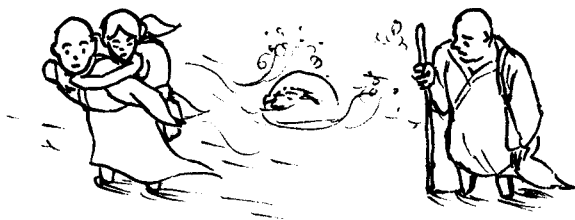
4**Construct a dialogue.**

1. “Yes, this is one of the holiest places in the country.”
2. “_____ . He must be feeling unwell.”

5**Comprehension / Discussion**

When they arrived at the river, the two monks, Ekido and Tanzan, heard a girl’s voice calling to them. There, stranded in the river was a young, pretty girl. Because she was afraid that she might slip, she called to the two monks to help her. Ekido immediately went to her and carried her safely to the other side. Where, together with Tanzan, he continued on his journey.

(Continued on next page)



As the sun began to set, and they prepared to settle down for the night, Tanzan could contain himself no longer and blurted out, "How could you pick up that girl? Don't you know we are not allowed to touch women?" Ekido smartly replied, "I only carried the girl to the river bank, but you are still carrying her."

A Zen story

- Questions :
1. When Ekido and Tanzan arrived at the river, what did they hear?
 2. What did Ekido do?
 3. Tanzan was angry with Ekido. Why?
 4. Ekido said Tanzan was still carrying the girl. What did he mean?

Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Seven.) Add "s" or change verb tenses as appropriate.

1. claim, 2. sage, 3. protest, 4. stranded, 5. slip,
6. immediately, 7. settle down, 8. blurt out, 9. allow, 10. smart.

1. He was _____ in the mountains for three days before help finally arrived.
2. A wise old _____ lives in that cave. People often visit him to get advice.
3. Even though it was raining, his mother _____ him to go out and play.
4. When she saw the old man fall, she _____ ran to help him.
5. People _____ that the price of food was too high.
6. After the police questioned her for many hours, she suddenly started to cry and _____ the whole story.
7. Last year he got married and _____.
8. That old man is very rich, so many young men have _____ to be his lost son.

- Homework ideas :
1. Make sentences using the following words :
A) stranded, B) slip, C) journey, D) set, E) allow.
 2. Prepare to explain the meaning of this Zen story next class.
 3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

WHAT WOULD YOU LIKE TO DO IN TAIPEI ?

UNIT
NINE

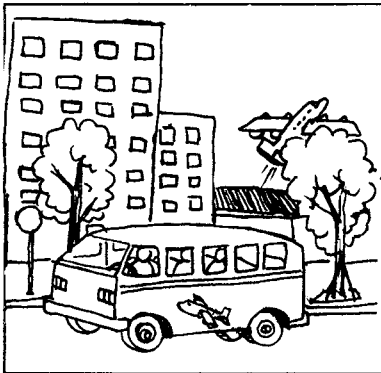
Rabgay Lama is at the airport waiting for his friend, Karma Dorjee Lama to arrive.

Rabgay : Karma Dorjee, long time no see. How are you doing ?
Karma Dorjee : I'm fine. How about you ?
Rabgay : Fine.



(In the limousine bus from the airport)

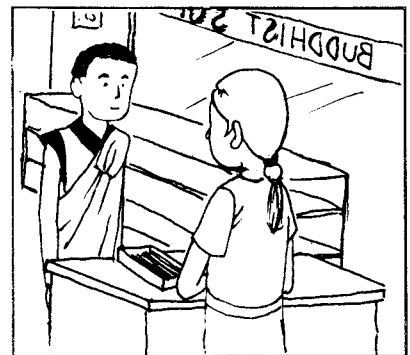
Rabgay : So, what would you like to do in Taipei ?
Karma Dorjee : Well, I need to buy some Taiwanese incense to take to Japan. Other than that, anything's fine.
Rabgay : O.K., we'll drop our luggage off at the meditation centre, then go to a Buddhist supplies shop. I know a good one.



(In the Buddhist supplies shop)

Shop Assistant : May I help you ?
Karma Dorjee : Yes, I'm looking for some incense.
Shop Assistant : O.K., I'll light some for you to see which you like.
Karma Dorjee : This one's a little too strong.
Shop Assistant : How about this one ?
Karma Dorjee : Yes, this one's good, but it's a little short. Do you have any longer ones ?

(Continued on next page)



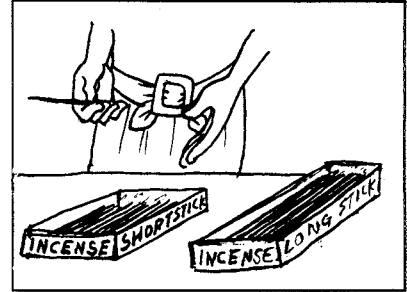
Shop Assistant : Let me see ... Yes, this is the same incense in a longer stick.

Karma Dorjee : How much is it ?

Shop Assistant : 800 N.T. dollars a box.

Karma Dorjee : I'll take two boxes, please.

Shop Assistant : Thank you.



Questions :

1. Where did Karma Dorjee Lama leave his luggage ?
2. What does Karma Dorjee Lama want to buy in Taipei ?
3. Does he want long or short incense ?
4. How many boxes of incense did he buy ?

1

Practice 1

Rabgay : So, what would you like to do in Taipei ?

Karma Dorjee : Well, I need to buy some Taiwanese incense to take to Japan. Other than that, anything's fine.

Now you try

A: (So,) what would you like to do _____ ?

B: _____.

Practice 2

Shop Assistant : May I help you ?

Karma Dorjee : Yes, I'm looking for some incense.

You can also reply

No, thanks. I'm just looking.

Now you try

A : May I help you ?

B : Yes / No, _____.

Practice 3

Shop Assistant : O.K., I'll light some for you
to see which you like.

Now you try

I'll _____ to/and see _____.

Note :

"See" in this structure means to know or to find out.

e.g. 1. I'll call and see if he wants to come.

2. I'll try it on and see if it fits.

Practice 4

Karma Dorjee : Do you have any
longer ones ?

Shop Assistant : Let me see ... Yes, this is
the same incense in a
longer stick.

Now you try

*Practice according to examples
given on the right :*

___A___ is (more ___ / ___er)
than ___B___.

Note :

Comparatives :

Comparatives are formed in two ways :

1. *With words of less than three syllables, by adding "er"*

e.g. long — longer
fast — faster

2. *With words of three syllables or more, by placing the word "more" before the adjective.*

e.g. difficult — more difficult
wonderful — more wonderful

You can also use comparatives in the following way :

These incense are longer than those.

