

Sangha Talk

Book Three

A Dharma English Textbook

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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 series 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 textbooks are divided into three volumes — Volume One for beginner level students, Volume Two for intermediate level students, and this third volume for advanced 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. Homework exercises based on the dialogue (Units Three to Nine).
Construct a dialogue. (Units Ten to Twelve)
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, 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/she 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

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 exercises, introduce the author to the students using the information on p. viii. 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 have the students look through 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. If they get them all correct, have them look through the second set of four questions and then repeat the process. If they couldn't get them, play the cassette 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.

From Units Three to Nine, the dialogues take a student-teacher, question and answer format, and I have tried to answer the questions according to the tradition that the teacher belongs. If these answers contradict your students' understanding, then don't waste the opportunity to set up a debate. Divide the class into several groups, with one side representing the teacher's ideology and the other side representing their own interpretation. If possible, have the "defending" team(s) research the tradition of the school that they will represent in the debate.

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

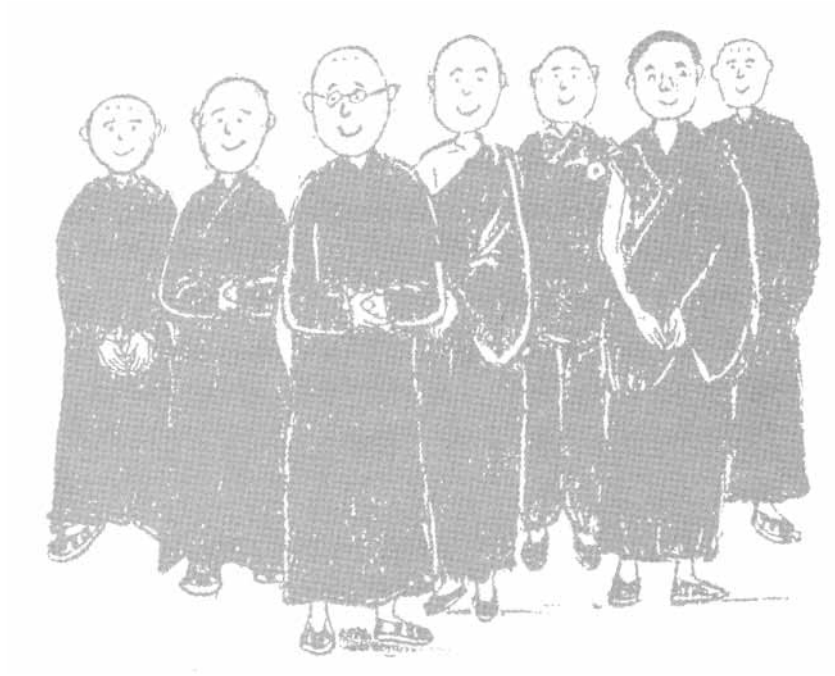
It's also recommended that before beginning a new unit, the previous unit be reviewed briefly, and after the completion of six units a review test be given covering all the main points so far studied. Further, if it is known that the teacher periodically gives unannounced review tests, this will keep 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 is not necessary). Unless students are in a situation where English can be used out of class, there is a tendency to concentrate on what is presently being studied and, as a result, what has been learnt is forgotten. This method should help eliminate or at least reduce this problem.

Finally, suggest that the students make their daily mental plans in English; when they meet situations that they cannot express in English, they should either check how to do so immediately or make a note and ask their teacher next class. In this way, they will build up both their vocabulary and fluency in speaking.

Shenphen Zangpo

Taipei,

Summer, 2000



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

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- | | |
|---|--|
| Rigpa UK - | Teachings by Sogyal Rinpoche (excerpts from <i>Glimpse after Glimpse</i>) in Units One, Four, and Nine. |
| Sakya Centre - | Teaching by H. H. Sakya Trizin (excerpt from <i>Interviews with His Holiness Sakya Trizin: A Buddhist Essence Teaching</i>) in Unit Three. |
| Grove/Atlantic, Inc. - | Teachings by Zen Master Bankei (excerpts from Peter Haskel's translation <i>Bankei Zen</i> , copyright 1984) in Units Five and Ten.
Teachings by Zen Master Huang Po (excerpts from John Blofeld's translation <i>The Zen Teaching of Huang Po</i> , copyright 1958) in Units Six and Twelve. |
| Penguin Putnam Inc. and Shohaku Okumura | Teaching by Kosho Uchiyama Roshi (excerpt from Shohaku Okumura and Tom Wright's translation <i>Opening the Hand of Thought</i>) in Unit Seven. |
| Dharma Publishing - | Teaching by Tharthang Tulku (excerpt from <i>Gesture of Balance</i>) in Unit Eight. |
| State University of New York And Matthieu Ricard | Teaching by Shabkar Tsogdruk Rangdrol (excerpt from Matthieu Ricard's translation <i>The Life of Shabkar</i> , copyright 1994) in Unit Eleven. |

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Notes regarding the authors of the "Comprehension" stories

Sogyal Rinpoche (In Units One, Four and Nine)	Nyingma master	Tibet
H.H. Sakya Trizin (In Unit Three)	Sakya master	Tibet
Zen Master Bankei (In Units Five and Ten)	Rinzai Zen master	Japan
Zen Master Huang Po (In Units Six and Twelve)	Zen master	China
Kosho Uchiyama Roshi (In Unit Seven)	Soto Zen master	Japan
Tharthang Tulku (In Unit Eight)	Nyingma master	Tibet
Shabkar Tsogdruk Rangdrol (In Unit Eleven)	Nyingma master	Tibet



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- Dialogue** Suffering exists because of delusion and ignorance.
- Practice Points**
1. Find words and phrases.
 2. "Buddhism states that life is suffering, and because of this some people in the West criticize Buddhism."
 3. "If it were me, I wouldn't know whether to run or stand still."
 4. "The king was very unhappy about this, but the Buddha said to him, 'O king of men, a female child may prove an even better offspring than a male.'"
- Comprehension** A teaching by Zen Master Bankei

Unit Six -----**Page 39**

- Dialogue** "Karma" literally means action.
- Practice Points**
1. Find words and phrases.
 2. Find two kinds of questions.
 3. "I follow your logic, but I can't accept this way of thinking."
 4. "I think the idea of karma has been used for centuries to suppress and exploit people"
- Comprehension** A teaching by Zen Master Huang Po

Unit Seven -----**Page 47**

- Dialogue** Bodhicitta actually has two aspects: relative and absolute.
- Practice Points**
1. Find words and phrases.
 2. "When we practice like this, we do whatever we can to help sentient beings."
 3. "Imagine that your left hand accidentally bangs against a table and hurts itself."
 4. "So in this case, the right hand neither thinks it should nor tries to help."
- Comprehension** A teaching by Kosho Uchiyama Roshi

Unit Eight -----**Page 55**

- Dialogue** All phenomena are merely elements that temporarily bind together.
- Practice Points**
1. Find words or phrases.
 2. "O.K. I'll give you an example. Look at this cup. What is it made of?"
 3. "Wouldn't it be better to go to these places and help these people rather than sitting on a mountain meditating and chanting sutras?"
 4. "Exploitation and corruption are only symptoms of a much deeper problem."
- Comprehension** A teaching by Tarthang Tulku

Unit Nine ----- Page 63

- Dialogue** We should deeply understand the principle of impermanence.
- Practice Points**
1. Find words and phrases.
 2. "I find this subject very interesting."
 3. "I'm not saying that we should neglect our health or possessions. In fact, we ought to keep our things neat and clean."
 4. "We would just let ourselves get sick."
- Comprehension** A teaching by Sogyal Rinpoche

Unit Ten ----- Page 73

- Dialogue** My teacher passed away last night.
- Practice Points**
1. "Oh, I'm sorry to hear that."
 2. "It's not worth it, and anyway I'll be needed at the temple."
 3. "No, I'm sorry the next flight to Sendai isn't until the day after tomorrow."
 4. Letter writing practice.
- Comprehension** A teaching by Zen Master Bankei

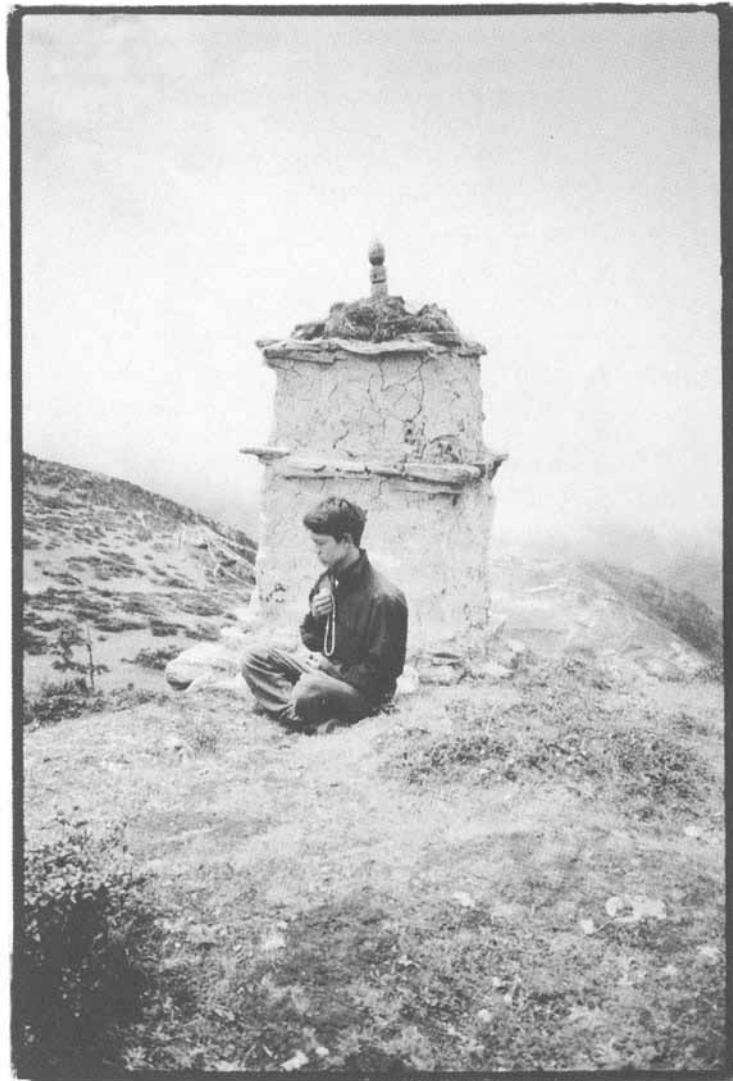
Unit Eleven ----- Page 83

- Dialogue** Please keep in touch.
- Practice Points**
1. "Well, take care of yourself and keep in touch."
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- Comprehension** A teaching by Shabkar Tsogdruk Rangdrol

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- Dialogue** I know he was looking forward to going there some day.
- Practice Points**
1. "Well, this is the last week of term. Before you leave Taiwan, would you like to go anywhere?"
 2. "Well, unless a typhoon comes, why don't we go on a pilgrimage to Jin Fwo Mountain?"
 3. "I know he was looking forward to going there some day."
 4. "Yes, if only we had known that he would have to return to Japan early, we could have gone during the spring holidays."
- Comprehension** A teaching by Zen Master Huang Po

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The true “I” is not the “I” that is produced by thought. That’s it.

Zen Master Kodo Sawaki

Where Does The Bus Leave From ?

UNIT ONE

Reverend Seigen and Rabgay Lama go to Taichung to buy books.

At Puli bus station

Seigen : Excuse me, what time is the next bus to Taichung ?

Ticket seller : The next one leaves in ten minutes.

Seigen : And how much is it ?

Ticket seller : Single or return ?

Seigen : Return.

Ticket seller : It's 400 N.T.

Seigen : Two seats please. Here's 1,000 N.T.

Ticket seller : Thanks. Here's your 200 N.T. change and two return tickets, Puli-Taichung.

Seigen : Thank you — Oh, and where does the bus leave from ?

Ticket seller : Bay number two. That's just over there.

Seigen : Thanks.

Ticket seller : You're welcome.



At a bookshop in Taichung

Rabgay Lama : Excuse me, do you have any books on Madhyamika ?

Shop assistant : Let me check the computer ...
Yes, we have two editions. They are over there in the Buddhist section on the second shelf.

Rabgay Lama : Thank you.

Shop assistant : You're welcome.

Rabgay Lama : These books are very expensive, but I have to get one. I need it for my research.

Seigen : Which one are you going to get ?



(Continued on next page)

Rabgay Lama : This one, I think. They are both pretty good, but I'd rather this one because it has a Tibetan~English glossary at the back.

Shop assistant : Anything else ?

Rabgay Lama : No, that's all.

Shop assistant : Then that's 2,000 N.T., please.

Rabgay Lama : Here you are.

Shop assistant : Thank you very much, and here's your receipt.

Rabgay Lama : Thank you.

Questions for first reading :

1. How long did Reverend Seigen and Rabgay Lama have to wait for the bus ?
2. How much money did Reverend Seigen give the ticket seller ?
3. How many editions of Madhyamika did the shop have ?
4. How many copies did Rabgay Lama buy ?

Questions for second reading :

1. How much change did the ticket seller give Reverend Seigen ?
2. Where did the bus leave from ?
3. Why did Rabgay Lama want to buy a book on Madhyamika ?
4. Did the shop assistant give Rabgay Lama any change ?

TEACHER PLAN

Dialogue : How to teach the dialogue effectively has been discussed in "Class Material And Teaching Advice" on p. v. Please refer to this section. After thoroughly completing the listening exercises, the text may then be read together and the students invited to ask questions regarding grammar and vocabulary. Finally, as a follow-up pronunciation exercise, the teacher may play/read the dialogue and the students repeat. (The class can be divided into sections, each section taking one role.) Note, however, the students should listen and repeat, not read and repeat. So, their books should be closed during this exercise.)

Practice 1

Seigen : And how much is it ?

Ticket seller : Single or return ?

Seigen : Return.

Ticket seller : It's 400 N.T.

You can also ask

How much is a single/return (to Taichung) ?

Now you try

A: Excuse me, how much is (it/a single/return) to _____ ?

B: _____.

TEACHER PLAN

- Practice 1 :**
1. Teacher reads dialogue. Class repeats.
 2. Divide class --- one half role plays Seigen and one half role plays ticket seller. Switch roles.
 3. Repeat steps one and two, this time replying with the alternative question (i.e. that given in "You can also ask"). Teacher must clearly indicate the name of the destination, the cost of the ticket, and whether the student should say "single" or "return".
 4. Teacher distributes flash cards to the students. On one side of the cards, print either the word "single" or "return" along with the name of a nearby city. While on the other side, print a ticket price in local currency.
 5. All the students stand up and, in pairs, use the information on their flash cards to create a dialogue similar to that above. Each partner should change roles once and each student should change partner once (i.e. each student should play each role twice). The teacher should walk around and monitor the conversations, offering help and suggestions where necessary.

Practice 2

Seigen : --- (Oh,) and where does the bus leave from ?

Ticket seller : Bay number two. That's just over there.

You can also ask

For bus: Which bay does the Bir bus leave from ?

For train: Excuse me, which platform is the London train ?

For airplane: Excuse me, which gate is the Bangalore flight ?

Now you try

A: Excuse me, which/where _____ ?

B: _____.

TEACHER PLAN

- Practice 2 :**
1. As Practice 1, steps 1-2.
 2. Teacher holds up flash card with the name of a city and one of the following departure points: platform, gate, bay. Have one student make a question using this information.
 3. Teacher points to another student to reply. Teacher holds up fingers to indicate the platform/gate/bay number.
 4. Work around the whole class in the same way.



Practice 3

Rabgay Lama : Excuse me, do you have any books on Madhyamika ?

Shop assistant : Let me check the computer ... Yes, we have two editions.

You can also say and reply

A: Excuse me, do you have a book called *The Lotus in the Fire* by Jane Emery ?

B: Yes, we do. (It's over there in the Fiction Section.)

OR

B: No, I'm sorry, we don't.

OR

B: No, I'm sorry, we are sold out, (but we will be getting a new stock next Monday.)

Now you try

A: Excuse me, do you have _____ ?

B: _____.

A: Thanks.

B: You're welcome.

TEACHER PLAN

- Practice 3 :**
1. As Practice 1, steps 1~3.
 2. Teacher holds up flash card with the name of the book printed on it and invites a student to role play A. Teacher either holds up his/her thumbs to indicate "yes" or holds it down to indicate "no" for student B's a reply.
 3. Teacher nominates students to role play A or B and works quickly around the class in the same way as step 2.

Practice 4

Rabgay Lama : ... I'd rather this one because it has a Tibetan~English glossary at the back.

Note:

Further examples of how to use "rather":

1. I'd rather apples than oranges.
2. A: Would you like to go swimming or hiking ?
B: I'd rather go swimming if you don't mind.

Now you try

A: I'd rather _____.

OR

Make a dialogue as Note 2.

A: Would you like A or B ?

B: I'd rather A/B if you don't mind.

TEACHER PLAN

- Practice 4 :**
1. Teacher reads Rabgay Lama's line. Class repeats.
 2. Teacher substitutes "this one" for a well known subject and has students complete the line.
e.g. Teacher: I'd rather Bangalore (than Delhi).
Student: Because it's much greener.
 3. Teacher holds up a flash card with the names of two subjects. Have one student make the first part of the sentence using these two names. Teacher nominates another student to complete the sentence. Work around the whole class in this way.
 4. As an alternative (or addition) to the sentence pattern practiced in step 3, the dialogue pattern given in "Note" number two may be practiced in a similar way.

Extra Practice

Ask the students what three questions Seigen asked at the bus station and write them in abbreviated form as prompts on the blackboard, i.e. What time ? How much ? Where ?

Distribute flash cards among the students (the same ones as used in Practice 1) and have them work through the whole bus station dialogue with a partner. Each pair should change roles once and each student should change partner once. The dialogue should not be the same as the one in the book and the students must not look at the book while practicing. If they forget how to ask or reply, their partner should help or they may ask the teacher. During the process, the teacher should walk around and monitor the conversations. Students can randomly supply a bay number.

Complete the blank spaces.

- John : _____ train _____ Varanasi?
- Ticket Seller : The next one leaves in thirty-five minutes, sir.
- John : Are there any seats available?
- Ticket Seller : Yes, there are.
- John : O.K., then I'd like one return ticket, please.
- Ticket Seller : _____ you like a seat in first or second class?
- John : _____ the first class?
- Ticket Seller : 220 rupees.
- John : O. K., I'll take a seat in first class, please. Here's 300 rupees.
- Ticket Seller : Thank you sir. _____ your ticket and 80 rupees _____.
- John : Thank you Oh, and by the way, _____ does the train leave from?
- Ticket Seller : Platform number three, sir. It's just over the bridge.
- John : Thanks.
- Ticket Seller : You're welcome.

Choose the correct answer.

- (A)** What time does the bus leave? **(B)** How much is a single to Taipei? **(C)** Where does the bus leave from?
It's 600 NT dollars.
- (A)** Where does the Bangkok train leave from?/ **(B)** Where does the Bangkok bus leave from?/ **(C)** Where does the Bangkok flight leave from?/
It leaves from gate number two.
- Excuse me, do you have any vegetarian dishes?
(A) Yes, we do./ **(B)** Yes, we have./ **(C)** Yes, we don't./
- (A)** I'd rather Indian food more British food./ **(B)** I'd rather Indian food than British food./ **(C)** I'd rather Indian food better than British food./

Comprehension / Discussion

At the time of Buddha, there lived an old beggar woman called Relying on Joy. She used to watch the kings, princes and people making offerings to Buddha and his disciples, and there was nothing she would have liked more than to be able to do the same. But she could only beg enough oil to fill a single lamp. However, as she placed it before Buddha she made this wish: "I have nothing to offer but this tiny lamp. But through this offering, in the future may I be blessed with the lamp of wisdom. May I free all beings from their darkness. May I purify all their obscurations and lead them to enlightenment."

That night, the oil in all the other lamps went out. But the beggar woman's lamp was still burning at dawn, when Buddha's great disciple Maudgalyayana came to collect the lamps. He saw no reason why one lamp was still alight and tried to snuff it out. But whatever he did, the lamp kept burning.