A further example of this structure is

China is bigger than Japan.

2

Complete the blank spaces.

Nesta : _____ plans for the winter holiday ?

Louie : Well, _____ flight, I'll go to India.

Nesta : _____ to India before ?

Louie : Yes, I've been to Bangalore and Mysore many times. They are very beautiful cities, but this time I plan to go to the North.

Nesta : Why _____ there ?

Louie : Well, as you _____, most of the Buddhist sacred sites are in the North, and I'd like to visit Bodh Gaya, Sarnath, and Lumbini in Nepal.

Nesta : That _____ wonderful. I've always wanted to go on a pilgrimage to India. _____ I go with you ?

Louie : No, of course not.

Nesta : Oh, great. Where _____ we go first ?

Louie : Well, if we fly to Delhi, then we should go to Sarnath first because it's _____, but if we fly to Calcutta, then we should go to Bodh Gaya first because it's _____ place to Calcutta.

Nesta : _____ from Calcutta to Bodh Gaya ?

Louie : I'm not sure, but I think it's about nine hours by train.

Nesta : I'm really looking forward to going.

Louie : Me too. I'll call the travel agency tomorrow _____ if there are any seats available in December , then we can decide our schedule.

Nesta : Great.

3

Choose the correct answer.

1. What would you like to do tomorrow ?
/(A) Anything's fine. /(B) I'm going to bed early tonight. /(C) I like beaches. /
2. May I help you ?
/(A) Hello, my name's John. /(B) Yes, I'm looking at a watch. /(C) Yes, I'm looking for a watch. /
3. /(A) I'm going to Bristol to hear if they have that book. /(B) I'm going to Bristol to see if they have that book. /(C) I'm going to Bristol to found if they have that book./
4. /(A) Japanese is difficulter than English. /(B) Japanese is most difficult than English. /(C) Japanese is more difficult than English. /

4

Construct a dialogue.

1. "O.K., I'll call and see if they have any."
2. "I'm looking for a Buddha statue."

5

Comprehension / Discussion

In Buddhism we are endlessly hearing about letting go and not clinging to anything. What does this mean ? It means to hold, but not to cling. Take this flash light for example. We wonder, "What is this ?" So we pick it up. "Oh, it's a flashlight." Then we put it down again.

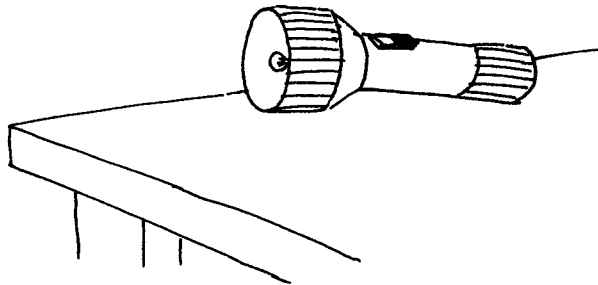
We hold things in this way. If we didn't hold anything at all, what could we do ? We couldn't do walking meditation or anything else, so we must hold things first. It's wanting, yes, that's true, but later on it leads to perfection.



(Continued on next page)

It's like coming here. First you had to want to come here. If you didn't want to do so, you wouldn't be here today. We do things because of wanting, but when wanting arises, we don't cling to it, just like we didn't cling to the flashlight — "What's this?" We pick it up. "Oh, it's a flashlight." We then put it down again. This is what "holding but not clinging" means. We know and then we let go. We don't foolishly cling to things, but "hold" them with wisdom and then let them go. Good or bad, we let them all go.

Ajahn Chah



- Questions :
1. We pick up the flashlight, then what do we do with it ?
 2. Usually in Buddhism “wanting” and “desire” are considered obstructions to practice, but Ajahn Chah says that “wanting” is also necessary for practice. When is this so ?
 3. There is “holding with clinging” and “holding without clinging”. Give your own examples of these.

- Homework ideas :
1. Make sentences using the following words :
A) endless, B) cling or clinging, C) lead to, D) perfection, E) arise, F) wisdom.
 2. In pairs, role play a Buddhist master and a disciple. The disciple asks the question: “What does *not clinging* mean?” Using Ajahn Chah’s teaching, the master answers. Make this into a short dialogue. Show it to your teacher for correction. Memorize and act out for the class.
 3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

**THERE ARE MANY DEVOTED BUDDHISTS HERE,
AND THE SANGHA IS VERY RESPECTED.**

**UNIT
TEN**

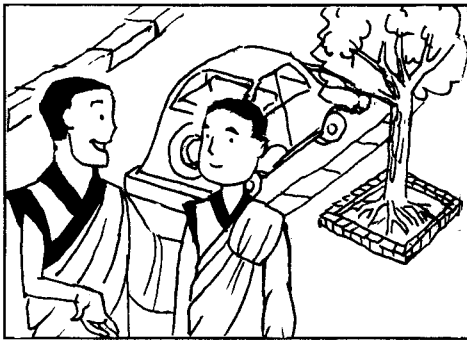
It's Saturday morning at the Tibetan Buddhist Centre in Taipei. Rabgay Lama and Karma Dorjee Lama are discussing plans.

Rabgay : The weather forecast said it might rain this morning, but it should be fine this afternoon.

Karma Dorjee : O.K. then, what shall we do ?

Rabgay : Well, I was thinking of looking around the city this morning and then going for a hike in the afternoon. What do you think ?

Karma Dorjee : Sounds good to me.



(Walking down a street)

Karma Dorjee : So, how do you like Taiwan ?

Rabgay : I like it a lot. There are many devoted Buddhists here, and the Sangha is very respected.

Karma Dorjee : And, what do you plan to do after you graduate from college ?

Rabgay : I'm not sure. I'll probably stay here and help at one of the Tibetan Buddhist centres. On the other hand, I might go to the West. There are many people interested in Tibetan Buddhism in both places. How about you ? What are your plans ?

Karma Dorjee : Well, I hope to do a long retreat next year.

Rabgay : Where ? In Nepal ?

Karma Dorjee : No, probably near Mysore in Southern India.

Questions :

1. What was Rabgay Lama planning to do that day ?
2. Did Karma Dorjee Lama agree with his plan ?
3. What is Rabgay Lama planning to do after graduating from college ?
4. Is Karma Dorjee Lama planning to do a retreat in Nepal ?