Buddha had been watching all along, and said: " Maudgalyayana, do you want to put out that lamp? You cannot. You could not even move it, let alone put it out. If you were to pour the water from all the oceans over this lamp, it still wouldn't go out. The water in all the rivers and lakes of the world could not extinguish it. Why not? Because this lamp was offered with devotion, and with purity of heart and mind. And that motivation has made it of tremendous benefit."

Retold by Sogyal Rinpoche

A. Questions:

1. The old beggar woman had wanted to do something very much. What was it?
2. Could Maudgalyayana extinguish the old beggar woman's lamp?
3. What made the old beggar woman's lamp different from the lamps offered by other people?
4. What does this story aim to teach us?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

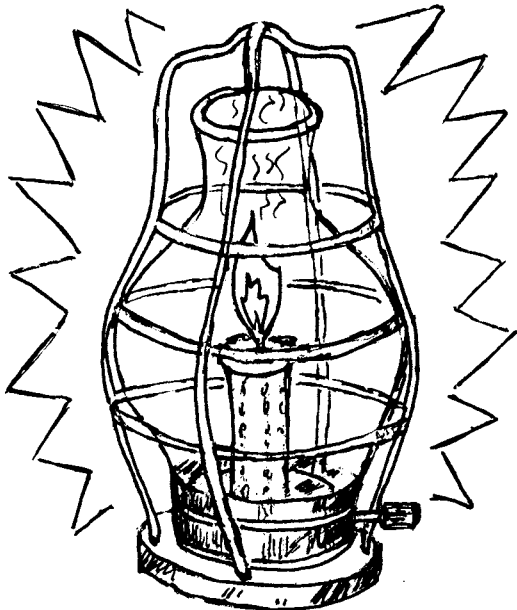
1. beggar, 2. offer, 3. offering, 4. obscurations, 5. dawn,
6. reason, 7. let alone, 8. extinguish, 9. devotion, 10. motivation.

1. He is a very devoted Buddhist and likes to make _____ to the Sangha.
2. Even the teacher did not know the answer, _____ the students.
3. Finally, the heavy rain _____ the forest fire.
4. When we do something, the most important thing is our _____.
5. There are many practices that we can do in order to purify our _____.
6. Although the boy gave the teacher many _____ why he had not done his homework, she did not believe him.
7. A Buddhist should have great _____ to the Buddha, Dharma, and Sangha.

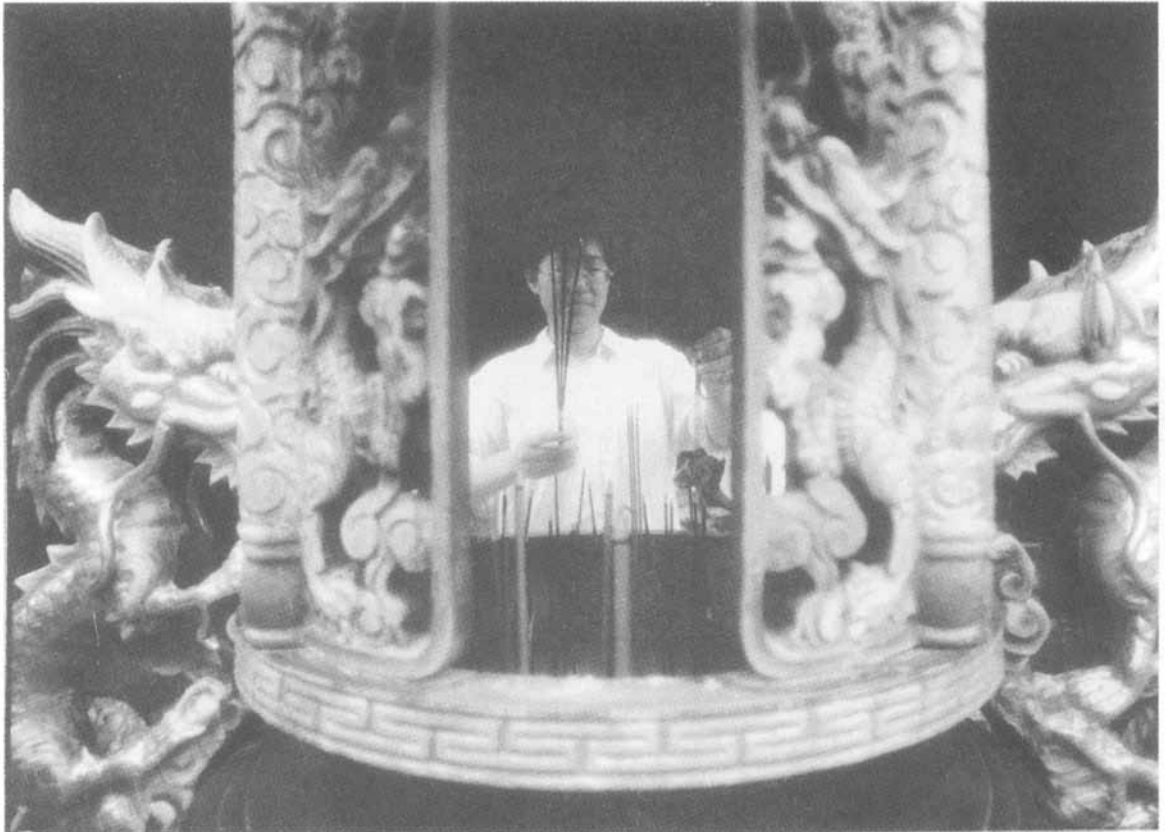
Homework ideas :

1. Make sentences using the following words :

A) beg,	B) offer,	C) obscurations,	D) let alone,
E) extinguish,	F) devotion,	G) motivation,	H) benefit.
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. Each student prepare to talk on the following topic for one minute: "The motivation for making an offering is more important than what is offered."



*"Through this offering,
in the future may I be
blessed with the lamp
of wisdom."*



*An offering made with devotion and purity
of heart and mind is of tremendous benefit.*

I Woke Up This Morning Feeling Terrible

UNIT TWO

Ven. Jen Hwa is sick. She is visiting the local clinic.

At the clinic

Receptionist : Good morning.

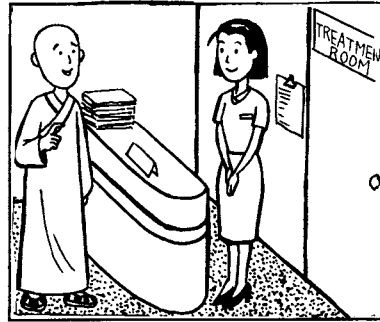
Jen Hwa : Good morning. I'd like to see the doctor, if I may.

Receptionist : Certainly. Are you registered with us?

Jen Hwa : No, this is my first visit.

Receptionist : O.K., please complete this form and then take a seat. I'll call you when it's your turn.

Jen Hwa : Thank you.



Jen Hwa enters the doctor's room.

Doctor : Good morning. What can I do for you?

Jen Hwa : Well, I woke up this morning feeling terrible. I almost felt too weak to get out of bed.

Doctor : Do you have a fever?

Jen Hwa : I don't know, but I feel hot, and I'm aching all over.

Doctor : O.K., let me take your pulses.*
Mmm, yes, you do have a fever. I think you've caught the flu. There's a lot of it about at the moment.

Jen Hwa : So, what should I do?

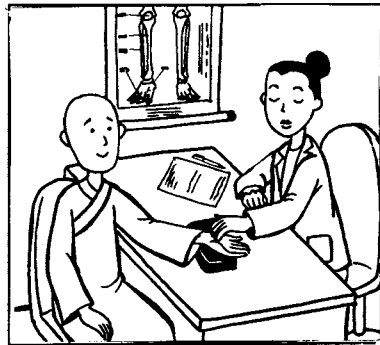
Doctor : Well, I'll give you some acupuncture and a week's supply of herbal medicine. Take two teaspoonfuls of the medicine with a glass of warm water, four times a day.

Jen Hwa : Before or after meals?

Doctor : After meals and once before you go to bed. Also, keep warm, drink lots of fluids, and get plenty of rest. You should start feeling better in a couple of days.

Jen Hwa : Thank you, doctor.

Doctor : Oh, it's my pleasure.



* pulse (single) = Western medicine pulses (plural) = traditional Oriental medicine

Questions for first reading :

1. Had Venerable Jen Hwa visited the clinic before?
2. Did Venerable Jen Hwa feel ill the night before she visited the clinic?
3. How many times a day does she have to take the medicine?
4. Does she have to take the medicine before or after meals?

Questions for second reading :

1. Was Venerable Jen Hwa registered at the clinic?
2. The doctor gave Jen Hwa two things. What were they?
3. How many days' medicine did the doctor give her?
4. The doctor told her to do three things. What were they?

Practice 1

Receptionist : Certainly. Are you registered with us?

Jen Hwa : No, this is my first visit.

Now you try

A: Are you registered with us?

B: _____.

You can also reply

Yes, here's my registration card.

The following dialogue is also possible:

Receptionist: Is this your first visit?

Jen Hwa: Yes, it is.

or

No, here's my registration card.

Practice 2

Jen Hwa: Well, I woke up this morning feeling terrible.

Note:

When I woke up this morning, I felt terrible.



I woke up this morning feeling terrible.

Now you try

Look at the example above and change the following sentences in the same way:

1. When I got up, I felt great.
2. When I arrived in London, I felt really exhausted.
3. Because it was her last day, when she left work, she felt really sad.
4. When I finished my prostrations, I felt really hungry.
5. When I got home, I felt really happy.

Practice 3

Jen Hwa: I almost felt too weak to get out of bed.

Note:

I was very weak. I almost couldn't get out of bed. → *I was almost too weak to get out of bed.*
It's very noisy. I can't hear what you are saying. → *It's too noisy to hear what you are saying.*

Now you try

Look at examples above and combine the following sentences in the same way:

1. It was very hot. I couldn't sleep.
2. The hill was very steep. I couldn't climb it.
3. I'm really tired. I can't walk any further.
4. This table is really heavy. I can't move it.
5. There are many things here. We can't see them all.

(Students continue by making sentences on their own.)

Practice 4

Doctor: keep warm, drink lots of fluids, and get plenty of rest.

Now you try:

Look at the ailments below and suggest appropriate things to do:

- | | |
|---------------|-------------------------|
| 1. backache; | 2. high blood pressure; |
| 3. hepatitis; | 4. stomachache; |
| 5. diarrhea | |

(Students continue by making sentences on their own.)

Other useful vocabulary:

Avoid: e.g. avoid oily food.
Take: e.g. take Tibetan medicine.
Stay: e.g. stay in bed.
Don't: e.g. don't go near other people.

<p>Complete the blank spaces.</p>
--

Doctor : Good morning. What can I do for you today?

Mike : Well, I woke up this morning _____ terrible. I _____ felt too sick to get out of bed.

Doctor : _____ fever?

Mike : No, I don't think so. I just have a bad stomachache, and I feel like I want to vomit.

Doctor : O.K., _____ your pulses No, you don't have a fever. Did you eat anything unusual yesterday?

Mike : Not really, though I did have some leftover food that may have been a little old.

Doctor : Well, _____ you've just got a mild dose of food poisoning.

Mike : So, _____?

Doctor : Well, I'll give you five days' supply of herbal medicine. _____ three teaspoonfuls _____ a glass of warm water three times a day after meals.

Mike : Anything else?

Doctor : Yes, _____ lots of fluids and _____ plenty of rest. Also, _____ oily and hot, spicy food. You _____ feel much better in a couple of days.

Mike : Thank you, doctor.

Doctor : You're welcome.

<p>Choose the correct answer.</p>
--

1. Are you registered with us?

(A) Yes, this is my first visit./ (B) Yes, I have./ (C) Yes, I am./

2. (A) I arrived in Rangoon being tired./ (B) I arrived in Rangoon felt tired./ (C) I arrived in Rangoon feeling tired./

3. (A) It was almost too good to believe./ (B) It was very too good to believe./ (C) It wasn't almost too good to believe./

2. (A) Take a lot of bed./ (B) Take some medicine./ (C) Take a lot of water./

Comprehension / Discussion

Asanga practiced diligently on Kukkutapada Mountain for twelve years, but failed to see his yidam, the Bodhisattva Maitreya. Finally, convinced that he would never succeed, he left his retreat and headed down the mountain.

Along the way, he encountered a bitch who had lost her hind legs and whose entire lower abdomen was crawling with maggots. She was suffering personified.

Asanga was overwhelmed with compassion. He bent over her in order to remove the maggots, but feared he might harm them if he used his fingers. He looked at the festering foul smelling mass, closed his eyes and attempted to dislodge them with his tongue.

Instead of touching flesh, however, his tongue touched the ground. He opened his eyes to discover that the bitch had disappeared and standing nearby, surrounded by a ring of shimmering light, was his yidam, Maitreya Bodhisattva.

"You are so cruel," Asanga called to him. "For twelve years I have practiced and not once did you show your face."

"That's not true," Maitreya Bodhisattva gently replied. "You and I have never been apart, but the severity of your negative karma formed a veil that prevented you from seeing me. Your twelve years of practice caused the veil to lift slightly and you were able to see the bitch. Finally, as a result of the great compassion you showed her, the veil was totally swept away. And, now you see me with your own eyes."

A Buddhist story

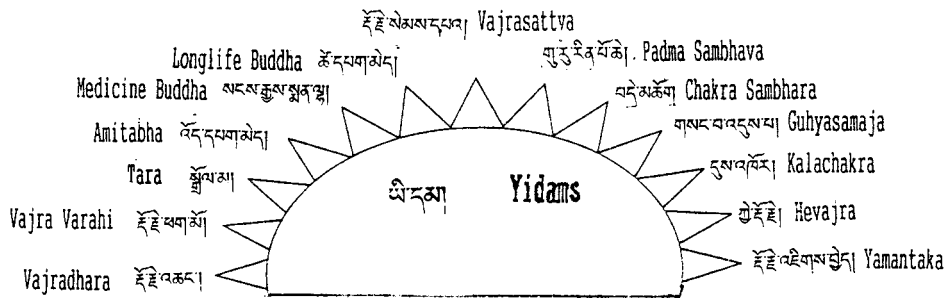
A. Questions:

1. What did Asanga encounter when he came down the mountain?
2. How did Asanga attempt to remove the maggots?
3. Asanga called Maitreya Bodhisattva cruel. Why?
4. What was the cause of Asanga being able to see Maitreya Bodhisattva?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

1. fail, 2. retreat, 3. overwhelm, 4. compassion, 5. harm,
6. fester, 7. disappear, 8. shimmer, 9. severe, 10. sweep away.

- The old yogi was in _____ for twenty years before he began to teach.
- The moonlight _____ on the lake.
- Those practicing the Bodhisattva path should not only avoid _____ other beings, but should also try to benefit and help them.
- Because he did not clean his wound, it soon began to _____.
- His boss gave him so much work that he felt totally _____.
- Taiwan was hit by a _____ earthquake in 1999. More than 2,000 people died.
- The moon _____ behind the clouds and it became very dark.



Homework ideas :

- Make sentences using the following words :
A) fail, B) retreat, C) overwhelm, D) harm,
E) disappear, F) shimmer, G) severe.
- 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.
- Comprehension exercise:**

Answer the following questions regarding the text.

- How many years had Asanga spent on Kukkutapada Mountain?
- Why didn't Asanga use his fingers to pull the maggots out of the bitch's body?
- What had prevented Asanga from seeing Maitreya Bodhisattva?
- What caused Asanga to be able to see the bitch?

What is a Bodhisattva ?

UNIT THREE

Once a week a group of Westerners who live in Puli visit Hwa Chung Institute to ask questions about the Dharma. The Westerners are all new to Buddhism. This week Venerable He Yun answers their questions.

Dave : Venerable He Yun, why are there so many different sects in Buddhism?

He Yun : Well, people have different needs and capacities. It's a little like clothing. Some people wear small sizes, some wear medium sizes, while others wear large sizes. If there were only one size, then only a few people could find something to suit their needs.

Dave : So, having different sects with different teachings is not a problem?

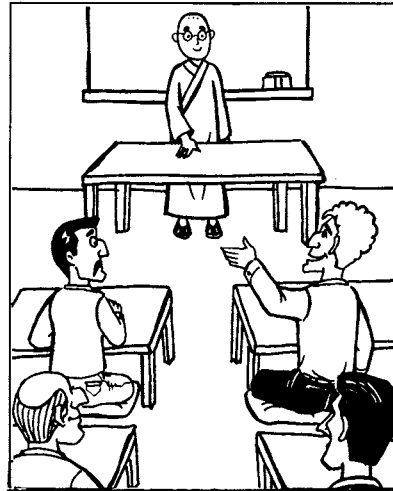
He Yun : No, but of course, all sects of Buddhism must have the same essential teachings, just as the clothing people wear must consist of material and have the function of covering the body. If it does not, then it cannot be called clothing, but, as I said, people's needs and capacities are different. The Buddha understood this and so offered us various approaches and practices. Slowly, these approaches and practices evolved into sects.

Dave : Venerable He Yun, what is a Bodhisattva?

He Yun : The word "Bodhi" means awakening and the word "sattva" means being.

Dave : So, a Bodhisattva is an "awakening being"?

He Yun : Well, actually the word Bodhisattva can stand for two things. It can be the title given to a being who has attained realization but remains in the world to save sentient beings, and also it can mean a Buddhist practitioner who has vowed to attain enlightenment for the sake of all beings.



Questions for first reading :

1. Venerable He Yun mentioned three kinds of clothing. What were they?
2. Venerable He Yun said that all sects of Buddhism must have something. What?
3. What does the word "Bodhi" mean?
4. Venerable He Yun said the word "Bodhisattva" can stand for two things. Name one of them.

Questions for second reading :

1. Although the different sects in Buddhism offer different approaches and practices, they still have one thing in common. What?
2. Why did the Buddha offer us various approaches and practices?
3. What does the word "sattva" mean?
4. Why does a realized being stay in the world?

Practice 1

Find words in the dialogue that have a similar meaning to the words or phrases below.

1. The ability or potential to do something =
2. To be appropriate or acceptable =
3. Fundamental, indispensable or necessary element =
4. Made or composed of =
5. Fabric and cloth =
6. The purpose for which something exists or is designed =
7. Ways or methods to begin a task =
8. Mean =
9. To reach, achieve or accomplish =
10. For the benefit or well-being of someone or something =

Practice 2

He Yun: ---- it's a little like clothing.

Now you try

Look at the examples on the right and make similar dialogues using the words below:

- Hong Kong? --- Singapore.
 Sri Lankan food? --- Indian food.
 American food? --- British food.
 Nepalese (language)? --- Hindi.
 Japanese (appearance)? --- Chinese.

Note:

a little like = similar to

Examples:

Pears are a little like apples.

or

Pears are similar to apples.

In dialogue form:

A: What are pears like?

B: They're a little like apples.

Practice 3

He Yun: ... It's a little like clothing.

Now you try

Look at the examples on the right and insert the correct word in the blank spaces below:

1. I want to buy ___ book.
2. I'm going to buy ___ sugar.
3. I'd really like ___ juice.
4. I don't have ___ money.
5. There is ___ water in the sea.
6. How much is ___ glass of milk.
7. There are ___ tall buildings in Nepal.
8. We shouldn't eat too ___ salt.
9. There is ___ of snow in Tibet in winter.
10. There are ___ high mountains in Tibet.

Note:

Before the word "clothing" there is no article ("a" or "the"). This is because clothing is an uncountable noun. Some other uncountable nouns are water, sugar, sand, flour, salt, money, etc.

We can say "Please give me some water" or "Please give me a glass of water," but we cannot say "Please give me a water." For plurals, see below.

Countable nouns

a lot of
 many
 a few
 few
 some

} dogs
 } cars

Uncountable nouns


a lot of
 much
 a little
 little
 some


} water
 } sugar

Practice 4


He Yun : It can be the title given to a being who has attained realization.

Note:

It can be the title given to a being.
That being has attained realization.  It can be the title given to a being
who has attained realization.

He's the man.
He lent me the book.  He's the man who lent me the book.

For objects, "that" is used instead of "who".

That's the car.
It hit my friend.  That's the car that hit my friend.