1

Practice 1

Rabgay : The weather forecast said it might rain this morning ...

Now you try

Practice as example to the right :

A : What are you planning to do _____ ?

B : I don't know. I _____.

Note :

will	= 100%
probably	= 70%-99%
might	= 40%-69%
probably won't	= 1%-40%
won't	= 0%

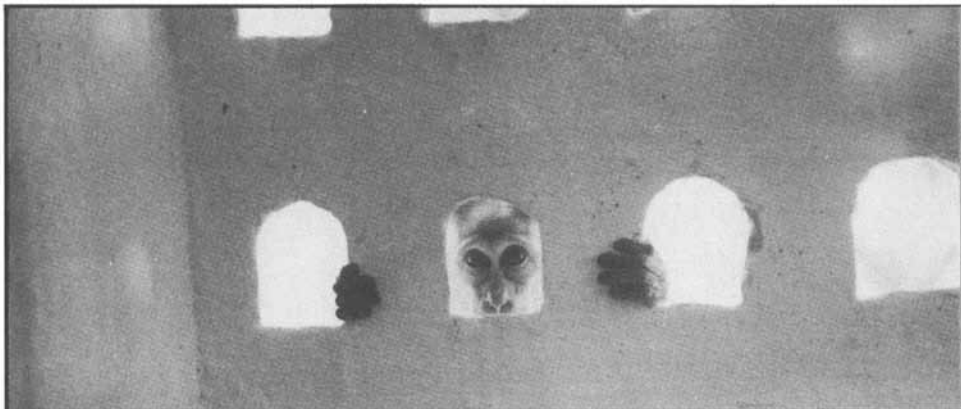
Note :

"Might" is often used in this way :

A : What are you planning to do tomorrow ?

B : I don't know. I might go to the city or I might just stay at home and read.

It depends on ↙ how I feel./
the weather.



What are you planning to do today?

Practice 2

Karma Dorjee : O.K. then, what shall we do ?

Rabgay : Well, I was thinking of looking around the city this morning and then going for a hike in the afternoon. What do you think ?

Karma Dorjee : Sounds good to me.

Now you try

A : What shall we do (time) ?

B : Well, I was thinking of _____
_____. What do you think ?

A : Sounds good to me.

You can also reply

1. That's fine with me.

2. A : Well actually, if you don't mind,
I think I'd rather visit a museum.

B : No, that's fine with me.

This exchange is also possible :

3. A : What shall we do today ?

B : How about visiting a museum ?

A : Yes, that's fine with me.

Practice 3

Karma Dorjee : And, what do you plan to do after you graduate from college ?

Rabgay : I'm not sure. I'll probably stay here and help at one of the Tibetan Buddhist centres. On the other hand, I might go to the West...

Now you try

A : What do you plan to do _____ ?

B : I'm not sure. I'll probably _____,
or, on the other hand, I might _____.

Practice 4

Rabgay : What are your plans ?

Karma Dorjee : Well, I hope to do a long retreat next year.

Now you try	You can also say
A : What are your plans for <u> (time) </u> ? B : Well, I hope _____.	What are your plans for the future ? the summer ? next week ? etc.

Extra Practice :

Make predictions in the following way :

Will : I think he will become the president of the United States.

Probably : I think he'll probably become the president of the United States.

Might : I think he might become the president of the United States.

	Buddhism	this city	this country
10 years			
50 years			
100 years			

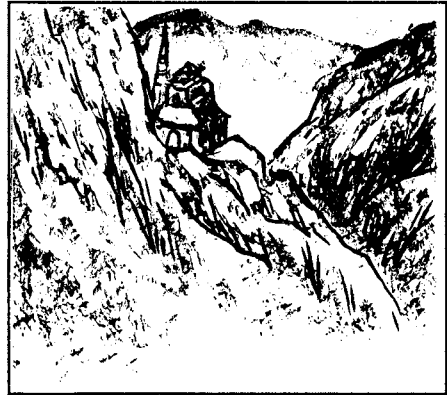
2

Complete the blank spaces.

Gwen : _____ today ?

Sian : Well, it's a really nice day and I was
_____ that Sri Lankan
monastery in the mountains. _____
_____ ?Gwen : Sounds _____. And what
are _____ do over the
weekend ?Sian : I don't know. I'll _____ stay at
home. On the other hand, I _____
go to London. Why ?Gwen : Well, there's a three day retreat in Scotland that I'm thinking to attend.
Would _____ me ?

Sian : Sure, I'd love to.

**3**

Choose the correct answer.

1. What are you planning to do on Saturday ?

/(A) I don't know yet. Why ? /(B) I'm thinking of go to the mountains. /(C) I don't
know. I might staying at home or I might visiting my family. /

2. What shall we do tomorrow ?

/(A) How about going to Manchester. /(B) How about Manchester ? /(C) I'm
thinking of Manchester. /

3. What do you plan to do when you get to Thailand ?

/(A) I hope to learn vipassana meditation. /(B) I'll probably learning vipassana
meditation. /(C) Vipassana meditation is fine with me. /

4. What are your plans for the future ?

/(A) Well, I hope become a monk. /(B) I'm thinking become a monk. /(C) I'll
probably become a monk. /

4

Construct a dialogue.

1. "Well, I was thinking of visiting Japan. What do you think?"
2. "I don't know. I might go to the city or I might just stay at home. Why?"

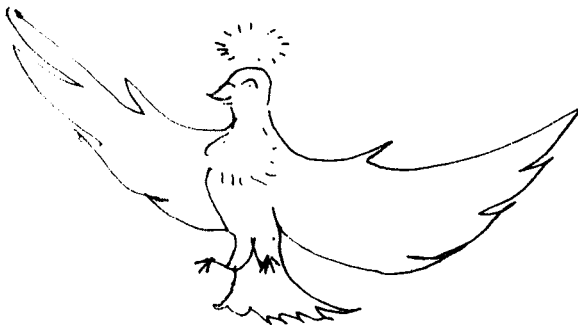
5

Comprehension / Discussion

Allow the mind to go wherever it will, as the Diamond sutra suggests when it states, "Cultivate the awareness that abides nowhere."

The Mahamudra master, the Indian Siddha Martripa, sang, "Let thoughts go free, just like a dove released from a ship in the middle of the infinite ocean. For just as the bird finds nowhere to land but back on the ship, thoughts have no place to go other than returning to their place of origin." Know the source, mind itself, and be free.