Now you try

*Look at the examples above and combine
the following sentences in the same way:*

1. She's the lady. She came this morning.
2. That's the pen. I lost (it).
3. That's the man. He wanted to see you.
4. He's the boy. He threw the stone.
5. That's the tea. Rinpoche liked (it).

*(Students continue by making other sentences in
the same way.)*

Complete the blank spaces.

All the words or phrases required to complete the blank spaces must come from the dialogue. (In the case of verbs, the tense may need to be changed, or an "s" added.)

1. He doesn't have the _____ to do such difficult work. He's still only a child.
2. That colour doesn't _____ you. I think brown would be better.
3. Water, air, and food are _____ to life.
4. "What kind of _____ is that jacket made of?"
5. The _____ of a cup is to hold liquid.
6. There are often many _____ to solve a problem.
7. After she developed problems with her lungs, she _____ to quit smoking.

Choose the correct answer.

1. After many years of practice, she **(A)** attained/ **(B)** found/ **(C)** understood/ realization.
2. "Please get **(A)** a few/ **(B)** much/ **(C)** a little/ more bottles of water."
3. "We have guests coming tonight. We should make **(A)** many/ **(B)** a lot of/ **(C)** few/ tea."
4. **(A)** That's the boy came to see you./ **(B)** That's the boy who come to see you./ **(C)** That's the boy who came to see you./

Homework exercises

1. Make sentences using the following words:

- | | | | |
|---------------|--------------|--------------|---------------|
| 1. capacity, | 2. suit, | 3. sect, | 4. essential, |
| 5. material, | 6. function, | 7. approach, | 8. evolve, |
| 9. stand for, | 10. vow, | | |

2. Prepare to talk on the following subject next class:

"Why are there so many sects in Buddhism?"

TEACHER PLAN

- Talks :**
1. As a homework assignment, all students prepare to talk on the given subject. The talks should be no longer than one or two minutes.
 2. Next class, the teacher selects one student to give the talk.
 3. When the student has completed his/her talk, the teacher nominates students to question the speaker about his/her explanation. The questions may be in the form of a direct question or a debate.
 4. Teacher selects a second student to give a talk, and repeats step 3.
- N.B./** There is no ideal number of how many students should give a talk. When the teacher feels that boredom or restlessness starts to set in, then it's probably a good time to switch activities.
Try to ensure that different students give the talk and ask questions each week.

Comprehension / Discussion

Q: What are the causes of suffering and happiness?

A: The Ratnavali of Nagarjuna says, "Every action arising from desire, aversion and ignorance produces suffering; every action arising from the absence of desire, aversion and ignorance produces happiness."

There are three kinds of people. Like all other beings, the lowest person wants happiness and wants neither suffering nor rebirth in the lower realms of existence, so he practices Buddhism to create the causes of rebirth in the human realm or in the heavenly realms of the gods. He does not have the power or the courage to leave worldly existence, completely. He only wants the best parts of worldly existence; he wants to avoid the worst parts, and that is why he practices the Buddhist religion: in order to get a higher rebirth.

Now the middling sort of person understands that the whole of worldly existence, no matter where one is born, is suffering by its nature, just as fire is hot by its nature. He wants to get out of it altogether and attain nirvana, the state which is entirely away from suffering.

The highest person realizes that, just as he himself does not want to suffer, and wants happiness, so also do all living beings have the same fears and wishes. He knows that, since we have been born again and again from beginningless time in worldly existence, there is not a single sentient being who has not been our mother and father at one time or another. Since we are that close to all sentient beings, the best person is one who practices Buddhism in order to remove all these countless beings from suffering.

His Holiness Sakya Trizin

A. Questions:

1. According to Nagarjuna, what kind of action causes suffering?
2. H. H. Sakyā Trizin states that there are three kinds of people. For what reason does the lowest person practice Buddhism?
3. According to the teaching, can we be free of suffering if we get a higher rebirth?
4. According to the teaching, what connection do we have with other sentient beings?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

- | | | | | |
|------------|--------------|---------------|-------------------|-------------|
| 1. desire, | 2. aversion, | 3. ignorance, | 4. realm, | 5. courage, |
| 6. nature, | 7. fear, | 8. wish, | 9. beginningless, | 10. remove. |

1. We are very fortunate to have been born in the human _____.
2. We need _____ to face and overcome problems and obstacles.
3. We have been creating karma from _____ time.
4. _____ is the root of our greed and anger.
5. Water is wet by its _____.
6. "Please _____ all the things from the table. I'd like to prepare for supper."
7. Bodhisattvas _____ to relieve all sentient beings from suffering.

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

- | | | | |
|--------------------|----------------------|--------------------------|-------------------|
| A) arise, | B) ignorance, | C) produce, | D) create, |
| E) courage, | F) nature, | G) beginningless. | |

2. *In pairs, role play a master and student. The student asks the question: " I would like to be reborn rich and famous. How can I achieve this? Based on the text, the master advises the student. 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 and answer.*

4. **Comprehension exercise:**

Answer the following questions regarding the text.

1. What kind of action causes happiness?
2. What do the three kinds of people have in common?
3. Why doesn't the lowest kind of person aim to leave worldly existence?
4. What is the nature of worldly existence?
5. What is the motive for the practice of the highest kind of person?



The Ratnavali of Nagarjuna says, "Every action arising from desire, aversion and ignorance produces suffering; every action arising from the absence of desire, aversion and ignorance produces happiness."

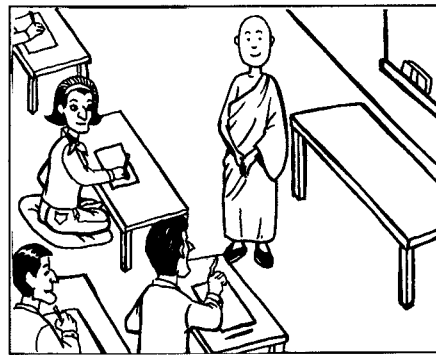
I'd Like To Ask You About The Four Noble Truths

UNIT FOUR

Today the group of Westerners ask Venerable Varavamso questions about the Dharma.

Stuart : Venerable Varavamso, I'd like to ask you about the Four Noble Truths. I was recently reading a book on world religions, and it mentioned that the Buddha expounded the Four Noble Truths during his first sermon after realizing Buddhahood. What are these truths?

Varavamso : The first truth is The Noble Truth of Suffering. The second truth is The Noble Truth of the Cause or Origin of Suffering. The third truth is The Noble Truth of the Cessation of Suffering, and the fourth truth is The Noble Truth of the Path Leading to the Cessation of Suffering.



Stuart : Could you explain a little more about these please?

Varavamso : Certainly. Basically, the first truth means that conditioned existence entails suffering. Sickness, disappointment, death, etc., are all states of suffering. The second truth teaches us that this suffering all stems from the same cause: ignorance. It is because we see and experience things incorrectly that we have afflictions like greed and attachment, which in turn lead to suffering. The third truth states that there are ways to end suffering, and the final truth teaches a path called the Eightfold Noble Path, which, if practiced, will lead to the extinction of suffering.

Jennifer : Many of my Taiwanese friends have taken the five lay precepts. What are these, and why take them?

Varavamso : These five precepts are called "Pancasila" in Pali, and they are taken by lay people as a support to giving up unwholesome action and speech. The first precept is to abstain from taking life; the second is to abstain from stealing; the third is to abstain from improper sexual conduct; the fourth is to abstain from telling lies; and the fifth precept is to abstain from taking alcohol.

Questions for first reading :

1. Where did Stuart read about the Four Noble Truths?
2. What is the third Noble Truth?
3. What did Venerable Varavamso say is the cause of suffering?
4. What is the second precept?

Questions for second reading :

1. Venerable Varavamso names three kinds of suffering. What are they?
2. Venerable Varavamso names two kinds of afflictions. What are they?
3. Jennifer knows some people who have taken the five lay precepts. Who are they?
4. Why do lay people take the five precepts?

Practice 1

Find words or phrases in the dialogue that have a similar meaning to the words and phrases below.

1. To state or to say something in detail =
2. Pain =
3. The source or beginning point of something =
4. The death or end of something =
5. The state of being or living =
6. To arise or originate from =
7. To lack knowledge =
8. To voluntarily give up something =
9. Inappropriate or incorrect =
10. Drinking or eating something =

Practice 2

Stuart : I was reading a book on world religions ...

Now you try

Look at examples on the right and complete the following sentences (using "when") in the same way:

1. I was driving to Tokyo _____.
2. I was waiting for a bus _____.
3. I was in Hong Kong _____.
4. I was doing a retreat _____.
5. I was just preparing to leave _____.
6. _____ it started to rain.
7. _____ my friend arrived.
8. _____ I realized I'd forgotten my money.
9. _____ the sun came out.
10. _____ a rainbow appeared.

(Students continue by making other sentences in the same way.)

Note:

The past continuous tense is often followed by "when".

Examples:

I was taking a shower when the telephone rang.

He was living in Taipei when his father died.

Practice 3

Varavamso : ... It is because we see and experience things incorrectly that we have afflictions like greed

Now you try

Look at examples on the right and change the following sentences in the same way:

1. Because he didn't have enough money, he didn't buy the car.
2. Because it was raining, we didn't go for a hike.
3. Because it was snowing hard, the flight was canceled.
4. Because he studied hard, he passed the test.
5. Because it's New Year, all the shops are closed.

(Students continue by making other sentences in the same way.)

Note:

(It is) because we see things incorrectly (that) we give rise to emotions like greed.



We give rise to emotions like greed because we see things incorrectly.

Practice 4

Varavamso : ... and they are taken by lay people
as a support

Now you try

Look at examples on the right and change the following sentences into the passive form in the same way:

1. Someone's eaten all the chocolate.
2. Someone broke my cup yesterday.
3. Someone has already done it.
4. Someone cleaned the windows last week.
5. Great! Someone has cooked lunch for us.

(Students continue by making other sentences in the same way.)

Note:

Lay people take them as a support.



They are taken by lay people as a support.

The passive form is most often used when the subject is unknown or unimportant to the meaning of the sentence.

Further examples:

Someone has stolen my car.



My car has been stolen.

Someone has left the light on.



The light's been left on.

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (In the case of verbs, the tense may need to be changed and an "s" added.)

1. "Dan _____ that he might come over later."
2. During a war, there is much _____ on both sides.
3. The police tried to find the _____ of the accident.
4. All problems _____ from ignorance.
5. There is so much _____ in the world. People are never content.
6. People polluting the environment has caused the _____ of many animals, fish, and birds.
7. People who lead _____ lives are seldom happy and often age very quickly.

Choose the correct answer.

1. Buddhists should abstain from (A) meditating./ (B) eating./ (C) stealing.
2. He has (A) taken/ (B) bought/ (C) found the five lay precepts.
3. (A) He was in Swansea when he received the news./ (B) He was in Swansea then he received the news./ (C) He was in Swansea and received the news./
4. (A) The cake was all eaten yesterday./ (B) The cake was all ate yesterday./ (C) The cake was all been eat yesterday./

Homework exercises

1. *Make sentences using the following words :*
 A) mention, B) realize, C) suffer or suffering, D) cause,
 E) origin, F) cessation, G) disappointment or disappointing, H) give up,
 I) unwholesome, J) abstain.
2. *Prepare to talk on the following subject next class:*
 "What are the Four Noble Truths?"

Comprehension / Discussion

Even in the greatest yogi, sorrow and joy still arise just as before. The difference between an ordinary person and the yogi is how they view their emotions and react to them. An ordinary person will instinctively accept or reject them, and so arouse the attachment or aversion that will result in the accumulation of negative karma. A yogi, however, perceives everything that arises in its natural, pristine state, without allowing grasping to enter his perception.

Sogyal Rinpoche

A. Questions:

1. Does a yogi no longer experience sorrow and joy?
2. Does a yogi and an ordinary person react to sorrow and joy in the same way?
3. What causes negative karma to be accumulated?
4. How does a yogi perceive things?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

- | | | | | |
|-----------|-------------------|------------|----------------|---------------|
| 1. yogi, | 2. sorrow, | 3. joy, | 4. view, | 5. emotions, |
| 6. react, | 7. instinctively, | 8. accept, | 9. accumulate, | 10. perceive. |

1. After his mother died, he felt deep _____.
2. If we are controlled by our _____, our life will be very unstable.
3. Although we _____ differently to situations — for example we might go for a walk when the sun shines, but stay indoors when there is a storm — we _____ them all with a peaceful mind.
4. He _____ jumped into the river to save the child.
5. The old _____ was at peace anywhere. Life in a busy city or high in the mountains was the same to him.
6. What we consider to be true or false is only our personal _____.

Homework ideas :

1. *Make sentences using the following words :*

- | | | | |
|--------------------------|-------------------|---------------------|-----------------------|
| A) yogi, | B) sorrow, | C) emotions, | D) react, |
| E) instinctively, | F) accept, | G) reject, | H) accumulate, |
| I) perceive. | | | |

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 role play a dialogue between an ordinary person and a yogi. Each person should prepare to ask "the yogi" at least three questions about how he perceives the world. The roles should then be switched. When asking and responding to the questions, neither partner should look at prepared questions and answers. Students should also switch partners at least once.*

Suffering Exists Because Of Delusion And Ignorance

UNIT FIVE

This week Venerable Jen Hwa receives the Western students and answers their questions on the Dharma.

Graham : Venerable Jen Hwa, Buddhism states that life is suffering, and because of this some people in the West criticize Buddhism. They say it is too negative and pessimistic. How would you answer these people?



Jen Hwa : Well, there is some misunderstanding here.

Buddhism is not saying that suffering is intrinsic to life, but that suffering exists because of delusion and ignorance. So, it is unenlightened existence that is suffering.

Graham : I think I understand, but what exactly do you mean by delusion and ignorance?

Jen Hwa : O.K., I'll give you an example. If you are walking in the mountains around Puli and suddenly you see a poisonous snake right in front of you, how would you feel?

Graham : Scared, I guess.

Jen Hwa : For sure. If it were me, I wouldn't know whether to run or stand still and my heart would be pounding. But then, when you look closer, you realize that it's not a real snake but a toy, probably dropped by one of the local children. How would you feel then?

Graham : Relieved.

Jen Hwa : Yes, your heart would stop beating fast and you'd no doubt let out a great sigh. Now this is an important point, because in Buddhism we believe that everything our deluded self experiences through its senses is experienced in a distorted way, and because of this we suffer, like when we mistake a toy snake for a real one.

Graham : So in fact, Buddhism is not saying that life is suffering, but only identifying the cause of suffering.

Jen Hwa : Exactly, and through practice we can eliminate this cause.

Sue : Venerable Jen Hwa, what is the status of women in Buddhism?

(Continued on next page)

Jen Hwa : Well, at the time of the Buddha, the status of women in India was very low, and they basically only had one option in life: to marry and bear children. The Buddha changed this by establishing the order of nuns. And once, when the Buddha was visiting a king, the king received news that his wife had just given birth to a baby girl. The king was very unhappy about this, but the Buddha said to him, "O king of men, a female child may prove an even better offspring than a male."

Sue : Can women get enlightened?

Jen Hwa : Oh yes, in that respect there is no difference between male and female.

Sue : So, are you saying that in Buddhism, men and women are totally equal?

Jen Hwa : (laughing) Well, I wouldn't go that far. In theory, maybe yes, but in practice, like society itself, Buddhism still has a strong patriarchal streak.

Questions for first reading :

1. Why do some people in the West criticize Buddhism?
2. Does Buddhism state that suffering is intrinsic to life?
3. If Graham realized that the snake in front of him was not real, how would he feel?
4. At the time of the Buddha, the women in India had only one option. What was it?

Questions for second reading :

1. Buddhism states that suffering exists because of what cause?
2. If Venerable Jen Hwa saw a poisonous snake in front of her, how would she feel?
3. When the king discovered his wife had given birth to baby girl, was he happy?
4. Can women get enlightened?

Practice 1

Find words or phrases in the dialogue that have a similar meaning to those below.

1. Experiencing pain and hardship =
2. To see only the bad side of something =
3. The state of seeing things incorrectly =
4. Beating fast and hard =
5. To get rid of or destroy =
6. Choice =
7. To give birth =
8. I wouldn't say that much =
9. Male-dominated =
10. An aspect or side (especially of a personality) =

Practice 2

Graham : Buddhism states that life is suffering, and because of this some people in the West criticize Buddhism.

Now you try	Note:
<p><i>Look at examples on the right and complete the following sentences in the same way:</i></p> <ol style="list-style-type: none"> 1. The governments in some countries are very corrupt, and because of this many people suffer. 2. The monsoon rains didn't come last year, and because of that the crops died. 3. The book was very expensive, and because of that not many people bought it. 4. Yesterday was a national holiday, and because of that all the shops were closed. 5. It snowed very hard last week, and because of that many people couldn't get to work. 	<p><i>In formal and written English, "and therefore" is often used instead of "and because of this."</i></p> <p>Examples:</p> <p>Buddhism states that life is suffering, and because of this some people in the West criticize Buddhism.</p> <p style="text-align: center;">↓</p> <p>Buddhism states that life is suffering, and therefore some people in the West criticize Buddhism.</p>

Practice 3

Jen Hwa: ... If it were me, I wouldn't know whether to run or stand still

Note:

Examples of how to use "if":

1. Present tense:

A) When the situation is possible ---

If it's raining, (then) we won't go.

If he is rich, then he'll buy you a car.

B) When the situation is unreal or unlikely to occur ---

If it were fine, (then) we'd go.

If I were rich, I'd buy you a car.

2. Future tense: hypothetical situation

If it's fine tomorrow, (then) we'll go.

If I get rich, I'll buy you a car.



Now you try

Look at examples above and complete the following sentences in the same way:

1. If I were hungry, _____.
2. If you go, _____.
3. If it's hot, _____.
4. If he's sleepy, _____.
5. If it were cooler, _____.
6. If this book were cheaper, _____.
7. If this book is cheap, _____.
8. If it rains, _____.
9. If he were younger, _____.
10. If it's very expensive, _____.

(Students continue by making other sentences in the same way.)

Practice 4

Jen Hwa : ...The king was very unhappy about this, but the Buddha said to him, "O king of men, a female child may prove an even better offspring than a male."

Note:**Changing quotes into reported speech:**

1. Quotes using "may" are changed in the following way:

The Buddha said to him, "O King of men, a female child may prove an even better offspring than a male."

→ The Buddha told him that a female child might prove an even better offspring than a male.

2. Quotes in the present tense are changed into simple past tense.

He said, "This is very good." → He said that that was very good.

She said, "I can do it." → She said that she could do it.

3. Quotes in the past tense are changed into the past perfect tense.*

Peter said, "I saw her yesterday." → Peter said that he had seen her the day before.

4. Quotes in the future tense (using "will") are changed in the following way:

Alan said, "I'll come next week." → Alan said that he would come the next week.

5. Verbs following the helping verbs below are not changed:

should, ought, might, could, would

He said "I should have bought this book." → He said that he should have bought this book.

* For a list of verbs in the present and past perfect tenses, please see end of book.

N.B. When changing quotes into reported speech, you may also need to change the following words if they are no longer appropriate.

here → there

these → those

this → that

tomorrow → the next day

yesterday → the day before

last week → the week before

next month → the next month

this month → that month

Now you try

Look at examples above and change the following quotes into reported speech in the same way:

1. He said, "I don't like milk."

6. He said, "I may go to London this week."

2. She said, "I want to go to Bhutan."

7. She said, "I don't know."

3. He said, "I'll go to Bangalore next Monday."

8. He said, "This book is too expensive."

4. She said, "I lived in Kathmandu for five years."

9. She said, "I've finished my lunch."

5. She said, "I can do it."

10. She said, "You should have cleaned the room."

(Students continue by making other sentences in the same way.)

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (Add "s" or change the verb tenses as appropriate.)

1. His wife often _____ him for being so lazy.
2. "Don't be so _____. The problem may not be so bad."
3. Change is _____ to existence.
4. When we arrived, he was _____ the grain to make flour.
5. When she heard her son was safe, she felt so _____."
6. Only after they _____ the problems could they proceed with the project.
7. We have many _____ in life. We must rely on wisdom to choose the correct ones.