Nyoshul Khenpo Rinpoche



- Questions :
1. Does the Diamond Sutra suggest that we limit our awareness ?
 2. When a dove is released from a ship in the middle of a huge ocean, where will it finally settle ?
 3. Where is the source of thoughts ?

Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Nine.) Add "s" or change verb tenses as appropriate.

1. cling, 2. meditation, 3. lead to, 4. arise, 5. let go,
6. cultivate, 7. aware, 8. release, 9. origin, 10. source.

1. Right practice will _____ perfect wisdom.
2. In Buddhism we are taught to _____ compassion.
3. Sometimes the weather is fine, sometimes it's stormy. In life both pleasant things and unpleasant situations will _____. This is life.
4. In vipassana meditation we are _____ of our body movements and sensations.
5. The young girl _____ the rabbit from the trap.
6. In shikantaza meditation we don't _____ to our thoughts but just _____ them _____.
7. They climbed up into the mountains to find the _____ of the river.

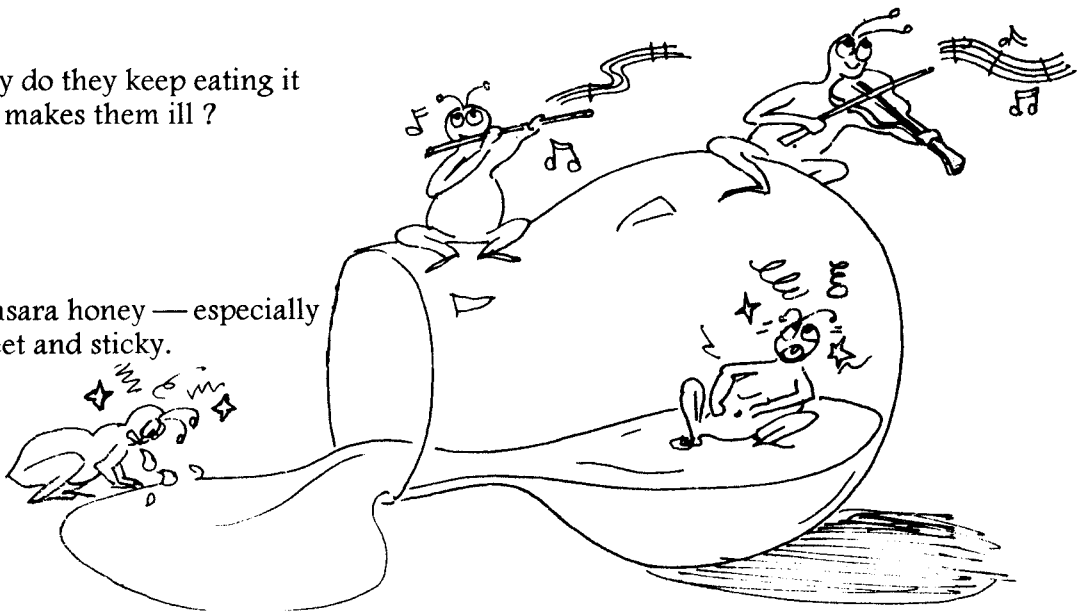
Homework ideas : 1. Make sentences using the following words :

- A) suggest, B) cultivate, C) awareness or aware, D) let go,
E) infinite, F) origin or originate.

2. Prepare to explain the meaning of this verse next class.
3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

Why do they keep eating it if it makes them ill ?

Samsara honey — especially sweet and sticky.





HOW DO I GET THERE ?
I DON'T REMEMBER .

UNIT
ELEVEN

Rabgay Lama and Karma Dorjee Lama are at a Tibetan Buddhist centre in Taipei.

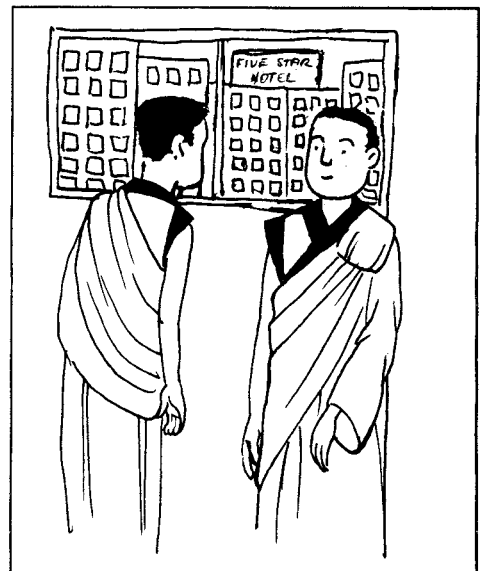
Karma Dorjee : I think I'd like to get another box of incense. Do you mind if we go to that shop again ?

Rabgay : No, but the head of this centre wants me to translate a letter for him. Why don't you go alone. It's not far, and then I'll meet you back here.

Karma Dorjee : O.K., but how do I get there ?
I don't remember.

Rabgay : Well, when you leave the building turn right, then take the second left. The shop is on the left, just past the supermarket.

Karma Dorjee : O.K., that doesn't sound too difficult.



(In the Buddhist supplies shop)



Shop Assistant : Hello again. What can I do for you today ?

Karma Dorjee : I'd like some more of that incense I bought yesterday.

Shop Assistant : How many boxes would you like ?

(Continued on next page)



Karma Dorjee : Well, I'd like two, but I don't think I can afford it, so just one's fine.

Shop Assistant : O.K., certainly.
(The shop assistant starts to wrap two boxes.)

Karma Dorjee : No, not two boxes, only one, please.

Shop Assistant : That's O.K. I'd like to offer you one box.

Karma Dorjee : You are very kind.

Shop Assistant : No, it's my pleasure.

Questions :

1. Where did Karma Dojee Lama want to go ?
2. Why didn't Rabgay Lama go with him ?
3. Is the incense shop in the supermarket ?
4. How many boxes of incense did Karma Dorjee Lama pay for ?

1

Practice 1

Rabgay : No, but the head of this centre wants me to translate a letter for him.

Now you try

(A) wants (B) to _____ for him / her.

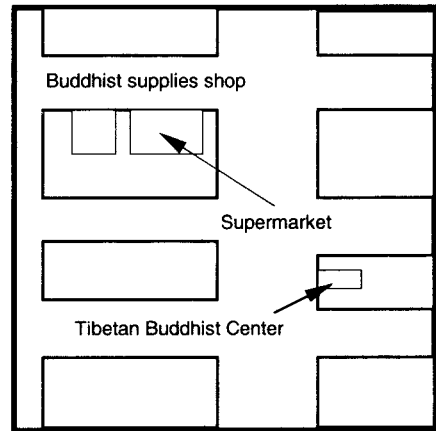
Practice 2

Karma Dorjee : O.K., but how do I get there ?