Choose the correct answer.

1. (A) That book is very interesting and therefore very popular. / (B) That book is very interesting, and therefore of this very popular. / (C) That book is very popular, and therefore very interesting. /
2. (A) If it is fine, I'd go swimming, / (B) If it was fine, I'd go swimming, / (C) If it were fine, I'd go swimming, / but because it's so cold and wet, I'll stay at home and read instead.
3. (A) Masumi said that Akio had come the day before. / (B) Masumi said that Akio had came the day before. / (C) Masumi said that Akio has come the day before. /
4. In very poor countries, people experience a great amount of (A) criticism. / (B) negative. / (C) suffering. /

Homework exercises

1. *Make sentences using the following words :*

A) criticize,	B) pessimistic,	C) intrinsic,	D) exist(s),
E) delusion,	F) scared,	G) eliminate,	H) status,
I) bear,	J) establish.		

2. *Prepare to talk on the following subject next class:*

"Buddhism states that suffering exists because of delusion and ignorance."

Comprehension / Discussion

A woman asked: "I've heard that because women bear a heavy karmic burden it's impossible for them to realize buddhahood. Is this true?"

The Master said: "From what time did you become a 'woman?'"

A woman said: "Because women bear a heavy karmic burden, they are forbidden from entering esteemed temples like Mount Koya and Mount Hiei."

The Master told her: "In Kamakura there's a temple for nuns, and there men are forbidden."

Zen Master Bankei

A. Questions:

1. According to what the woman had heard, women cannot realize buddhahood. Why not?
2. Master Bankei replied: "From what time did you become a 'woman?'" Explain this reply.
3. Are women allowed into the temples Mount Koya and Mount Hiei?
4. Are women allowed into the temple in Kamakura?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

- | | | | | |
|---------------|------------|--------------|-------------|-----------|
| 1. bear, | 2. karmic, | 3. burden, | 4. realize, | 5. heavy, |
| 6. forbidden, | 7. temple, | 8. esteemed, | 9. temple, | 10. nun. |

1. When I got to the airport I _____ that I had forgotten my passport.
2. A: "She always looks so tired."
B: "Well, she has a heavy _____. Not only does she look after her parents but she also has two small children.
3. It's _____ to talk in the shrine room when people are meditating.
4. His mother likes to go to the _____ to pray every evening.
5. We all receive the _____ results of our actions.
6. He can't _____ cold weather. He always goes to a hot country in the winter.
7. She is a highly _____ master and has many disciples.

Homework ideas :

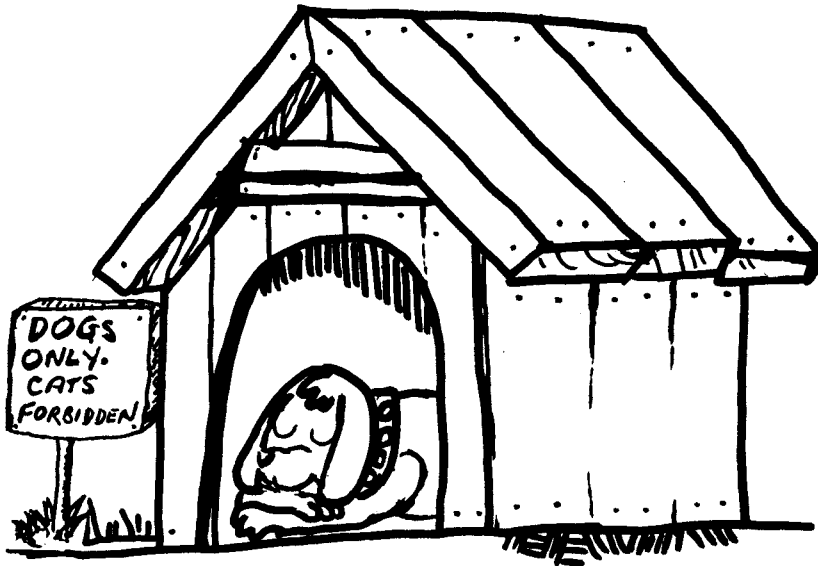
1. *Make sentences using the following words :*

A) bear, B) heavy, C) karmic, D) burden,
E) forbidden, F) esteem or esteemed, G) temple.

2. *Women are generally discriminated against in religion and society. Is this fair? Prepare to discuss.*

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 and debate the teaching.*



“Karma” Literally Means Action

UNIT SIX

Reverend Seigen answers questions on the Dharma from the Western students.

Mike : Reverend Seigen, could you explain a little bit about “karma” please?

Seigen : Certainly. “Karma” literally means “action,” and also “the fruit of action.” In English, it is often called “the law of cause and effect.” This is not a precise term, but it’s acceptable.

Mike : How does this work? I mean what is the relationship between “action” and “the fruit of action”?



Seigen : Good question. Basically, the fruit of action is the result of primary and secondary causes. In the case of a flower, for example, the seed is the primary cause while sunlight, rain, soil, etc. are secondary causes.

Mike : In the case of sentient beings, what are the primary and secondary causes?

Seigen : Sentient beings respond to the world around them through action, word, or thought. These are the primary causes or seeds, and the circumstances under which these seeds ripen and come to fruition are the secondary causes.

Mike : So our present situation is the result of past action.

Seigen : Yes, and our future circumstances will be determined by our present action.

Ann : Reverend Seigen, I’m sorry. I follow your logic, but I can’t accept this way of thinking.

Seigen : O.K., so what can’t you accept?

Ann : I think the idea of karma has been used for centuries to suppress and exploit people. The rich have often said to the poor, “Oh, this is your karma. You must accept it.”

Seigen : Don’t confuse karma with predestined fate. With predestined fate, our present and future situations are already decided. There is nothing you can do about them. Karma, however, is different. Think of it like this. You are in a boat and a strong wind is blowing. Now the fact that you are in this boat and a strong wind is blowing is the result of your past actions. This you cannot change, but how you sail the boat is up to you. You have this freedom and, as I said, the way in which you act will determine how your future will unfold. However, if our life

were dictated by predestined fate, then you could do nothing about your situation. Everything is already decided, so whatever you do would make no difference. In such a case, you may as well just sit in the boat and do nothing. Do you understand the difference?

Ann : Yes, I think so, but may I ask you a personal question related to this?

Seigen : Sure, please do.

Ann : If you were sick, what would you do?

Seigen : I'd go and see a doctor — don't forget, the fact that there is a doctor and medicine available is also the result of karma.

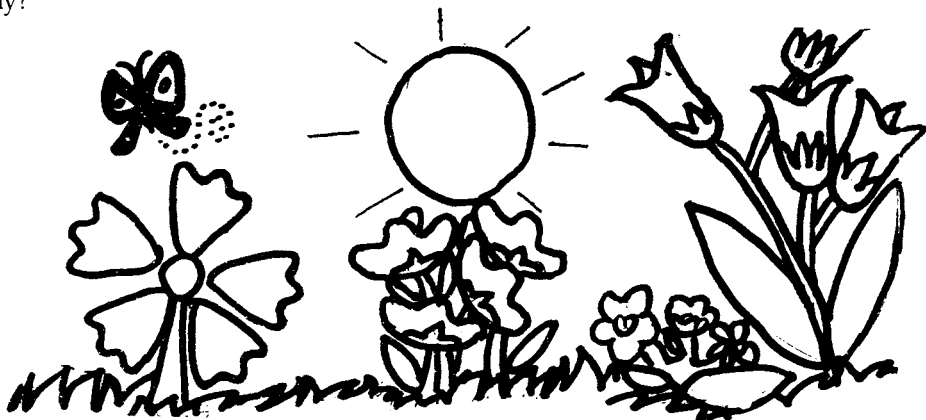
Ann: I get it. Thank you.

Questions for first reading :

1. What is "karma" often called in English?
2. What is the primary cause of a flower existing?
3. What causes our future circumstances?
4. If Reverend Seigen were sick, what would he do?

Questions for second reading :

1. What are the primary causes of a sentient being existing?
2. Why did Ann believe that karma had been used to suppress and exploit people? What example did she give?
3. If our circumstances were the result of predestined fate, what could we do about them?
4. Did Ann understand Reverend Seigen's explanation? How do you know? What did she say?



"In the case of a flower, for example, the seed is the primary cause while sunlight, rain, soil, etc. are secondary causes."

Practice 1

Find words or phrases in the dialogue that have a similar meaning to those below.

1. As close to the original meaning as possible =
2. Exact =
3. The first in a series =
4. Decided by =
5. To hold down (emotions or people) =
6. To use selfishly for one's own profit =
7. Mistake for =
8. A situation that is already predetermined and cannot be changed =
9. Private =
10. Understand =

Practice 2

In the dialogue, you will find two kinds of questions: 1. Asking a direct question, and 2. Making a request. Write the first word of these questions or requests in the appropriate column below.

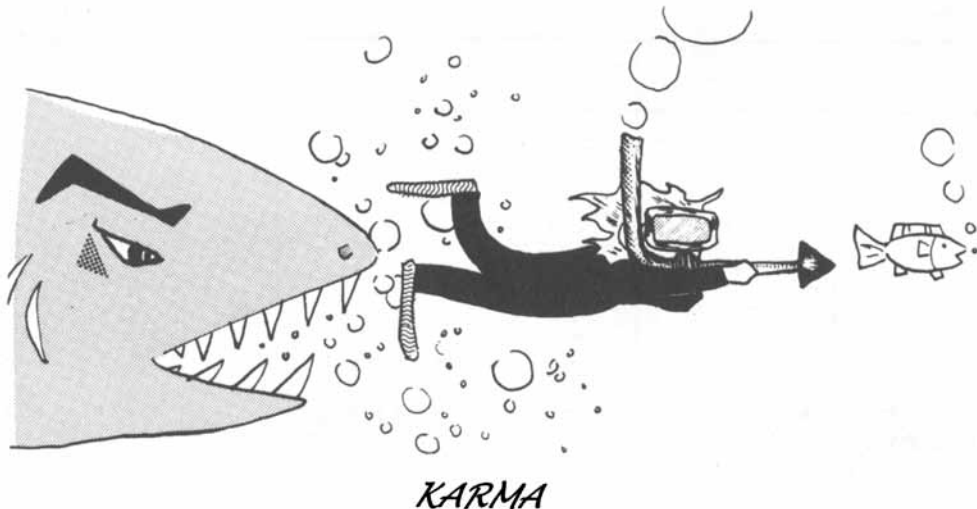
Question	Request

When you have done this, make your own questions and requests using these words. Practice with your neighbour.

Practice 3

Ann: ... I follow your logic, but I can't accept this way of thinking.

Now you try	Note:
<p><i>Look at examples on the right and change the following sentences in the same way:</i></p> <ol style="list-style-type: none"> 1. I like it, but I won't buy it. It's too expensive. 2. It's really cold, but she still refuses to wear her coat. 3. It's still winter, but it feels like summer. 4. He's very well known, but he's not popular. 5. She kept him waiting for three hours, but didn't apologize when she arrived. 6. The weather is really beautiful today, but I don't feel like going for a hike. 7. Hong Kong is very modern, but it's not expensive. 8. She's very famous, but she's not proud. 9. That old lady's really poor, but she's still very generous. 10. London is very big, but it's easy to get around. 	<p>I follow your logic, but I can't accept this way of thinking.</p> <p>(or)</p> <div style="border: 1px solid black; padding: 5px; display: inline-block;"> <p>Although/ Even though</p> </div> <p style="margin-left: 20px;">→ I follow your logic, I can't accept this way of thinking.</p>



Practice 4

Ann: I think the idea of karma has been used for centuries to suppress and exploit people.

Note:***"In order to" vs. "To"***

"In order to" is stronger than "to" and is used for emphasis.

The idea of karma has been used for centuries to suppress and exploit people.

=

In order to suppress and exploit people, the idea of karma has been used for centuries.

Now you try

Look at examples above and change the following sentences in the same way:

1. I'll borrow some money to buy a house.
2. Please complete this form to apply for a visa.
3. We must study hard to pass the exam.
4. He's going to travel around the world to learn about life.
5. The city is building a new airport to attract more business.
6. She's going to stay home every evening to study.
7. You must work to make a living.
8. She wrote a book to let people know about her struggle.
9. You should call your family to see if they are O.K.
10. The government reduced the taxes to get more votes in the election.

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (In the case of verbs, the tense may need to be changed and an "s" added.)

1. First, we should find the _____ of the problem, then we can correct it.
2. If people could give up greed and become generous, the _____ on society would be fantastic.
3. The standard of his work is not high, but it's _____.
4. He had a very good and loving _____ with his mother. So, he was very sad when she died.
5. Whether our _____ are good or bad, we should still continue to practice wholeheartedly.
6. In meditation, we neither _____ our thoughts nor follow them. We just let them go.
7. Because of ignorance and greed, many large multi-national companies try to _____ uneducated people in poor countries.

Choose the correct answer.

1. A: What is the **(A)** friendship/ **(B)** causes/ **(C)** relationship/ between these two people?
B: I think they are husband and wife.
2. If the seed is the cause, then the fruit is the **(A)** result./ **(B)** apple./ **(C)** sweet./
3. Even though he is intelligent, **(A)** he doesn't have a good job./ **(B)** he has a good job./ **(C)** but he doesn't have a good job./
4. Our future is **(A)** made of/ **(B)** determined of / **(C)** determined by/ our present action.

Homework exercises

1. *Make sentences using the following words :*

- | | | | |
|-------------|--------------|----------------|-------------------|
| A) cause, | B) effect, | C) acceptable, | D) relationship |
| E) result, | F) sunlight, | G) respond, | H) circumstances, |
| I) exploit, | J) confuse. | | |

2. *Prepare to talk on the following subject next class:*

"What is karma?"

Comprehension / Discussion

Q: *But how does one 'Attain' the Bodhi-Mind?*

A: *Bodhi is not something to be attained. If, at this very moment, you could convince yourselves of its unattainability, being certain indeed that nothing at all can ever be attained, you would already be Bodhi-minded. Since Bodhi is not a state, it is nothing for you to attain. And therefore it is written of Gautama Buddha: 'While I was yet in the realm of Dipamkara Buddha, there was not a grain of anything to be attained by me. It was then that Dipamkara Buddha made his prophecy that I, too, should become a Buddha.' If you know positively that all sentient beings are already one with Bodhi, you will cease thinking of Bodhi as something to be attained. You may recently have heard others talking about this 'attaining of Bodhi-Mind,' but this may be called an intellectual way of driving the Buddha away! By following this method, you only appear to achieve Buddhahood; if you were to spend aeon upon aeon in that way, you would only achieve the Sambhogakaya and Nirmanakaya.* What connection would all that have with our original and real Buddha-nature? Therefore is it written: 'Seeking outside for a Buddha possessed of form has nothing to do with you.'*

Zen Master Huang Po

* *The three bodies of the Buddha:*

1. *Dharmakaya,*
2. *Sambhogakaya,*
3. *Nirmanakaya*

A. Questions:

1. Why does Master Huang Po believe that we cannot attain the Bodhi-Mind?
2. Who predicted that Gautama Buddha would become a Buddha?
3. According to Master Huang Po, how can we stop thinking of Bodhi as something to attain?
4. If our practice is based on attaining the Bodhi-Mind, what level of Buddhahood can we achieve?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

1. attain, 2. convince, 3. grain, 4. prophecy, 5. cease,
6. intellectual, 7. drive away, 8. appear, 9. aeon, 10. form.

1. I tried to _____ him that by cheating people he would suffer in the future, but he wouldn't believe me. Now, it's too late. He's already in a lot of trouble.
2. The statues and pictures in a monastery are only the _____ of the Buddha. We can use them to help our practice, but we shouldn't be attached to them.
3. There are many _____ of sands near the sea.
4. She _____ the dogs _____ by shouting at them loudly.
5. _____ understanding of the Dharma is not enough. We must also put the teachings into practice.
6. When we meditate, many images may _____ in our minds. Whether they are good or bad, we should let them all go.
7. The Buddha made many _____ about the future of the Dharma.

Homework ideas :

1. Make sentences using the following words.:

A) attain,	B) convince,	C) grain,	D) realm,
E) intellectual,	F) appear,	G) aeon.	
2. Master Huang Po stated that Bodhi is not something to be attained. Prepare to explain what he meant. Students can discuss and debate the points raised.
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 and debate this teaching.

*Bodhicitta actually has two aspects:
relative and absolute*

UNIT
SEVEN

This week Rabgay Lama meets with the group of Western students and answers their questions on the Dharma.

Mary : Rabgay Lama, some of my Taiwanese friends practice Tibetan Buddhism, and I often hear them mention "bodhicitta." Could you explain a little about what this is, please?

Rabgay : Ah, this is a very good and very important question. Literally, bodhicitta means "the thought, or the mind of enlightenment."

Mary : So basically, it just means making enlightenment the goal of our practice. Is that correct?

Rabgay : Not exactly. Bodhicitta actually has two aspects: relative and absolute. Relative bodhicitta is the motivation to attain enlightenment for the benefit of others, and absolute bodhicitta is direct insight into the ultimate nature of self and phenomena.

Mary : What does this mean on a practical level? How do we practice these aspects?

Rabgay : Well, relative bodhicitta means love and compassion. When we practice this, we do whatever we can to help sentient beings, both with mundane and spiritual matters.

Mary : And what about absolute bodhicitta?

Rabgay : As I said, absolute bodhicitta is direct insight into the ultimate nature of self and phenomena. It is to see things as they really exist. Here, there is no duality.

Mary : When we realize absolute bodhicitta, do we no longer try to help people ?

Rabgay : We still help, yes, but we no longer "try" to help. I'll give you an example to explain the difference. Imagine that your left hand accidentally bangs against the table and hurts itself. Now your right hand thinks, "Oh poor left hand. I should help," and so it moves over to rub the sore area. This is an example of relative



bodhicitta. Now imagine the same situation, but on this occasion, the right hand has already realized the ultimate nature. There is no duality, and so there is no separation between the right and the left hand. They are the same body. So in this case, the right hand neither thinks it should, nor tries to help. It just does so naturally, like your own right hand would automatically rub an injured part of your body. This is ultimate bodhicitta. Is this clear?

Mary : Yes, very clear. Thank you, Lama.

Rabgay : You're welcome.

Questions for first reading :

1. Mary had heard some people talk about bodhicitta. Who were they?
2. Bodhicitta has two aspects. What are they?
3. What does relative bodhicitta mean?
4. Do people who have realized ultimate bodhicitta stop helping people?

Questions for second reading :

1. What does the word bodhicitta literally mean?
2. What does absolute bodhicitta mean?
3. What does your right hand do if the left hand bangs against a table?
4. In the case of ultimate bodhicitta, there is no separation between the right and left hands. Why?

Practice 1

Find words or phrases in the dialogue that have a similar meaning to those below.

1. Aim =
2. Something dependent on external conditions =
3. Independent and free from any restriction =
4. The highest or conclusive aspect =
5. Suited for actual practice and useful activities =
6. Belonging to the ordinary world, common =
7. A state in which things exist separated in two parts =
8. Happening by chance, not doing on purpose =
9. Painful =
10. Division, partition =

Practice 2

Rabgay : When we practice this, we do whatever we can to help sentient beings.

Now you try

Look at the examples on the right and, as "B", complete the dialogues below in the same way:

1. A: Which book should we buy?
2. A: Where should we go on our holidays?
3. A: How should I make it?
4. A: What time should I come over?
5. A: When should I call you?
6. A: Who shall we give this to?
7. A: Which cup may I take?
8. A: Where should I put your bowl?
9. A: How should I write this letter?
10. A: What day should I visit you?
11. A: When should I return the book to you?
12. A: Who should I call first?

Note:

Adverb + ever

e.g.: Whatever, however, whichever, whenever, wherever, whoever.

Examples of Usage:

Whatever

1. A: I don't think I can do this. It's too difficult.
B: Well, just do whatever you can.
2. A: What shall we do today?
B: I don't care. We can do whatever you like.

Whoever

- A: Who shall we invite?
B: I don't mind. Invite whoever you want.

Useful opening sentences for replies:

It doesn't matter. It's not important.
It's up to you. I don't know.
I have no idea.

Practice 3

Rabgay : Imagine that your left hand accidentally bangs against the table and hurts itself.

Note:

Accidentally is an adverb. There are three kinds of adverb:

1. Adverbs that modify verbs:

e.g. The boy climbed quickly. (*quickly* tells us how the boy climbed.)

2. Adverbs that modify adjectives:

e.g. An unusually small group of people came today. (*unusually* tells us how small.)

3. Adverbs that modify other adverbs:

e.g. The boy climbed very quickly. (*very* tells us how quickly.)

Now you try

First Exercise: Write down all the adverbs you can find in the dialogue and note which kind of adverbs they are.

Second Exercise: Make sentences using the adjectives below and then change the adjectives into adverbs and make new sentences.

Example: *Quick* (adjective) — The boy is very quick.

Quickly (adverb) — The train moves very quickly.

- | | | | | |
|---------------|-----------------|-------------|-----------|---------------|
| 1. beautiful, | 2. slow, | 3. happy, | 4. smart, | 5. neat, |
| 6. smooth, | 7. imaginative, | 8. careful, | 9. good, | 10. incorrect |

Practice 4

Rabgay : So in this case, the right hand neither thinks it should nor tries to help.

Now you try

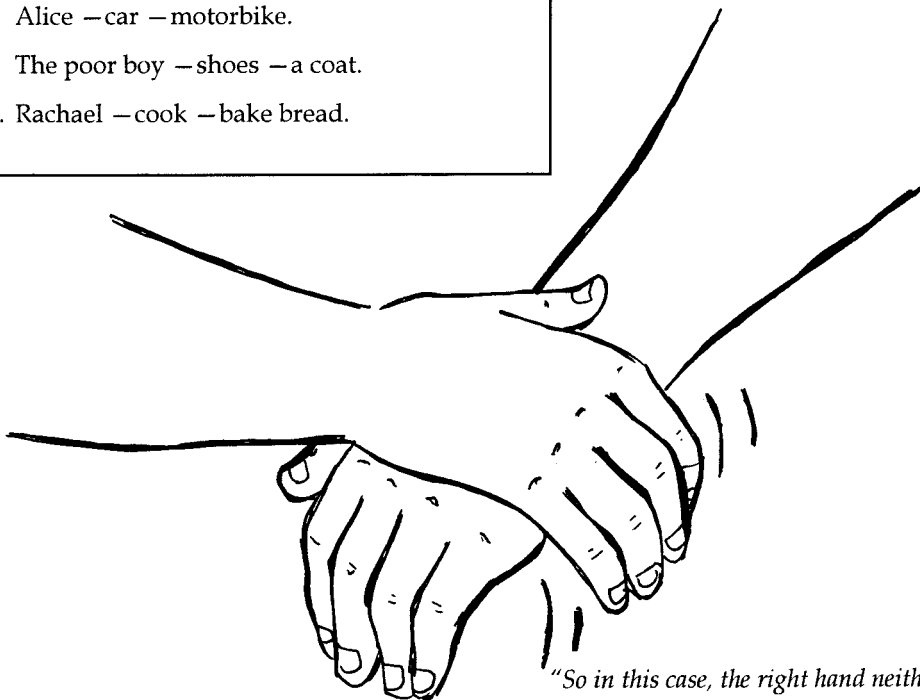
Look at the examples on the right and make sentences using the words below in the same way:

1. This year, summer – too hot – too cool.
2. Chris – book – pen in the shop.
3. Jane – bank – shop.
4. Tony – French – Spanish food.
5. Jennifer – British – American car.
6. Mike – science – maths.
7. Paula – sing – draw.
8. Alice – car – motorbike.
9. The poor boy – shoes – a coat.
10. Rachael – cook – bake bread.

Note:

“neither ... nor” = Not either
Not one or the other

e.g. Mary neither has a car nor a house.
Susan neither likes the blue one nor
the yellow one.



“So in this case, the right hand neither thinks it should nor tries to help.”

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (Add "s" or change the verb tenses as appropriate.)

1. To save sentient beings is the _____ of the Bodhisattva.
2. What appears to be positive or negative action may not be so. It really depends on a person's _____.
3. Whether our own circumstances are good or bad, we should still continue to practice for the _____ of other beings.
4. The _____ attainment is to become Buddha.
5. Just like a bird needs two wings to fly, we need both wisdom and _____ to attain enlightenment.
6. Most people these days only attend to _____ matters. They are not interested in spiritual things.
7. She has done that same job for forty years. Now she doesn't need to think about what she does. She just does it _____.

Choose the correct answer.

1. People who practice religion are interested in **(A)** mundane/ **(B)** financial/ **(C)** spiritual/ matters.
2. Please come **(A)** whoever/ **(B)** whichever/ **(C)** whenever/ you like.
3. The traffic moved **(A)** slowly/ **(B)** slow/ **(C)** slower/ through the crowded streets.
4. **(A)** Dan either lives in Philadelphia nor New York./ **(B)** Dan neither lives in Philadelphia nor New York./ **(C)** Dan neither lives in Philadelphia or New York./

Homework Exercises

1. *Make sentences using the following words:*

- | | | | |
|---------------|------------------|------------------|---------------|
| A) mind | B) enlightenment | C) goal | D) motivation |
| E) direct | F) insight | G) nature of ... | H) phenomenon |
| I) compassion | J) mundane | | |

2. *Prepare to talk on the following subject next class:*

"What is the difference between relative and ultimate Bodhicitta?"

Comprehension / Discussion

Vow is nothing other than the practitioner's own life; so we see all encounters --- with things, situations, people, society --- as nothing but our own life and we function solely with a spirit of looking after our own life. Therefore, like the mother's caring for her child, we aim to function unconditionally and tirelessly and, moreover, to do so without expecting any reward.

It is not to profit personally or to become famous that we take good care of things, devote ourselves to our work, love those whom we encounter, or demonstrate our concern for social problems. I take care of my own life --- I take care of the world as my own life --- moment by moment, and in each situation I enable the flower of my life to bloom, working solely that the light of buddha may shine.

Kosho Uchiyama Roshi

A. Questions:

1. The author says that we should "function solely with a spirit of looking after our own life." Does this mean that we should become selfish and only care about ourselves? Explain what he means.
2. According to the author, what is the similarity between a mother caring for her child and a practitioner dealing with life?
3. According to the author, how should we see our work, other people, and social problems? From your own opinion, how do people usually see these things?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

- | | | | | |
|------------|---------------|--------------|---------------------|----------------|
| 1. vow, | 2. encounter, | 3. function, | 4. unconditionally, | 5. tirelessly, |
| 6. expect, | 7. reward, | 8. profit, | 9. demonstrate, | 10. concern. |
1. From the time we are born until we die, we will _____ both good and bad situations. That's life.
 2. He _____ to give up smoking.
 3. Many people watched as the salesman _____ how to use the machine.
 4. He studied hard, so I _____ he will pass the exam easily.
 5. The head of a country should work _____ to serve the people.
 6. A Bodhisattva shows _____ for all sentient beings.
 7. The _____ of a cup is to hold liquid.

Homework ideas :

1. *Make sentences using the following words :*

- A) vow, B) encounter, C) function, D) unconditionally,
E) expect, F) reward, G) concern.

2. *Consider the following statement and prepare to discuss:*

"The most effective kind of vows are those that arise naturally as a result of understanding."

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.*



All phenomena are merely elements that temporarily bind together

UNIT
EIGHT

This week the Western students meet Venerable Dieu Van to discuss the Dharma.

Dan : I was recently given a copy of the "Heart Sutra," and the part where it says "form is emptiness and emptiness is form" really intrigues me. Could you explain what emptiness means please?

Dieu Van : Certainly. It means all phenomena is empty of independent existence.

Dan : Independent existence? I'm confused.

Dieu Van : O.K., I'll give you an example. Look at this cup. What is it made of?

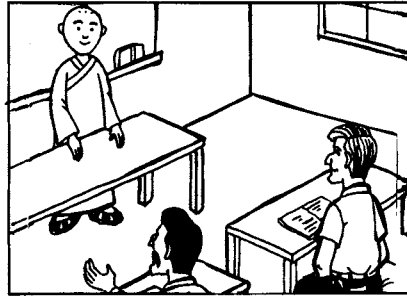
Dan : Pottery.

Dieu Van : And what is pottery made from?

Dan : Clay, water, fire.

Dieu Van : O.K., keep going.

Dan : I get you. You mean that this cup does not independently exist, but is only the result of a combination of other elements.



Dieu Van : Exactly. All phenomena are merely elements that temporarily bind together. Everything is in a total state of flux.

Dan : What binds them together?

Dieu Van : Karma. Did you attend Reverend Seigen's talk on karma two weeks ago?

Dan : Yes.

Dieu Van : O.K., so I won't go into that again.

Dorothy : Venerable Dieu Van, there are many aspects of Buddhism I like, for example the meditation practices. I think they are very useful for calming the mind, but besides this I don't know what real help Buddhism is to society. Can you say something about this please?

Dieu Van : I'm not sure if I catch your meaning. Could you give me an example?

Dorothy : O.K., in many parts of the world people are poor and starving. Wouldn't it be better to go to these places and help these people rather than sitting on a mountain meditating and chanting sutras?

Dieu Van : Actually, many Buddhists do go to such places to help. Compassion is a fundamental aspect of Buddhism. But let me ask you a question. Generally why

are there poor people in the world?

Dorothy : Often because rich people or rich countries exploit the poorer ones and, of course, because of corruption.

Dieu Van : Exploitation and corruption are only the symptoms of a much deeper problem.

Dorothy : Greed.

Dieu Van : Yes, greed. And greed exists because of ignorance, and this is just what Buddhist practice aims to transform.

Dorothy : So in fact Buddhism helps society by digging out the root of the problem.

Dieu Van : (laughing) You've got it.

Questions for first reading :

1. Did Dan buy a copy of the "Heart Sutra"?
2. Venerable Dieu Van said that all phenomena is empty of something. What?
3. What binds everything together?
4. Dorothy gave a reason why there are poor people in the world. What was it?

Questions for second reading :

1. What is pottery made from?
2. Venerable Dieu Van said that all phenomena was in a total state of something. What?
3. Had Dan attended Reverend Seigen's talk on karma?
4. What is the cause of greed?

Practice 1

Find words or phrases in the dialogue that have a similar meaning to those below.

1. Interested, fascinated =
2. Not rely on something else (for existence) =
3. To be unclear about something =
4. To understand someone's meaning =
5. Joining together, uniting =
6. For a limited time, not permanently =
7. To stick, to cohere =
8. Continuous change, flow =
9. To use selfishly for one's own profit =
10. To have understood something =

Practice 2

Dieu Van : O.K., I'll give you an example. Look at this cup. What is it made of?

Dan : Pottery.

Dieu Van : And what is pottery made from?

Note:

made of ---- vs. made from ----

1. "Made of" is used when the finished product is not different from the original material.

e.g.: A table is made of wood. (Originally the material is wood, and when made into a table it remains wood.)

2. "Made from" is used when the finished product is different from the original material, i.e. the original material has been changed or combined with other materials to make the finished product.

e.g.: A book is made of paper. (i.e. paper = book; book = paper)
Paper is made from water and wood.

Now you try

Look at examples above and make similar sentences using **made of** or **made from** for the materials listed below.

1. a monk's robe,
2. chopsticks
3. the walls of the monastery / centre
4. Indian curry
5. plastic
6. a car body
7. glass
8. mala / rosary
9. curd / yoghurt
10. windows

Practice 3

Dorothy : Wouldn't it be better to go to these places and help these people rather than sitting on a mountain meditating and chanting sutras?

Now you try

Look at examples on the right and, using 'wouldn't it be better to', continue the dialogue below in the same way.

1. A: Let's buy the expensive one.
2. A: Let's buy the cheap one.
3. A: Let's leave at 11 am tomorrow.
4. A: Let's take the train to Bangalore.
5. A: Let's go on foot.
6. A: Let's go out to eat.
7. A: I think I'll start studying next week.
8. A: I think I'll study alone.
9. A: I think I'll leave before breakfast tomorrow.
10. A: I think I'll send this letter by regular mail.

Note:

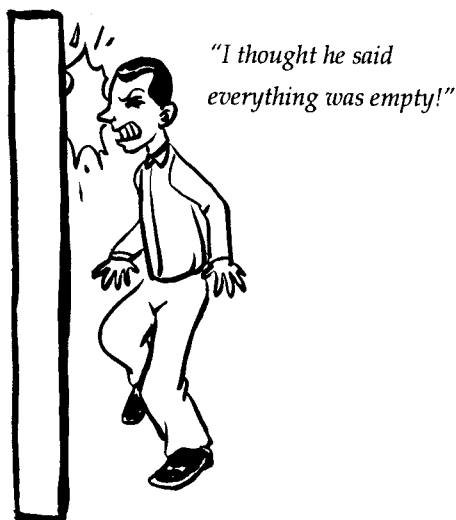
"Wouldn't it be better to ___ (rather than ___) ?

is a polite way of saying

"I think you you/we should ___ (rather than ___).

Examples:

1. A: Let's go by motorbike.
B: But I think it's going to rain soon.
Wouldn't it be better to go by car?
A: Oh, O.K., let's go by car then (if you'd rather).
2. A: I think I'll go and see a Western doctor this time.
B: But I don't think your problem can be cured by Western medicine.
Wouldn't it be better to see a traditional doctor?
A: Yeah, maybe you are right. I'll make an appointment with the local herbalist tomorrow.



Practice 4

Dieu Van : Exploitation and corruption are only the symptoms of a much deeper problem.

Now you try

Look at examples on the right and, using the symptoms below, make similar sentences.

1. feeling very tired
2. poverty
3. diarrhea
4. fever and headache
5. high crime rate

Note:

Symptom = the outward sign of a deeper problem

Examples:

1. A headache and sore throat are the symptoms of a cold.
2. A stomachache is the symptom of having eaten too much.

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (Add "s" or change the verb tenses as appropriate.)

1. The nature of all phenomena is _____.
2. I was really _____ by what she said. I hope I can discuss it with her again sometime.
3. There is no _____ existence. Everything arises as the result of something else.
4. Some cups are made of metal, but most are made of _____.
5. A cake is made of a _____ of ingredients.
6. Earth, water, fire, and air are the four _____.
7. A country with a lot of _____ is always poor.

Choose the correct answer.

1. You cannot rely on what he says. One day he says this and the next day he says that. His mind is continuously (A) focused/ (B) in flux/ (C) calm./
2. His shirt is (A) made of/ (B) made from/ (C) created of/ cotton.
3. We are late. (A) Should it be better to go by taxi. / (B) Wouldn't it be good to go by taxi?/ (C) Wouldn't it be better to go by taxi./
4. Exploitation and corruption are the symptoms of (A) a headache/ (B) greed/ (C) bad food./

Homework Exercises

1. Make sentences using the following words :

- | | | |
|--------------------------|-------------|----------------------------|
| A) intrigue, | B) explain, | C) independent, |
| D) confusing or confused | E) clay, | F) combine or combination, |
| G) bind, | H) attend, | I) aspect(s), |
| J) chant. | | |

2. Prepare to talk on the following subject next class:

“Explain emptiness.”

Comprehension / Discussion

A really good meditator is always learning, always working with disappointment. He knows how to deal with the world and with whatever experiences he encounters in his daily life --- that is the real learning process. Really looking at our lives is the intelligent way to meditate, otherwise we just live our lives without benefiting from our spiritual understanding.

So, I am saying that meditation brings us back to life. We may have to struggle, but if we are determined to go through the obstacles rather than trying to escape or avoid them, we can experience everything --- seeing, hearing, tasting, smelling, touching, and being aware --- and dance with each situation rather than having to hide or protect ourselves from it. When we have meditative awareness, we know how to touch each experience directly, and consequently we do not get pulled in and trapped by expectations, disappointments, or disillusionments. When we live this way, we can find life very meaningful and valuable.

Tarhang Tulku

A. Questions:

1. According to the text, what is the intelligent way to meditate?
2. How does Tarhang Tulku suggest we deal with obstacles?
3. According to the text, when we have meditative awareness we know how to do something. What?
4. When we have meditative awareness, according to the text, how do we find life?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

1. experience, 2. encounter, 3. process, 4. struggle, 5. obstacle,
6. escape, 7. avoid, 8. protect, 9. expectation, 10. valuable.

1. In life we will _____ many wonderful and terrible experiences. Both are equally part of our life.
2. Applying for a visa can be a long _____.
3. The prisoners were caught one hour after they _____ from jail.
4. After her husband died, she _____ to bring up her two children.
5. Although everyone struggles to _____ their lives, ultimately there is nothing to _____ (same word, use twice)
6. "If we turn right at the traffic lights, we can _____ the traffic jam."
7. Diamonds are very _____ jewels.

Homework ideas :

1. Make sentences using the following words :

- A)** deal with, **B)** encounter, **C)** benefit, **D)** struggle,
E) obstacle, **F)** avoid, **G)** protect.

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 and debate this teaching.

4. Comprehension exercise:

Answer the following questions regarding the text.

1. How does a good meditator deal with disappointment?
2. According to the text, does meditation take us away from life?
3. According to the text, what is the opposite approach to going through an obstacle?
4. How does Tarthang Tulku suggest that we avoid being pulled in and trapped by expectations, disappointments, or disillusionments?



" A really good meditator is always learning, always working with disappointment. He knows how to deal with the world and with whatever experiences he encounters in his daily life --- that is the real learning process. Really looking at our lives is the intelligent way to meditate, otherwise we just live our lives without benefiting from our spiritual understanding!"

Tarthang Tulku

We should deeply understand the principle of impermanence

UNIT
NINE

Venerable Hwei Ming meets with a group of Western students on their final visit to the institute.

Sarah : Venerable Hwei Ming, Buddhism talks a lot about "impermanence." I find this subject very interesting. Could you say something about it please?

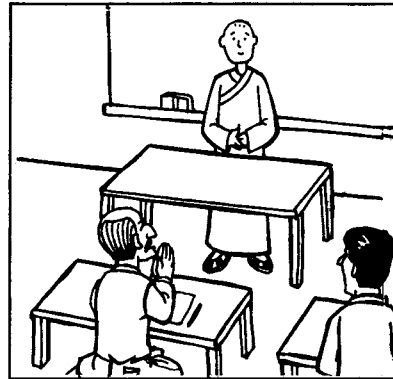
Hwei Ming : Certainly. It basically means all conditioned existence is constantly changing. The Buddha said, "Everything in the world arises, changes, and perishes. Nothing remains constant for even a single moment." This is one of the fundamental insights of Buddhism.

Sarah : How does knowing this help us?

Hwei Ming : Well, if we do not truly understand this principle, we are bound to suffer. We will cling to our healthy and young bodies, but when we get sick and old, we will feel depressed. We will cling to our possessions, but when they wear out or are stolen, we will get upset.

Sarah : I understand, but If we didn't have these feelings, then we wouldn't look after anything. We would just let ourselves get sick.

Hwei Ming : Don't misunderstand me. I'm not saying that we should neglect our health or possessions. In fact, we ought to keep our things neat and clean and eat simple and wholesome meals. And definitely we should take care of others and our environment. What I am saying is that we should deeply understand the principle of impermanence, because no matter how much care we take of our body and possessions, they will still decay and, in the case of our body, die. Many great cities and empires of the past are now only dust. Even stars and planets disappear. This is a universal law, if we don't understand it and live accordingly, we will suffer.



(Continued on next page)

Sarah : So, basically we have to avoid forming attachment to things, right?

Hwei Ming : Yes, exactly, but not only to “things,” but also to states of mind like pleasure and pain, love and hate, etc. It isn’t easy, but it is very very important to train our mind to see impermanence as intrinsic to conditioned existence.

Joe : Venerable Hwei Ming, you practice with the Pure Land school, right?

Hwei Ming : Yes, that’s correct.

Joe : Then may I ask you a question concerning Pure Land?

Hwei Ming : Of course, please do.

Joe : This may be a strange question, but who or what is Amita Buddha?

Hwei Ming : No, that is not a strange question at all. In fact, it’s a very good question. In a previous incarnation, the Buddha Amita was a Bodhisattva called Dharmakara, and this Bodhisattva made forty-eight vows, one of which stated that anyone who recited His name with utmost sincerity at the time of death would gain rebirth in the Pure Land. This is the most famous of his vows.