I don't remember.

Rabgay : Well, when you leave the building
turn right, then take the second left.

The shop is on the left, just past the
supermarket.



Note:

When asking for directions you can say:

“Excuse me, how do I get to the post office from here ?”

Using the map on page 68 and the words to the right, practice asking and giving directions.

A : Excuse me, how do I get to _____ from here ?

B : Walk up/down this road and take _____.

Useful Vocabulary :

next to : The bank is next to the supermarket.

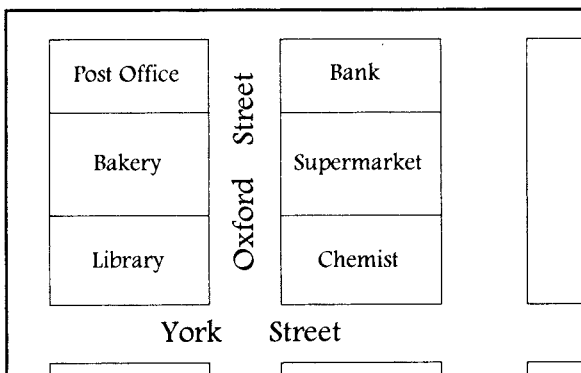
between : The bakery is between the post office and the library.

across from / opposite :
The post office is across from the bank.

on the right : The bank is on the right.

on the left : The library is on the left.

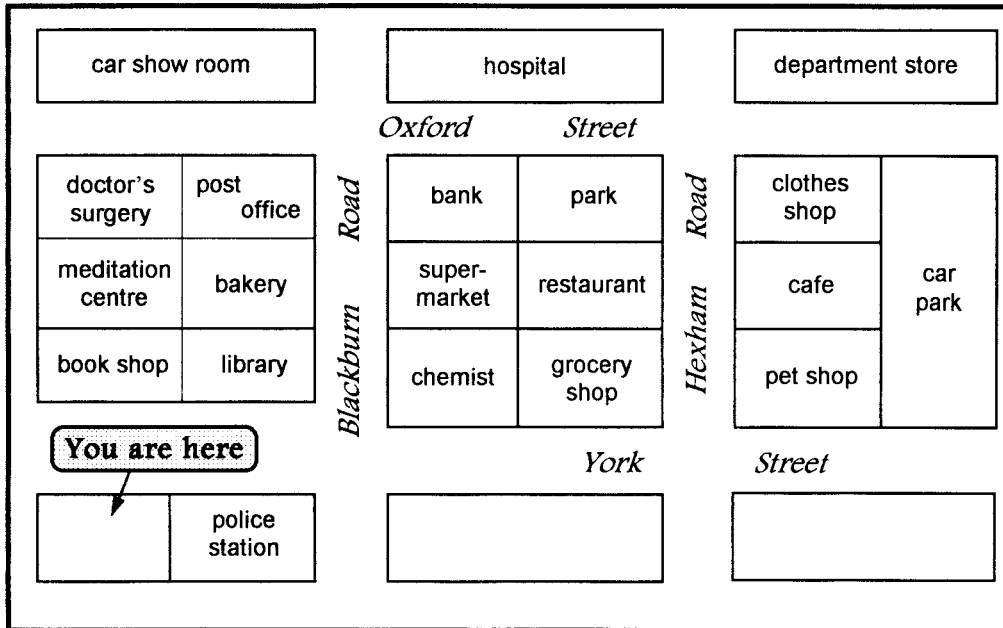
on the corner of:
The library is on the corner of Oxford Street and York Street.



Now you try

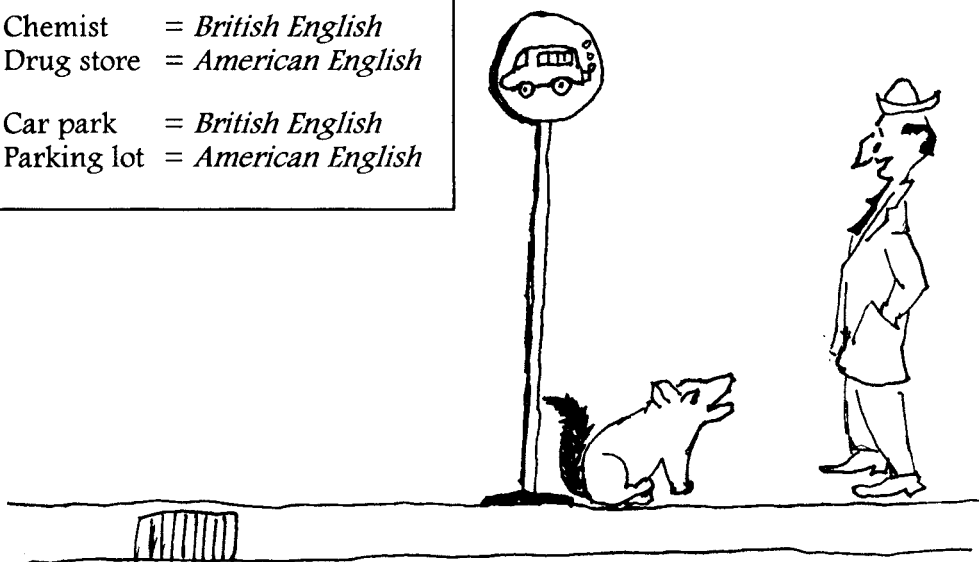
A: Excuse me, how do I get to _____ from here ?

B: _____.



Note :

1. Chemist = *British English*
Drug store = *American English*
2. Car park = *British English*
Parking lot = *American English*



Excuse me, how do I get to the zoo from here ?

Practice 3

Karma Dorjee : Well, I'd like two, but I don't think I can afford it, so just one's fine.

You can also say

- | | |
|-----------------------------------|---------------------------------|
| 1. I don't think I can afford one | } at the moment.
this month. |
| 2. I can't afford one | |

Now you try

_____ I can afford _____.

Practice 4

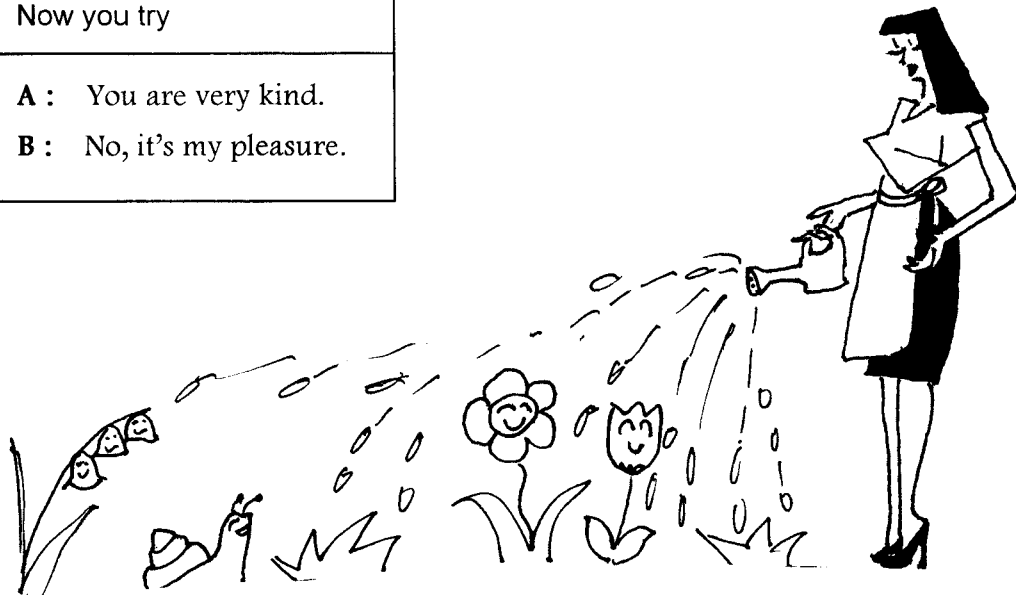
Karma Dorjee : You are very kind.

Shop Assistant : No, it's my pleasure.

Now you try

A : You are very kind.

B : No, it's my pleasure.



You are very kind.

No, it's my pleasure.

2**Complete the blank spaces.**

Joe : The monk at the local meditation centre _____ me to _____ some fruit _____ the centre.
Is there a fruit shop around here ?

Cindy : Yes, there's one on Mesa Drive.

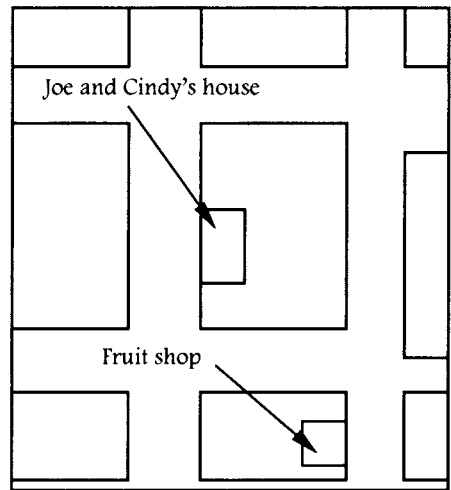
Joe : _____ ?

Cindy : Well, when you leave the house _____.

By the way, what kind of fruit are you going to get ?

Joe : Well, I'd like to get some mangoes and papaya. I know the people at the centre like those, but I'm not sure if I can _____ them. They are really expensive at the moment.

Cindy : Don't worry. I'd like to make an offering, so I'll pay half.

**3****Choose the correct answer.**

- /(A) John wants to get for him a book. /(B) John wants me to get a book for him. /
/(C) John wants me get a book for him. /
- How do I get to the chemist from here ?
/(A) Walk up the road and take the chemist on the left. /(B) Walk up the road and take the first right. The chemist is on the right. /(C) Walk up the road, then take the first right. The chemist is open at 9 a.m. /
- /(A) It's very cheap. I can afford two. /(B) It's too cheap. I can't afford it. /(C) I'd like two, but I can afford it. /
- You're very kind.
/(A) Yes, it's my pleasure. /(B) No, its my pleasure. /(C) No, it's my pleasure. /

4**Construct a dialogue.**

1. "Walk up this street and take the first right. The bakery is on the left, next to the bank."
2. "Yes, I'd love to, but I'm afraid I can't afford it at the moment, maybe later in the year."

5**Comprehension / Discussion**

Abiding nowhere yet everywhere,
The ten directions are right before you.

The smallest is the same as the largest
In the realm where delusion is cut off.

The largest is the same as the smallest;
No boundaries are visible.

Existence is precisely emptiness;
Emptiness is precisely existence.

If it is not like this,
Then you must not preserve it.

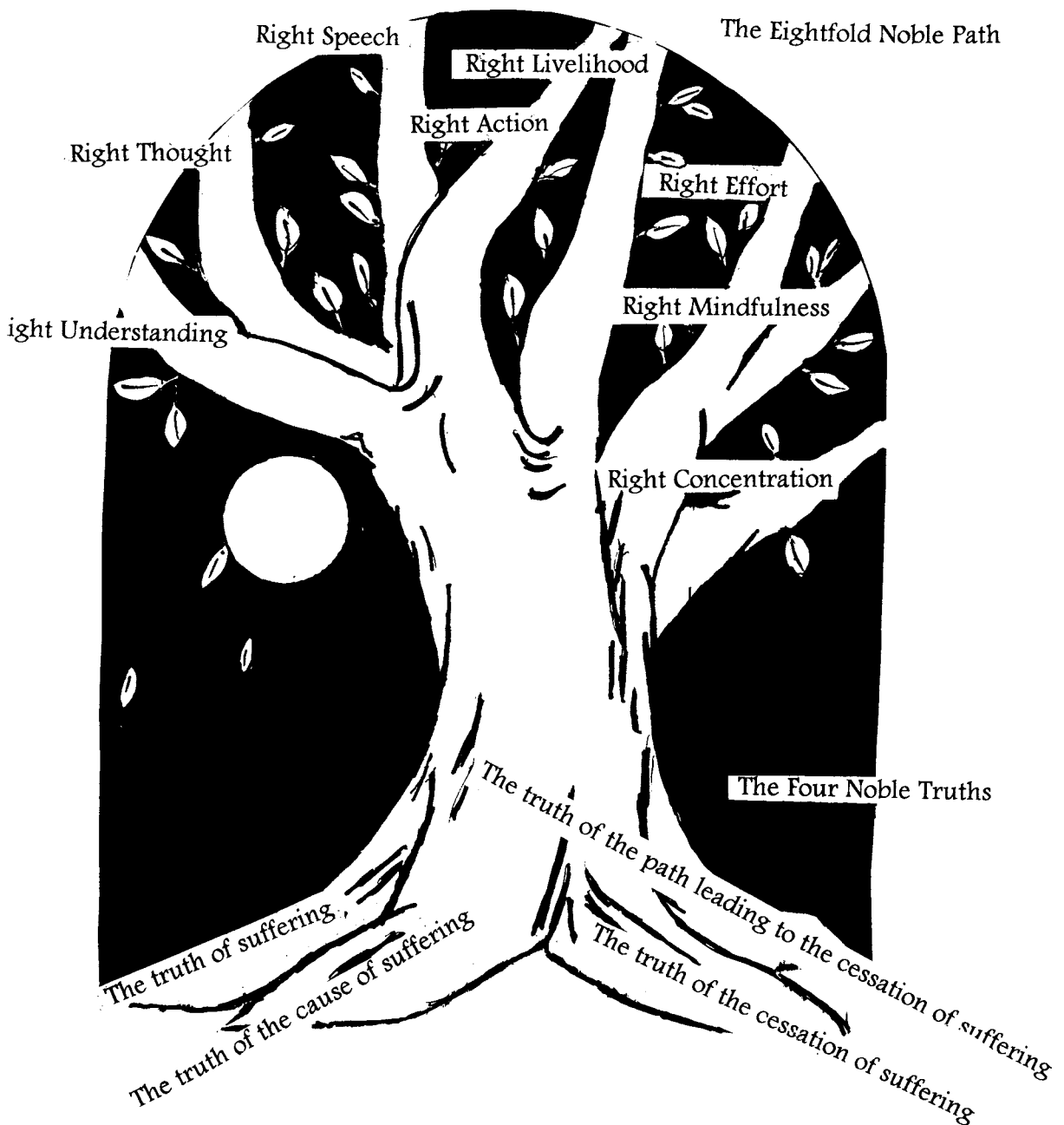
Zen Master Seng-Tsan
(excerpt from *Faith in Mind*)