Questions for first reading :

1. Venerable Hwei Ming said that conditioned existence is constantly doing something. What?
2. Venerable Hwei Ming said that if we cling to our healthy and young bodies, when we get old we will feel something. What?
3. Venerable Hwei Ming said that we should definitely take care of two things. What were they?
4. How many vows did the Bodhisattva Dharmakara make?

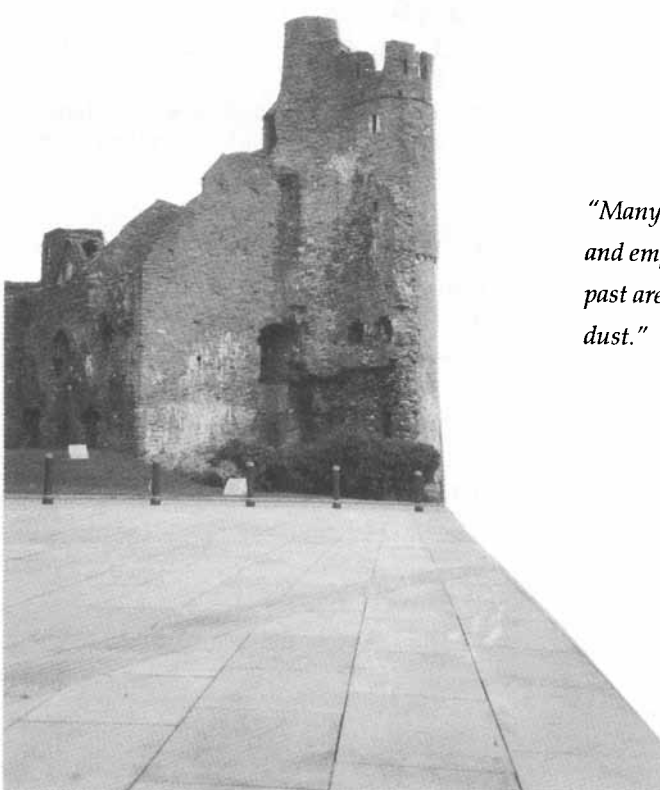
Questions for second reading :

1. Venerable Hwei Ming said that we should eat what kind of meals?
2. What has happened to many great cities and empires of the past?
3. Venerable Hwei Ming mentioned two kinds of emotional attachments. What were they?
4. What is the Bodhisattva Dharmakara’s most famous vow?

Practice 1

Find words or phrases in the dialogue that have a similar meaning to those below.

1. Continuously, ceaselessly =
2. Basic, most essential =
3. Gaining deep understanding of something =
4. Certain, sure =
5. To hold tightly to some objects or concept =
6. Very sad =
7. Good for bodily or mental health =
8. To become rotten, deteriorate =
9. To feel pain =
10. Innate, belonging to something by its very nature =



*“Many great cities
and empires of the
past are now only
dust.”*

Practice 2

Sarah : I find this subject very interesting.

Now you try	Note:
<p><i>Look at examples on the right and, using the words below, make similar sentences concerning your life or that of a friend.</i></p> <p>Examples:</p> <p>interesting <i>I find the debates very interesting.</i></p> <p>bored <i>I always feel really bored when I am waiting for the bus.</i></p> <ol style="list-style-type: none"> 1. tiring 2. frightening 3. excited 4. bored 5. frightened 6. exciting 7. interested 8. boring 9. interesting 10. tired 	<p><u> </u>ing vs. <u> </u>ed</p> <p>1. interesting - interested</p> <p>Example:</p> <ul style="list-style-type: none"> ☞ This film is very interesting. I hope I can see it again. ☞ I am very interested in history. <p>2. boring - bored</p> <p>Example:</p> <ul style="list-style-type: none"> ☞ This film is very boring. I keep falling asleep. ☞ I'm really bored. I want to go home. <p>3. exciting - excited</p> <p>Example:</p> <ul style="list-style-type: none"> ☞ That book was so exciting, I couldn't stop reading it. ☞ The children were so excited when I told them we would go to the beach tomorrow. <p>4. frightening - frightened</p> <p>Example:</p> <ul style="list-style-type: none"> ☞ That film was so frightening, I couldn't sleep after watching it. ☞ She really frightened me when she jumped out from the trees. <p>5. tiring - tired</p> <p>Example:</p> <ul style="list-style-type: none"> ☞ Studying is really tiring. I just want to sleep. ☞ Studying for the test made me really tired. (or) I felt really tired after studying for the test.
<p>Explanation Note: <i>These adjectives often express emotions.</i></p> <p>Examples:</p> <p>A: This film is very boring. ["Boring" shows the effect the film has.]</p> <p>B: I'm really bored. ["Bored" shows the reaction of someone to something.]</p>	

Practice 3

Hwei Ming : I'm not saying that we should neglect our health or possessions. In fact, we ought to keep our things neat and clean ...

Now you try	Note:
<p><i>Look at examples on the right and, using 'should', 'ought to', 'had better', 'must' or 'have to', make sentences in the same way.</i></p> <p>Example: ___ apply for a visa before we go. (<i>we</i>) We must apply for a visa before we go.</p> <ol style="list-style-type: none"> ___ clean my room. It's really dusty. (<i>I</i>) ___ speak politely to him. He has a bad temper. (<i>you</i>) ___ call my friend. I haven't seen him for a long time. (<i>I</i>) ___ do our practice the morning. (<i>we</i>) ___ breathe in order to live. (<i>we</i>) ___ look after our environment. (<i>we</i>) ___ call and reserve a seat, otherwise they may sell out. (<i>you</i>) 	<p>Obligations</p> <p style="text-align: center;"><i>should / ought to</i> vs. <i>had better</i> vs. <i>must / have to</i></p> <ol style="list-style-type: none"> "Should / ought to" are used when we have a choice, but there is an obligation to do a task. Example: ☞ I should/ought to write to my mother. I haven't written to her for over a month. "Had better" is used when we have a choice, but the consequences will be bad if we don't do what is required. Example: ☞ We had better give him the money, otherwise he'll be really angry. "Must / have to" are used when we have no choice. Example: ☞ We have to eat in order to live.

Practice 4

Sarah : We would just let ourselves get sick.

Now you try

Look at examples on the right and, using 'let' or 'make', complete the sentences below.

Example:

The father / daughter / TV.

The father let his daughter watch TV.

1. The teacher / the boy / history all weekend.
2. Ms. Jones / her students / ice-cream.
3. Mr. Smith / his students / the boring book.
4. Louise / her friend / her car.
5. Jane / her dog / on the bed.
6. Mrs. Lewis / her children / the plates.
7. Joe / his friends / his new game.
8. The teacher / his students / keep quiet.
9. The policeman / the girl / the rubbish she dropped.
10. Mr. Marsden / his children / in bed all morning.

Note:

let vs. *make*

1. "Let"

- (a) *You want to do something, and someone allows you to do it.*

Example:

His mother let him eat the chocolates.

- (b) *You are not concerned about the result so you allow it to happen.*

Example:

She just let herself gain weight.

2. "Make"

You don't want to do something, but someone forces you to do it.

Example:

The boy wanted to go out to play, but his mother made him do his homework.

For negative use:

Don't let, won't let, didn't make, wouldn't let.

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (In the case of verbs, the tense may need to be changed and an "s" added.)

1. He is _____ changing his mind. You can't rely on him.
2. Suffering is intrinsic to conditioned existence. This is a _____ teaching of Buddhism.
3. If you don't study, you are _____ to fail the exams.
4. We should neither reject nor _____ things which are useful to our life.
5. We should not _____ our duties, but do them as well as we can.
6. If we do not bury or burn a dead body, the flesh will soon _____ and begin to smell.
7. Lay Buddhists take five _____.

Choose the correct answer.

1. If a shepherd (A) keeps/ (B) neglects/ (C) clings to/ his goats, many will be lost or eaten by wild animals.
2. That story is very (A) interesting./ (B) interested./ (C) most interested./ I must find more information about it.
3. We (A) must/ (B) have to/ (C) should/ keep our environment clean. This is a form of kindness and respect to other beings.
4. Because the weather was hot, the abbot (A) let/ (B) made/ (C) didn't let/ the young monks take the morning off and swim.

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

- | | | | |
|------------------------|------------------------|--------------------------|----------------------|
| A) remain, | B) moment, | C) fundamental, | D) cling to |
| E) possessions, | F) upset, | G) misunderstand, | H) wholesome, |
| I) law, | J) incarnation. | | |

2. *Prepare to talk on the following subject next class:*

"We should avoid forming attachments to things and mental states. Explain why."

Comprehension / Discussion

Dilgo Khyentse Rinpoche describes a yogi wandering through a garden. He is completely awake to the splendor and beauty of the flowers, and he relishes their colours, shapes and scents. But there is no trace of clinging or any "after-thought" in his mind. As Dudjom Rinpoche says:

"Whatever perceptions arise, you should be like a little child going into a beautifully decorated temple; he looks, but grasping does not enter into his perception at all. You leave everything fresh, natural, vivid and unspoiled. When you leave each thing in its own state, then its shape doesn't disappear. Whatever appears is unstained by any grasping, so then all that you perceive arises as the naked wisdom of Rigpa, which is the indivisibility of luminosity and emptiness."*

Sogyal Rinpoche

* Rigpa = nature of mind

1. Questions:

1. When a yogi wanders in a garden, does he appreciate the beauty of the flowers?
2. Does the yogi cling to the beauty?
3. When a child goes into a beautifully decorated temple, how does he react to the beauty?
4. When we grasp at things, does it change them?

2. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

- | | | | | |
|------------|-----------|----------------|-----------|-----------------|
| 1. relish, | 2. cling, | 3. perception, | 4. grasp, | 5. vivid, |
| 6. fade, | 7. glow, | 8. unstained, | 9. arise, | 10. luminosity. |

1. Even though this painting was painted a long time ago, the colours are still very _____.
2. He _____ the time he has with his friends.
3. The candle _____ beautifully in the dark.
4. After a few days the flowers began to _____.
5. All thoughts that _____ in the mind are empty of reality.
6. We should be like a lotus. Although our roots remain in the mud of the world, we should be _____ by the dirt.
7. Although we may _____ the beauty of our world, we should not become attached to it.

Homework ideas :

1. *Make sentences using the following words :*

- | | | | |
|----------------|--------------|------------|-----------|
| A) completely, | B) splendor, | C) relish, | D) cling, |
| E) preceptor, | F) grasp, | G) fade, | H) glow, |
| I) arise. | | | |

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 debate and discuss the following topic next class:*

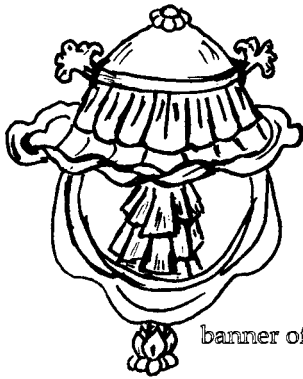
"For a practitioner, is it better to avoid beautiful places like a garden full of flowers, or is it better to train the mind to avoid becoming attached to beauty?"



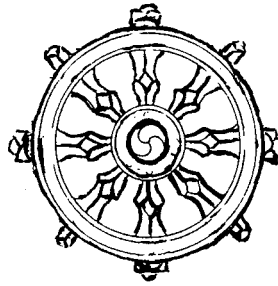
"A yogi is completely awake to the splendor and beauty of the flowers, and he relishes their colours, shapes and scents. But there is no trace of clinging or any "after thought" in his mind."

Dilgo Khyentse Rinpoche

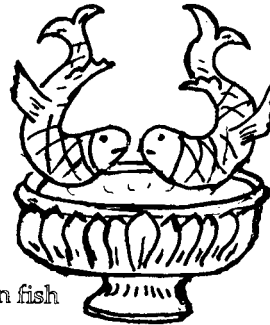
The Eight Auspicious Symbols:



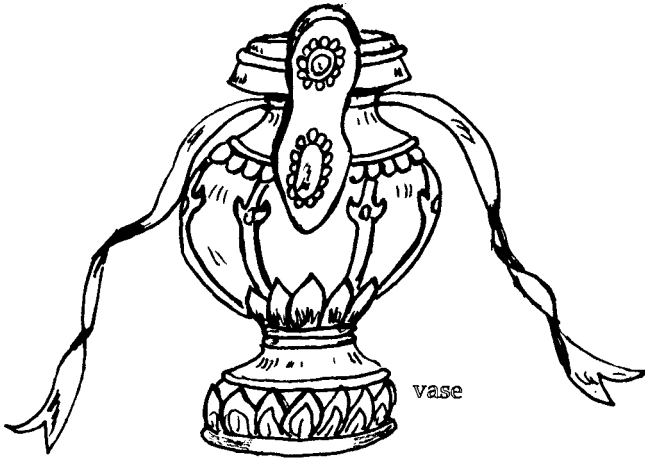
banner of victory



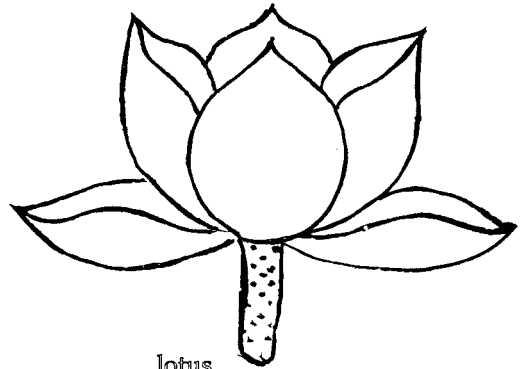
golden wheel



golden fish



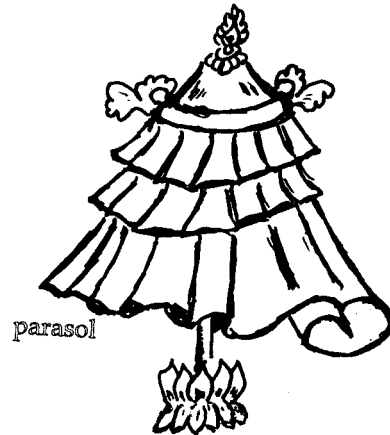
vase



lotus



white conch shell



parasol



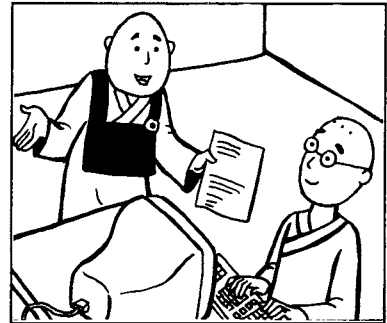
magnificent knot

My teacher passed away last night

UNIT TEN

After receiving an e-mail from Japan, Reverend Seigen tells Venerable He Yun that he has to return immediately.

- Seigen : Venerable He Yun, may I speak to you for a moment?
- He Yun : Of course, please come in and have a seat.
- Seigen : I received an e-mail from Japan this morning. My teacher passed away last night. So, I have to return to Japan as soon as possible.
- He Yun : Oh, I'm sorry to hear that. What happened?
- Seigen : Here. Take a look at the e-mail.



```
From: = Reverend Seido
To: = Reverend Seigen
Subject: =urgent to Reverend Seigen=
Date: 星期三, 1999年11月9日, 3:43 PM

Please forward this urgent note to Reverend Seigen a.s.a.p.
```

```
Dear Seigen,

I am sorry to inform you that our master passed away last night. At 8 p.m., he called us into his room and told us he would be leaving soon. He gave us instructions and then sat in meditation posture. At about 9 p.m., his breathing stopped. The cremation ceremony will be held the day after tomorrow (Thursday) at 10 a.m. Please come back as soon as possible.

Looking forward to seeing you soon.

Your Dharma brother,
Seido

p.s. Please call us when you know your time of arrival. Someone will go to the airport or the station to pick you up.
```

- He Yun : (Looking at the e-mail) Oh, I see. Will you return here after the cremation?
- Seigen : No. There are only a few weeks left until the end of the term. It's not worth it, and anyway, I'll be needed at the temple.
- He Yun : When will you leave?
- Seigen : Tomorrow morning, I hope. I'm going to Puli with Rabgay Lama in a few minutes to make a flight reservation.
- He Yun : Well, if I can be of any help, let me know.
- Seigen : Thank you. I will.

(Continued on next page)

At the travel agency

Seigen : Excuse me, are there any flights from Taipei to Sendai, Japan tomorrow?

Clerk : Let me see (looking at the computer).
No, I'm sorry the next flight to Sendai isn't until the day after tomorrow.

Seigen : That's too late. Then I'd like to make a reservation to Tokyo for tomorrow morning. I'll take a train from there.

Clerk : Certainly. There are two flights. The first is at 8 o'clock and the next is at 11 o'clock. Which would you prefer?

Seigen : Mmm... I think the 11 o'clock one is better.

Clerk : Would you like a return or single, and economy or business class?

Seigen : A single, economy class, please.

Rabgay : And don't forget to order a vegetarian meal.

Seigen : Oh yes, and I'd like a vegetarian meal please.

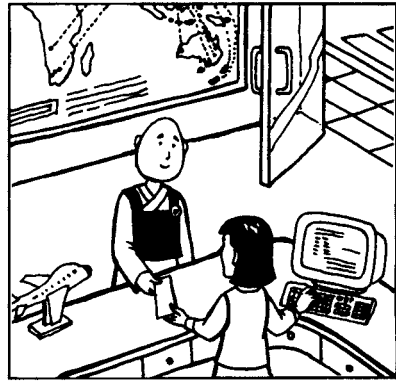
Clerk : Certainly O.K., so one single journey economy, Taipei - Tokyo. That will be 15,000 N.T. please. How would you like to pay, by cash or credit card?

Seigen : Cash. And here's my passport.

Clerk : O.K., thank you. The ticket will be ready in five minutes. Please take a seat and I'll call you.

Seigen : Thank you.

Clerk : You're welcome.

**Questions for first reading :**

1. Did Venerable He Yun ask Reverend Seigen to sit down? If yes, what did he say?
2. Will Reverend Seigen return to Taiwan after the cremation?
3. When is the next flight to Sendai?
4. How did Reverend Seigen pay for the ticket?

Questions for second reading :

1. Why won't Reverend Seigen return to Taiwan after the cremation?
2. How will Reverend Seigen travel from Tokyo to Sendai?
3. Rabgay Lama reminded Reverend Seigen about one thing. What?
4. How long will it take to issue (write) the ticket?

Practice 1

Sarah : Oh, I'm sorry to hear that.

Note:

There are various ways of expressing condolences.

1. *For important or serious matters like death or failing an important examination, say:*

"I am sorry to hear that."

Example:

A: Hello, John. I'm sorry I can't meet you tomorrow. My father passed away this morning, and I have to return home.

B: Oh, I'm sorry to hear that. Is there anything I can do to help?

A: No, I don't think so, but thanks anyway.

2. *For less serious matters like losing a small amount of money or catching a cold, say:*

"That's too bad."

Example:

A: Wah! I must have dropped NT\$1,000 in the taxi.

B: Oh, that's too bad. Do you want me to lend you some money?

A: No, it's O.K., thanks. I have enough.

3. *For other less serious matters which involve disappointment, say:*

"That's a shame." (or "That's too bad.")

Example:

A: I won't be able to go hiking with you tomorrow. I have to work.

B: Oh, that's a shame.

A: Yes, I was looking forward to it.

B: Well, hopefully you can join us next time.

A: Yes, I hope so.

Now you try

Look at the above examples and, as "B", continue the dialogues below in a similar way.

1. A: I've got a really bad headache.
2. A: Wah! I've lost my new pen.
3. A: I've just heard that I failed the university entrance examination.
4. A: I can't go with you to Japan this year. I have to study.
5. A: I can't come to work today. My father's just been taken to hospital.
6. A: Oh, it's raining. We can't go to the mountains today.
7. A: My old dog died this morning. I feel really upset.
8. A: Ah! I've left my umbrella on the bus.
9. A: I can't meet you for dinner tonight. I have a lot of homework.
10. A: Wah! It's already 9 o'clock. I've missed my train.

Practice 2

Seigen : It's not worth it, and anyway I'll be needed at the temple.

Now you try

Look at examples on the right and make similar sentences using "It's not worth"

A: _____.

Note:

Worth + verb ~ ing

Example:

It's not worth going now. It's already late.

Worth + noun

Example:

It's not worth 200 rupees. It's only plastic.

Practice 3

Clerk : No, I'm sorry the next flight to Sendai isn't until the day after tomorrow.

Now you try	Note:
<i>Look at examples on the right and make similar sentences.</i>	<p>Negative verb + "until"</p> <p>Example:</p> <ol style="list-style-type: none"> 1. We can't go to Ladakh until April because the roads are blocked with snow. 2. We shouldn't eat until our teacher begins.

Practice 4

Look at the e-mail sent to Reverend Seigen (on page 73) and then look at Reverend Seigen's reply below.

To: Reverend Seido

Dear Seido,

Thank you for sending me the e-mail so promptly. I was really sad to hear that our master had gone and that I will no longer see him again in this life, but I was pleased to know that he did not suffer any pain and died in meditation.

I will arrive in Tokyo at 2:30 pm, and then I'll take a train to Sendai. Once I know my time of arrival, I'll call you.

Looking forward to seeing you tomorrow.

Your Dharma brother,

Seigen.

The following format is standard for writing letters.

	Address**
	Vajrayana Centre, 7 Sea View Road, Pleasant Hill, Swansea, U.K. SA26LP
	Date
	7 April 2000
<p>Dear Sherab Lama,</p> <p>How are you? We are all well at the Swansea Vajrayana Centre and are looking forward to your next visit.</p> <p>Sherab, I'd like to ask you a favour. Dylan and Mike are planning to visit Rinpoche next month. They will arrive on May 24th and leave on June 10th. Is it possible for them to stay at the monastery during this time? It will be a good experience for them, and if you remember, Dylan can read Tibetan, so he can join the morning pujas.</p> <p>Anyway, let me know if this is possible. If it isn't convenient, don't worry. They can stay at a nearby guesthouse.</p> <p>I hope this letter finds you well. Please convey my best wishes to Rinpoche and everyone at the monastery.</p> <p>With best wishes,*</p> <p style="text-align: center;"><i>Sonam</i></p> <p>Sonam Lama</p> <p>P.S. If you need anything from Britain, let me know. Dylan and Mike can bring it with them.</p>	

* In formal letters, the opening and ending should be :

1. When the name of the person you are writing to is known:

Example: Opening: "Dear Sherab Lama,"
Ending: "Yours sincerely,"

2. When the name of the person you are writing to is not known:

Example: Opening: "Dear sir or madam,"
Ending: "Yours faithfully,"

Informal endings can be: "Take care," "With regards," "Yours in the Dharma," "Your Dharma brother / sister,"

However, both informal and formal letters should begin with "Dear ...,"

*** When typing, the address can be lined up like this:*

Vajrayana Centre,
7 Sea View Road,
Pleasant Hill,
Swansea,
U.K. SA26LP

Now you try

Take the role of Sherab Lama and write a response to the above letter. Show it to your teacher for correction.

Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (Add "s" or change the verb tenses as appropriate.)

Linda: Hi Tom, how are you doing?

Tom: Oh, not so good. My mother passed away last night.

Linda: Oh, _____. What _____? Had she been ill?

Tom: No, it was quite sudden. She had a heart attack in the afternoon and was gone by late evening.

Linda: Well, at least she didn't suffer.

Tom: That's true, but I wish I had been there to help her.

Linda: When is the funeral?

Tom: The day after tomorrow.

Linda: So, _____?

Tom: I plan to drive back this afternoon. Actually, I'd better go. I need to see some people before I leave.

Linda: Well, take care of yourself, and _____.

Tom: Thank you. I will.

Linda: By the way, will you come back after the funeral?

Tom: No, _____. There is only one week left until the end of term. Another teacher will substitute my class.

Linda: Well, take care, Tom, and call me if I can help in any way.

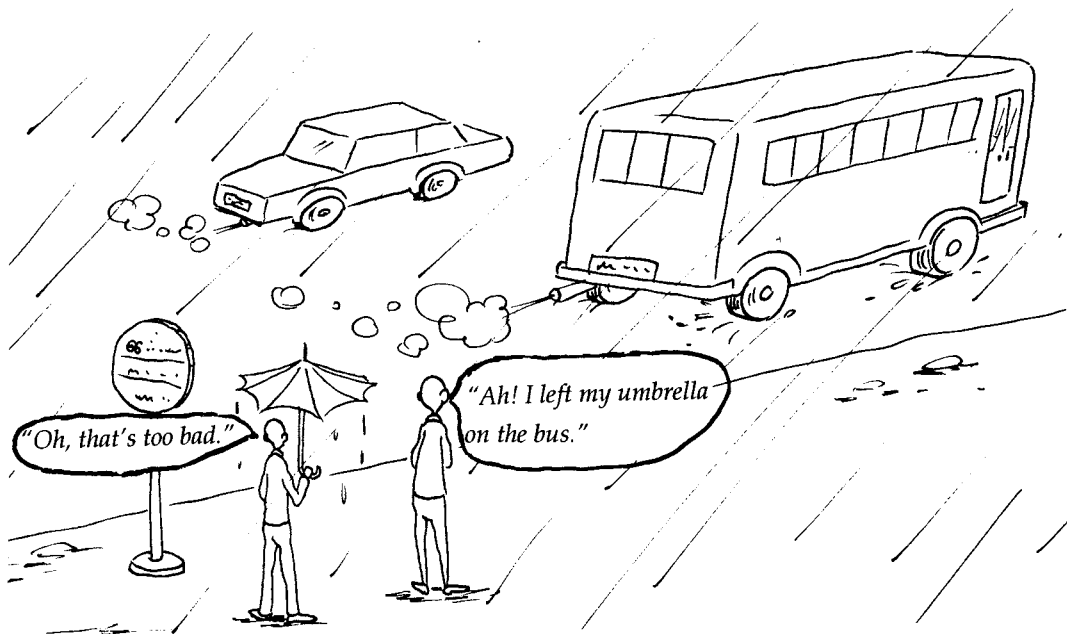
Tom: Thanks. I appreciate your offer.

Choose the correct answer.

1. A: Ah! I left my newspaper on the bus.
B: **(A)** Oh, I am sorry to hear that./ **(B)** Oh, that's nice./ **(C)** Oh, that's too bad./
2. A: Should we call to say we will be a little late?
B: **(A)** Yes, it's worth it./ **(B)** No, it's not worth it. We'll be there in five minutes./ **(C)** No, it's not worth being late./
3. **(A)** We won't get to Vancouver until 9 o'clock./ **(B)** We will get to Vancouver until 9 o'clock./ **(C)** We won't get to Vancouver to 9 o'clock./
4. **(A)** Please call me when you know your time of arrival./
(B) Please don't call me when you know your time of arrival./
(C) Please call me when you don't know your time of arrival./

Construct a dialogue.

1. "Oh, I'm sorry to hear that."
2. "No, it's not worth it."



Comprehension / Discussion

A monk who had come from Sendai in Oshu said: "Somewhere I seem to recall there being the expression, 'The mind enslaved to physical form.' I'm anxious to accord with original mind at all times, but how should I practice in order to do this? Please instruct me."

Master Bankei replied: "In my school, there's no special form of instruction and as for religious practice, there's no particular way for doing that either. People fail to realize that right within themselves they're fully endowed with the Buddha Mind they have from their parents innately, so they lose their freedom and talk about wanting to 'accord with original mind.' When you've realized that the Buddha Mind you have from your parents is unborn and marvelously illuminating, your hands and feet will function freely, and that's the working of the marvelously illuminating Buddha Mind which is unborn.

"As for proof that your Buddha Mind is unborn and freely functioning: When you came from Sendai having heard about Bankei, you travelled a long way but as you stopped for the night here and there along the road, you weren't thinking continuously about me. In the daytime, you looked around at all the sights, and if you had travelling companions, you talked to them. But even though you didn't walk along thinking about our meeting and deliberately keeping it in mind at every step of the way, in the end you arrived here at my place. This is what's meant by the Buddha Mind being unborn and perfectly managing things."

Zen Master Bankei

A. Questions:

1. Where did the monk from Sendai hear the expression "The mind enslaved to physical form"?
2. Did the master give the monk a practice to do? Why or why not?
3. The master said that people fail to realize something. What? (Use your own words to reply.)
4. The master gave an example to prove that Buddha Mind is unborn and freely functioning. Using your own life experience, give an example that is similar to the one the master gave.

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

1. enslaved, 2. anxious, 3. fail, 4. realize, 5. illuminate,
6. proof, 7. continuously, 8. deliberately, 9. keep, 10. manage.

1. "If you _____ the examination, you must take it again next year."
2. The moon came out from behind the clouds and _____ the mountains.
3. Being _____ to our senses causes us to remain in samsara.
4. "Please don't _____ talking. We are trying to concentrate.
5. A: "Let me help you."
B: "No it's O.K., I can _____, thanks."
6. "I don't believe you. You must give me some _____."
7. "Don't punish him. He didn't break it _____."

Homework ideas :

1. Make sentences using the following words :

- A)** enslaved, **B)** accord with, **C)** instruct, **D)** endowed with,
E) unborn, **F)** illuminate, **G)** deliberately, **H)** perfect,

2. Prepare to give a brief explanation of Buddha Mind. (Your explanation may be similar to the text or totally different.) Students can discuss or debate the points raised.

3. In pairs, role play Master Bankei and a student. The student asks the question: "How can we know that we have Buddha Mind?" Write down the dialogue and show it to your teacher for correction. Memorize and act out for the class.

4. 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.

5. Prepare to discuss and debate the teaching.

Please keep in touch

UNIT
ELEVEN

Reverend Seigen leaves the Hwa Chung International Buddhist College and returns to Japan.

He Yun : Well, take care of yourself and keep in touch.

Seigen : Thank you. I will.

Jen Hwa : Yes, drop us a line when you have time, and if you need any help let us know. It's not far to Japan. We can soon fly over.

Seigen : Thank you so much. You have all been so kind.

Hwei Ming : Please keep in touch. You have my address, right?

Seigen : Yes, I do. I'll definitely write once I get a chance, and come and visit me in Japan sometime. You'd be more than welcome to stay at our monastery.

Hwei Ming : Thank you. I'd like to.

Seigen : Goodbye, everyone.

Everyone : Goodbye, and take care.



(At the check-in counter at the Taipei international airport)

Clerk : May I see your passport and airline ticket, please?

Seigen : Yes, here you are.

Clerk : And could you put your luggage on the scale please? ... Do you only have one piece?

Seigen : Yes, and one carry-on bag.

Clerk : Do you require smoking or non-smoking?

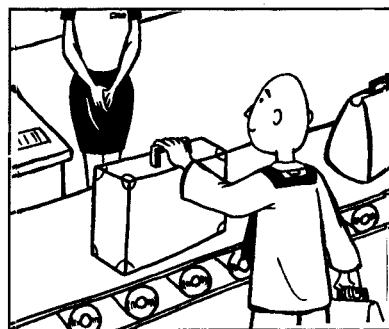
Seigen : Non-smoking please.

Seigen : And you've requested a vegetarian meal. Is that correct?

Seigen : Yes, that's correct.

Clerk : O.K., your flight departs at 11 a.m. from gate number 19. Here is your boarding pass. Have a nice flight.

Seigen : Thank you.

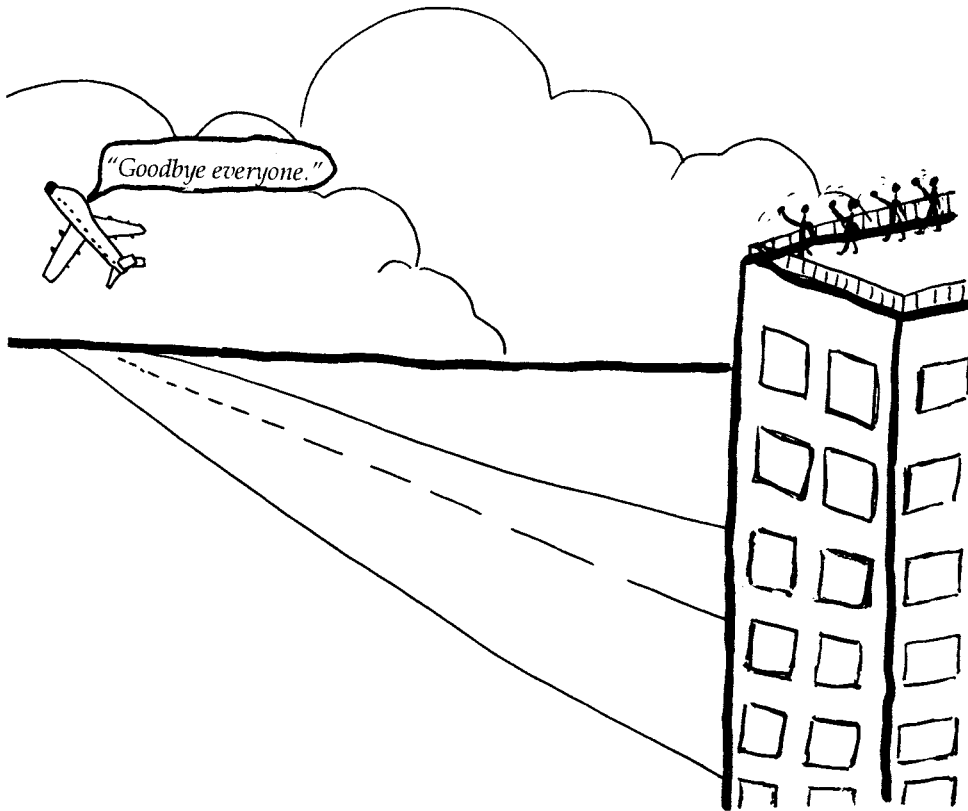


Questions for first reading :

1. Did Reverend Seigen promise to keep in touch?
2. Does Reverend Seigen have Venerable Hwei Ming's address?
3. The clerk at the airport wanted to see two things. What were they?
4. What time does Reverend Seigen's flight leave?

Questions for second reading :

1. Did Reverend Seigen promise to write to Venerable Hwei Ming?
2. Reverend Seigen invited Venerable Hwei Ming to do something. What?
3. How many pieces of luggage did Reverend Seigen have?
4. The clerk at the airport gave Reverend Seigen something. What?



Practice 1

He Yun : Well, take care of yourself and keep in touch.

Seigen : Thank you. I will.

Note:

The following are common ways to say goodbye to a friend or an acquaintance you may not see again for a long time.

1. A: Well, take care (of yourself) and keep in touch.
B: Thank you, I will.
2. A: Take care and drop me a line when you have the chance. (or drop me a line sometime.)
B: Thanks. I will.
3. A: Look after yourself and let me know how you are doing from time to time.
B: Thanks. I will.

To a close friend or close relative, we do not say "keep in touch," "drop me a line when you have the chance," or "let me know how you are doing from time to time," because it is expected that the person will do so.

Instead we will say:

1. A: Well, take care (of yourself) and write/telephone as soon as you arrive.
B: Yeah, I will. Thanks for everything.
2. A: Look after yourself and come back as soon as you can.
B: Yeah, I will, and you take care of yourself too.

Now you try

Look at examples above, and in pairs practice saying goodbye. Sometimes take the role of a friend/acquaintance. Sometimes take the role of a close friend/relative.

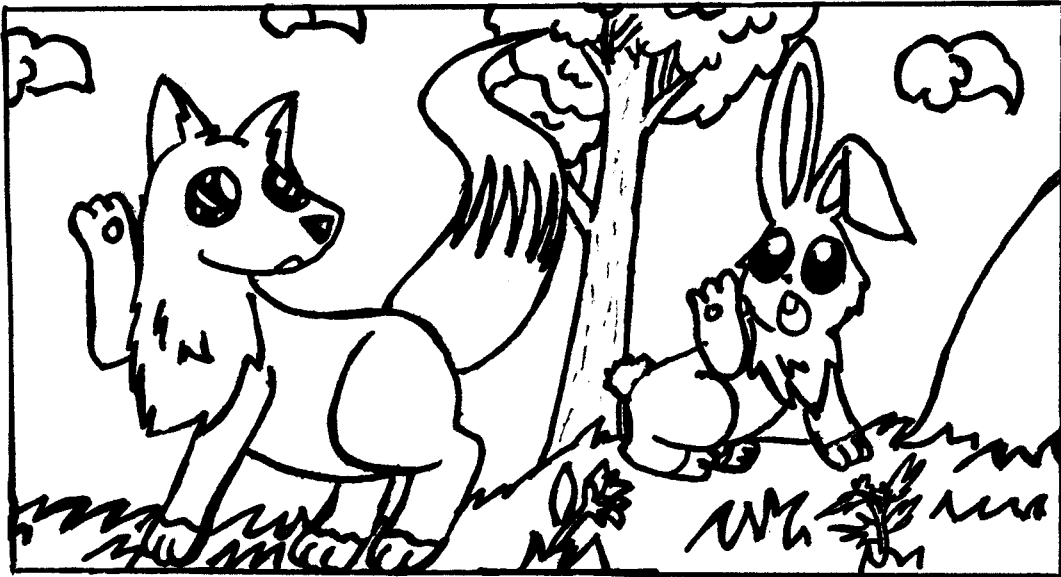
A: _____.

B: _____.

Practice 2

Seigen : I'll definitely write once I get the chance.

Now you try	Note:
<p>Look at examples on the right and make similar sentences.</p> <p>I'll definitely ____ once/ when ____.</p>	<p><i>I'll definitely ____ once ____</i></p> <p style="text-align: center;">vs.</p> <p><i>I'll definitely ____ when ____.</i></p> <p>once = <i>immediately after an action is completed.</i></p> <p>when = <i>after an action is completed but not immediately.</i></p> <p>Examples:</p> <ol style="list-style-type: none"> 1. I'll definitely call you once/as soon as I arrive. 2. I'll definitely do my exercises when I get up.



"Well, take care of yourself and keep in touch."

Practice 3

Clerk : ... could you put your luggage
on the scale please?

(Review: see unit two, intermediate
level, for ways to make a request.)

Note:

"Could/Would ___?" vs. "Would you mind ___?"

Both are polite ways to make a request, but "Would you mind ___?" is the most polite.

Examples:

1. A: Excuse me, could you help me open the door please?
B: Certainly. (or) Sure, no problem.
(or)
B: I'm sorry I can't. My hands are full.
2. A: Excuse me, would you mind driving me home?
B: No, of course not. (or) No, it would be my pleasure.
(or)
B: Oh, I'm sorry I can't. I didn't bring my car.

Now you try

Look at examples above and make sentences in the same way.

A: Excuse me, would (you mind) ___?

B: _____.

Practice 4

Clerk : Here's your boarding pass. Have a nice flight.

Note:

When someone is leaving, it is customary to wish them well by saying "Have a nice ____."

Examples:

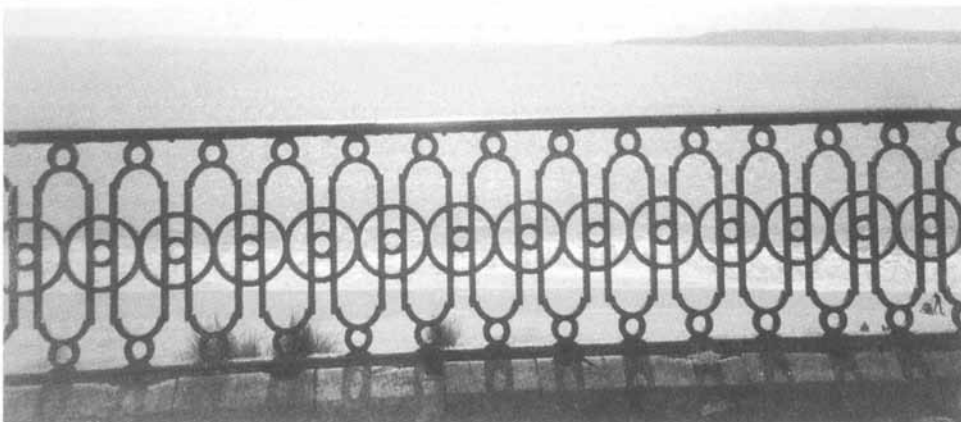
1. *Someone going to work*
A: Have a nice day.
B: Thanks, you too.
2. *Someone going on holiday*
A: Have a nice trip.
B: Thanks. (I'll call you when I get back/there.)