- Questions :
1. When we abide nowhere, where do we abide ?
 2. Are the smallest and the largest different ?
 3. Are existence and emptiness the same ?

Homework ideas : 1. Make sentences using the following words :

- A) abide, B) direction, C) realm,
 D) visible, E) exist (or) existence, F) empty (or) emptiness,
 G) preserve.

2. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.
3. Prepare to discuss the meaning of the text.



**I HAVE A FLIGHT TO TOKYO
AT HALF PAST FOUR.**

**UNIT
TWELVE**

Karma Dorjee Lama arrives back at the Tibetan Buddhist centre. He is talking to Rabgay Lama.

Rabgay : Were you able to find the shop ?

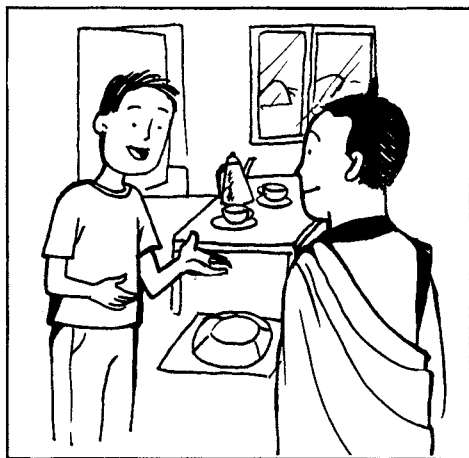
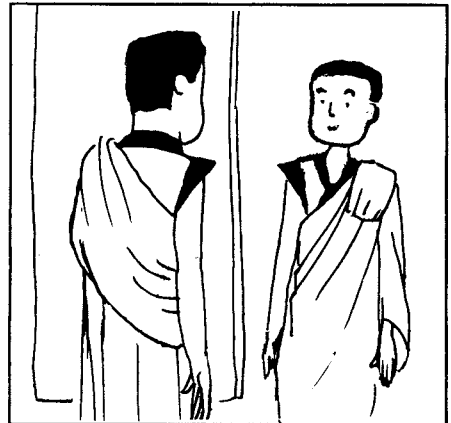
Karma Dorjee : Yes, no problem. And the shop assistant offered me an extra box of incense.

Rabgay : Oh really ? Yes, that often happens here. People are very devoted to the Dharma.

Karma Dorjee : Listen, I mustn't be late for my flight, so we should leave for the airport around 2 o'clock.

Rabgay : O.K., by the way, while I was translating the letter, one of the lay disciples of this centre came and invited us for lunch. He'll pick us up at half past eleven.

Karma Dorjee : Oh O.K. That's very nice.



(The lay disciple arrives.)

Lay disciple : I was wondering if you'd like to go to the mountains after lunch.

Karma Dorjee : I'd love to, but I'm afraid I have to go to the airport. I have a flight to Tokyo at half past four.

Lay disciple : Oh really, never mind, after lunch we can have some tea, and then I'll drive you to the airport.

(Continued on next page)

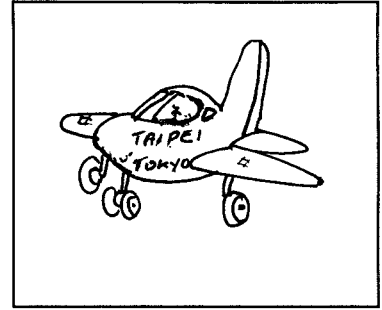
Karma Dorjee : Oh, I don't want to trouble you to do that.

Lay disciple : No trouble at all. It's my pleasure.

Karma Dorjee : Then, thank you.

Lay disciple : By the way, how long will you be staying in Japan ?

Karma Dorjee : One month.



Questions :

1. What does Karma Dorjee Lama want to do at 2 o'clock ?
2. What happened when Rabgay Lama was writing a letter ?
3. Where did the lay disciple want to take Karma Dorjee Lama and Rabgay Lama ?
4. How long is Karma Dorjee Lama going to stay in Japan ?

1

Practice 1

Rabgay : Were you able to find the shop ?

Karma Dorjee : Yes, no problem.

Now you try

A : Were you able to _____ ?

B : Yes / No, _____.

You can also reply

1. Yes, I was.
2. No, I got lost.
3. No, I wasn't.

You can also say and reply

A : Did you manage to find the shop ?

- B :
1. Yes, no problem.
 2. Yes, I did.
 3. No, I got lost.
 4. No, I didn't.



To study the Way, understand poverty and become poor, then you will be in harmony with the Way.

Zen Master Longyu

Practice 2

Karma Dorjee : Listen, I mustn't be late for my flight.

Now you try

I mustn't _____.

**Practice 3**

Rabgay : O.K., by the way, while I was translating the letter, one of the lay disciples of this centre came and invited us for lunch.

Now you try

While _____ was _____, _____.

**Practice 4**

Lay disciple : By the way, how long will you be staying in Japan ?

Karma Dorjee : One month.

Now you try

A : (By the way), how long will you be _____?

B : _____.

You are not going to believe this, but while you were in the bathroom, a gorilla came and took your dinner.

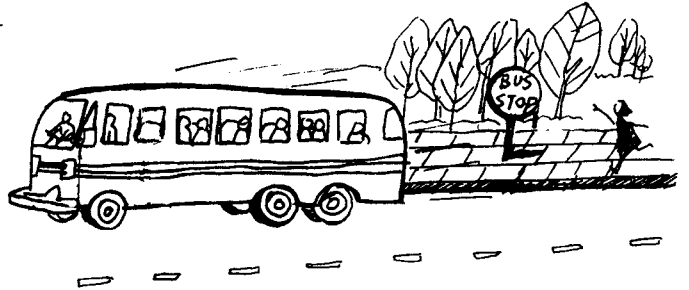
2

Complete the blank spaces.

Doug : _____ catch the bus ?

Anne : No, I missed it. I _____ oversleep again tomorrow. I can't _____
to take a taxi again. It's really expensive. How was your day ?

Doug : Good. _____ I _____
walking to work, I met an old
friend. He's going to Nepal in
October and he asked me to join
him.



Anne : Are you going ?

Doug : Yes, I think I will. I _____ a break.

Anne : _____ for ?

Doug : Only two weeks.

3

Choose the correct answer.

1. Were you able to meet with the Venerable Master ?
/(A) No, I didn't. /(B) No, he didn't. /(C) No, I wasn't. /
2. I mustn't
/(A) eat too much sweet food. /(B) eating too much sweet food. /(C) ate too much
sweet food. /
3. /(A) While I was read a book, /(B) While I read, /(C) While I was reading, /
a friend called.
4. By the way, how long will you meditate this evening ?
/(A) I don't know, but probably about two hours. /(B) About one metre. /(C) Yes,
the evening is a good time to meditate./

4

Construct a dialogue.

1. "No, I didn't. He'd gone out."
2. "While I was meditating, _____."

5

Comprehension / Discussion

External forms are illusory.

Not knowing this, we stupidly accept them as true.

In the past, I was turned by ignorance,

And I lived in a world of delusion and confusion.

I mistook gods and demons as real.

Through the kind teaching of my guru,

I realized that there is neither a samsara to leave nor
a nirvana to create.

Whatever arises is Mahamudra.

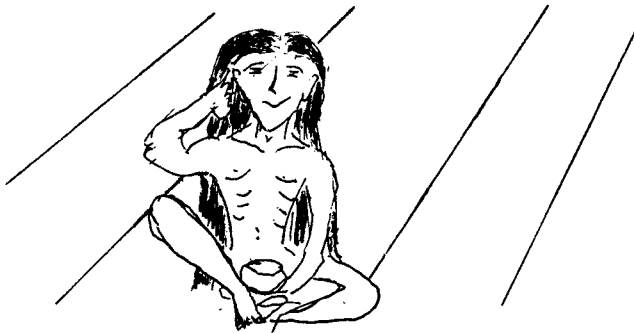
Realizing that delusion has neither source nor substance
cleared the murky waters, allowing the moon of clarity to shine through.

From the Eastern horizon, the sun's rays penetrated through the clouds,
expelling darkness and ignorance.

Confusion and foolishness dissolved away.

Jetsun Milarepa

(Taken from "Mahamudra")



- Questions :
1. Are external forms true ?
 2. Neither samsara nor nirvana exist. How did Milarepa realize this ?
 3. What caused the confusion and foolishness to dissolve away ?

Verb Tenses

Note : There are two ways to form the future tense —

1. add *verb to be* + “...ing” (as a suffix of a verb) in the simple present tense.

e.g. I am going to ____.
She is going to eat.

2. Place the word “will” before a verb in the simple present tense.

e.g. I will go.
She will eat.

Simple Present	Simple Past	Present Perfect
----------------	-------------	-----------------

Every day I ...

Yesterday I ...

I have (already) ...

am	was	been
begin	began	begun
bite	bit	bitten
blow	blew	blown
break	broke	broken
bring	brought	brought
build	built	built
buy	bought	bought
catch	caught	caught
choose	chose	chosen
come	came	come
cut	cut	cut
dig	dug	dug
do	did	done
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
eat	ate	eaten
fall	fell	fallen

Simple Present	Simple Past	Present Perfect
<i>Every day I ...</i>	<i>Yesterday I ...</i>	<i>I have (already) ...</i>
feel	felt	felt
find	found	found
fly	flew	flown
forget	forgot	forgotten
get	got	got
give	gave	given
go	went	gone
grow	grew	grown
have	had	had
hear	heard	heard
hit	hit	hit
hold	held	held
hurt	hurt	hurt
kneel	knelt	knelt
know	knew	known
leave	left	left
lend	lent	lent
lose	lost	lost
make	made	made
meet	met	met
pay	paid	paid
put	put	put
read	read	read
ring	rang	rung
run	run	run
say	said	said
see	saw	seen
sell	sold	sold
sew	sewed	sewn
show	showed	shown
shut	shut	shut
sing	sang	sung

Simple Present	Simple Past	Present Perfect
<i>Every day I ...</i>	<i>Yesterday I ...</i>	<i>I have (already) ...</i>
sit	sat	sat
sleep	slept	slept
speak	spoke	spoken
spend	spent	spent
stand	stood	stood
steal	stole	stolen
sweep	swept	swept
swim	swam	swum
take	took	taken
teach	taught	taught
tear	tore	torn
tell	told	told
think	thought	thought
throw	threw	thrown
understand	understood	understood
wear	wore	worn
win	won	won
write	wrote	written

List of Buddhist Organizations

For enquires or orders, please contact your nearest centre.

AUSTRALIA

THE AMITABHA BUDDHIST ASSOCIATION OF QUEENSLAND INC. (AUSTRALIA)
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With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Land of
Limitless Light!

The Vows of Samantabhadra

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in his Land of Ultimate Bliss and Peace.

When reborn in the Western Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

The Vows of Samantabhadra Avatamsaka Sutra