If someone is going to take an examination or apply for a new job etc., then when they are leaving we will say the following:

- A: Good luck.
B: Thanks. (I'll need it.)

Now you try

Look at examples above and in pairs practice wishing each other well in the same way.



Complete the blank spaces.

All words or phrases required to complete the blank spaces must come from the dialogue. (Add "s" or change the verb tenses as appropriate.)

At the airport check-in counter

Clerk: _____ passport and airline ticket please?

Doug: Yes, _____.

Clerk: How many pieces of luggage do you have?

Doug: Two and one carry-on bag.

Clerk: _____ smoking or non-smoking?

Doug: Non-smoking please.

Clerk: And you've _____ a vegetarian meal. Is that _____?

Doug: Yes, _____.

Clerk: O.K., your flight _____ at 7:25 from _____ number 26.

Doug: Thank you.

At the immigration barrier

Cynthia: Well, _____ care of yourself and _____ in _____.

Doug: Thanks, _____.

Su-Jen: Yes, when you get the _____, drop _____. We'd love to know how you are doing.

Doug: I promise I'll write _____ I get settled in.

Dan: And if _____ any help, let us _____. We can soon fly over.

Doug: Thanks. You've all _____ kind. Please _____ visit me some time. I've got plenty of room in my new house.

Cynthia: Thanks. Maybe I'll take you up on that offer one day.

Doug: You'd be _____ welcome Anyway, I'd better go now. Bye everyone, and thanks.

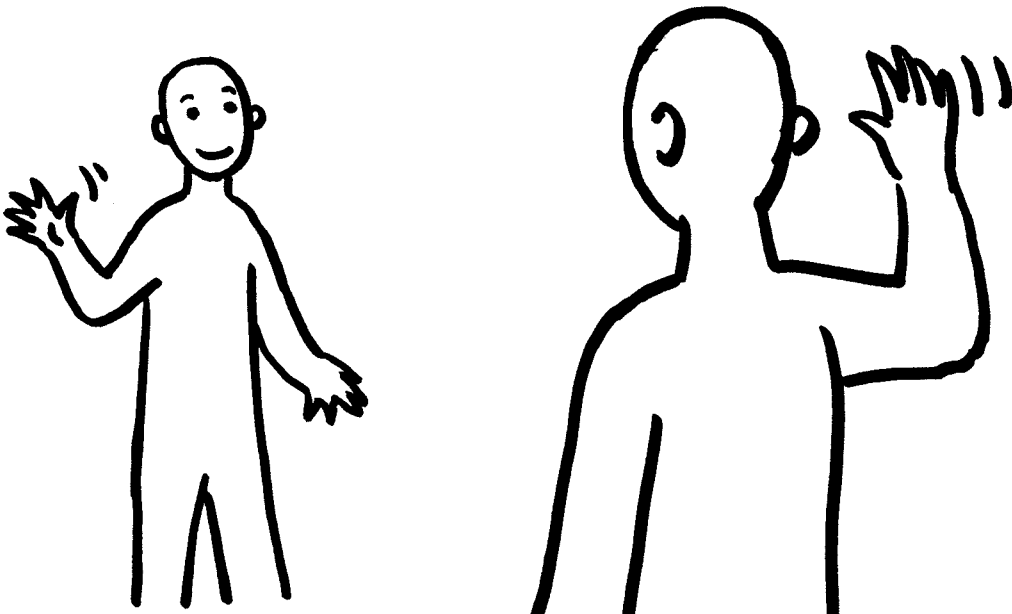
Everyone: Bye and _____ care.

Choose the correct answer.

- A: Well, take care and keep in touch.
 B: (A) Thanks. I won't./ (B) Who's "care"?/ (C) Thanks. I will./
- (A) Take care and drop us a touch./ (B) Take care and keep in touch./ (C) Take care and keep us a line./
- (A) You'd be more than welcome to stay at my house./ (B) You'd be more than welcome not to stay at my house./ (C) You be more than welcome to stay at my house./
- A: I'm leaving. I'll see you later.
 B: (A) Yeah, O.K. Have a nice bus./ (B) Yeah, O.K. Have a nice day./ (C) Yeah, O.K. Have a nice office./

Construct a dialogue.

- "Well, take care and drop us a line when you get a chance."
- "(And) you've requested a vegetarian meal. Is that correct?"



"Look after yourself and let me know how you are doing from time to time."

Comprehension / Discussion

*Phenomena do not possess even the tiniest
shred of true existence.*

*Just like a rainbow in the sky,
They are apparent yet empty,
Empty but apparent.*

*Simply regard the spectacle of empty
Appearances*

*Without taking this to have any solid,
Independent, true existence.*

*See how the causes and conditions of virtue
Lead to its fruit: happiness.*

*See how the causes and conditions of non-virtue
Lead to its fruit: suffering.*

*Cultivate love and compassion
For those who do not recognize this.*

*Like a magician transforming one thing into another,
You must exchange non-virtue for virtue,
And for the sake of all beings
Release the great waves of Bodhisattva activity.*

*If you accomplish this perfectly,
The fruit of rupakaya* will ripen.*

Shabkar Tsogdruk Rangdrol

* *Rupakaya (Sanskrit): The physical body, as contrasted with the dharmakaya (the immaterial, spiritual body.)*

A. Questions:

1. Shabkar describes phenomena as being like a rainbow in the sky. What does he mean? (Use your own words to explain.)
2. According to Shabkar, what is the cause of happiness?
3. According to Shabkar, for whom should we cultivate love and compassion?
4. Shabkar tells us that for the sake of all beings we should do something. What? (Using your own ideas, give some examples of this kind of activity.)

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate.)

1. shred, 2. existence, 3. rainbow, 4. empty, 5. independent,
6. cause, 7. lead to, 8. suffering, 9. cultivate, 10. transform.

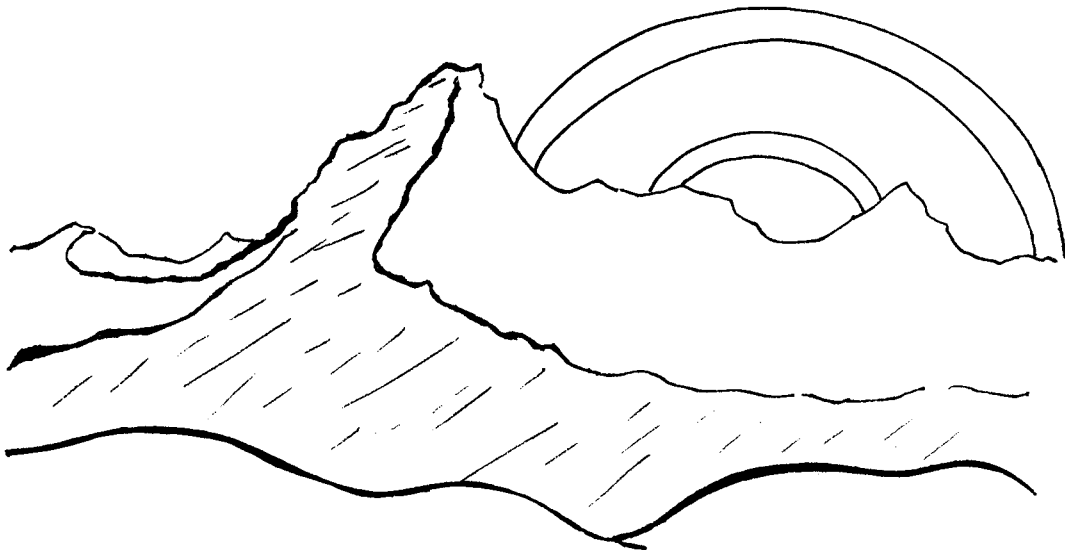
1. Before we try to deal with the problem, we should look for its _____.
2. Because she was unable to produce even a _____ of evidence that he had stolen her money, the police allowed the suspect to go home.
3. After an afternoon storm, we often see a beautiful _____ in the sky.
4. All phenomena are _____ of _____ existence.
5. Dharma practitioners should _____ positive qualities.
6. Instead of suppressing our negative habits, we should use practice to _____ them into something positive and beneficial.

Homework ideas :

1. *Make sentences using the following words :*

- A) shred, B) empty, C) independent, D) cause,
E) virtue, F) suffering, G) transform.

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.*



"Phenomena do not possess even the tiniest shred of existence. Just like a rainbow in the sky, they are apparent yet empty, empty but apparent."

Shabkar Tsogdruk Rangdrol

*I know he was looking forward to
going there some day*

UNIT
TWELVE

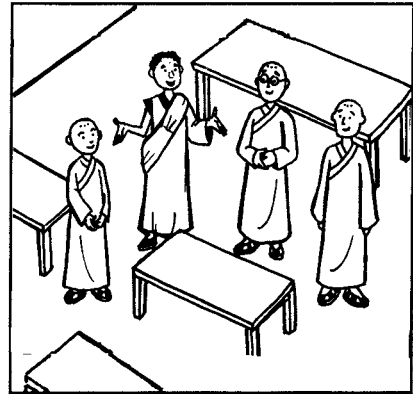
It is Monday morning on the last week of term.

He Yun : Well, this is the last week of term. Before you leave Taiwan, would you like to go anywhere?

Rabgay : Well, unless a typhoon comes, why don't we go on a pilgrimage to Jin Fwo Mountain?

Jen Hwa : Oh yes, that's a good idea.

Hwei Ming : Yes, it's a really special place. I strongly recommend you visit there before you leave Taiwan.



Rabgay : It's too bad that Reverend Seigen can't go with us. I know he was looking forward to going there some day. He had mentioned it to me several times.

He Yun : Yes, if only we had known that he would have to return to Japan early, we could have gone during the spring holidays.

Dieu Van : How long does it take to get there?

He Yun : From Puli, about five hours by bus. So, if we leave here at 5 a.m., we can get there before noon, stay overnight, and then leave at around 4 p.m. the next day. What do you think?

Rabgay : Sounds fine, and where can we stay?

He Yun : There are several monasteries on the mountain. We can stay at one of those. I'll call and make arrangements.

Varavamso : Do we need to take anything?

He Yun : Just some warm clothing and rain gear. The weather is very changeable there due to the high altitude.

Jen Hwa : When shall we go?

He Yun : Well, your graduation ceremony is on Friday afternoon. So, why don't we go on Wednesday morning and come back on Thursday evening.

Rabgay : That sounds great.

Questions for first reading :

1. Where did Rabgay Lama suggest they go on a pilgrimage?
2. Who cannot go with them?
3. How long does it take from Puli to Jin Fwo Mountain?
4. What do they need to take with them?

Questions for second reading :

1. If they had known that Reverend Seigen would have to return to Japan early, when could they have gone to Jin Fwo Mountain?
2. Where will they stay on Jin Fwo Mountain?
3. Why is the weather changeable there?
4. When do they intend to return to Puli?

Practice 1

He Yun : Well, this is the last week of term. Before you leave Taiwan, would you like to go anywhere?

Note:

Would you like to + verb (simple present tense)?

Example:

A: Would you like to get something to eat?

B: Yeah, O.K. *or* Yes, that's a good idea. I'm starving.

or for negative response:

B: No, not at the moment. I'm not hungry.

Now you try

A: Would you like to ____ (time)?

B: _____.

Practice 2

Rabgay : Well, unless a typhoon comes, why don't we go on a pilgrimage to Jin Fwo Mountain?

<p>Now you try</p> <p><i>Look at examples on the right and make similar sentences using the words below.</i></p> <p>Examples:</p> <p>it rains <i>Unless it rains, we should go.</i></p> <ol style="list-style-type: none"> 1. it's cheap 2. the bus is late 3. I find my money 4. we get lost 5. she calls 6. we buy rice and vegetables 7. it snows 8. you study hard 9. have a visa 10. the computer breaks down 	<p>Note:</p> <p>Unless = except under the circumstances that (something occurs)</p> <p>Examples:</p> <ol style="list-style-type: none"> 1. Unless you have a ticket, you can't go in. <i>or</i> You can't go in unless you have a ticket. 2. Unless he gives me permission, I can't borrow it. <i>or</i> I can't borrow it unless he gives me permission. 3. A: Should we go on an alms round tomorrow? B: Yes, unless it snows heavily.
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Practice 3

Rabgay : I know he was looking forward to going there some day.

Now you try
____ looking forward to ____.

Note:
Subject + looking forward to + (verb)ing
Examples:
1. He's really looking forward to seeing his teacher.
2. A: Are you sure you want to go? B: Yes, I'm really looking forward to it.

Practice 4

He Yun : Yes, if only we had known that he would have to return to Japan early, we could have gone during the spring holidays.

Note:

If ___ *had* + (perfect tense verb) ___, ___ *would have* ___.

Examples:

(Positive)

1. If (only) I'd known you were coming, I would have waited.
2. If she had seen you, she would have spoken to you.

(Negative)

1. If I hadn't seen it, I wouldn't have believed it.
2. If I hadn't bought it, she would have bought it.

Now you try

Look at examples above and make similar sentences using the words below.

Example:

Known the bus wasn't coming

If I had known the bus wasn't coming, I would have walked.

1. read the newspaper
2. brought my umbrella
3. called before I went
4. studied harder
5. drunk so much tea
6. known it was going to be so hot
7. known the film was going to be so bad
8. known it cost so much to call overseas
9. asked you
10. told her

Complete the blank spaces.

Simon: If _____ Tenby was going to be so crowded, we could have gone somewhere else.

Anne: Yeah, it's too bad. It's such a pretty town, and I was really _____ to having a quiet day strolling around and swimming in the sea.

Simon: Then, would _____ leave?

Anne: Sure, but where should we go?

Simon: _____ Gower? The beaches there are beautiful too, but they'll be quieter.

Anne: _____ fine, but how long _____ there?

Simon: Well, _____ there's no traffic jam, only about 1 1/2 hours.

Anne: O.K., let's go.

Simon: Fine, but _____ we get breakfast here? Then we won't need to stop on the way.

Anne: Good idea. But I hope we can find a restaurant with some empty seats.

Choose the correct answer.

1. (A) Would you like to go to Kathmandu?/ (B) Would you like going to Kathmandu?/ (C) Would you like go to Kathmandu?/
2. A: Should we visit Rinpoche in Bhutan next month?
B: (A) Yes, if we hear he's gone to Taiwan./ (B) Yes, as long as we hear he's gone to Taiwan./ (C) Yes, unless we hear he's gone to Taiwan./
3. (A) Linda is looking forward to going to Thimpu./ (B) Linda's looking forward to go to Thimpu./ (C) Linda looking forward to going to Thimpu./
4. (A) If I'd known it was going to be so boring, I wouldn't have come./ (B) If I'd known it wasn't going to be boring, I wouldn't have come./ (C) If I'd known it was going to be so boring, I would have come./

Construct a dialogue.

1. "Yeah, O.K., unless it snows heavily."
2. "That's a shame. If only I'd known you were free, we could have gone together."

Comprehension / Discussion

Q: ... how can we prevent ourselves from falling into the error of making distinctions between this and that?

A: By realizing that, though you eat the whole day through, no single grain has passed your lips; and that a day's journey has not taken you a single step forward -- and also by uniformly abstaining from such notions as 'self' and 'other.' Do not permit the events of your daily lives to bind you, but never withdraw yourselves from them. Only by acting thus can you earn the title of 'A Liberated One.'

Never allow yourselves to mistake outward appearance for reality. Avoid the error of thinking in terms of past, present and future. The past has gone; the present is a fleeting moment; the future is not yet to come. When you practice zazen*, sit in the proper position, stay perfectly tranquil, and do not permit the least movement of your mind to disturb you. This alone is what is called liberation.

Zen Master Huang Po

*zazen = Zen meditation

A. Questions:

1. Master Huang Po said, "a day's journey has not taken you a step forward." What does he mean? (your own idea)
2. Did Master Huang Po suggest that we retreat from daily life activities?
3. How does the master suggest that we view time?
4. Did the master recommend that we prevent thoughts arising when we practice zazen? What did he recommend?

B. Complete the blank spaces using the following words from the text. (Add "s" or change the verb tenses as appropriate:

- | | | | | |
|--------------|-------------|--------------|--------------|-----------------|
| 1. grain, | 2. abstain, | 3. permit, | 4. event, | 5. bind, |
| 6. withdraw, | 7. reality, | 8. fleeting, | 9. tranquil, | 10. liberation. |

1. Even though it's raining, she _____ the children to go out and play.
2. "Don't get too _____ up in your work. You also have your family to consider.
3. Countries should aim for _____ through peaceful means.
4. Because she did not agree with her party's policy, she _____ from voting.
5. Everything was so _____. Who could have expected that such a huge storm was about to hit.
6. He _____ from the election race because of ill health.
7. Vegetables, _____, and fruit are the best kinds of food for health.

Homework ideas :

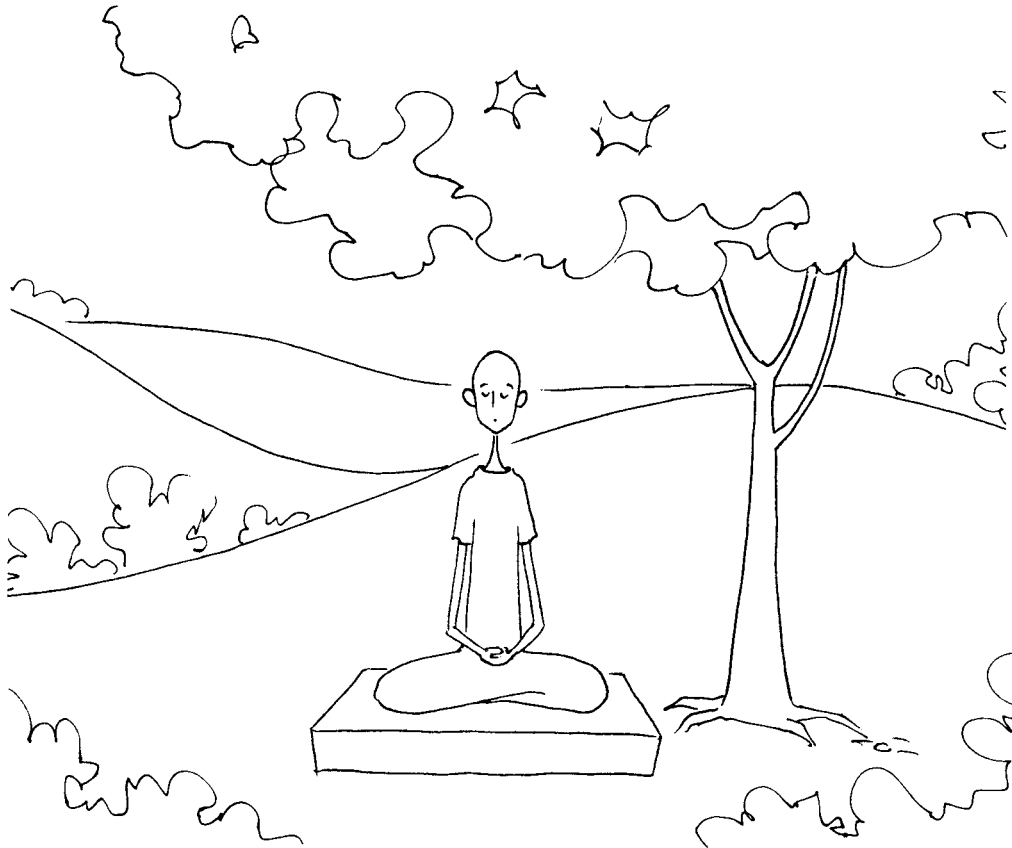
1. *Make sentences using the following words :*

- A) prevent, B) abstain, C) notion, D) bind,
E) withdraw, F) avoid, G) disturb.

2. *Master Huang Po makes several suggestions on how we can prevent ourselves from making distinctions between this and that. Prepare to explain what these are. Students can discuss or debate the points raised.*

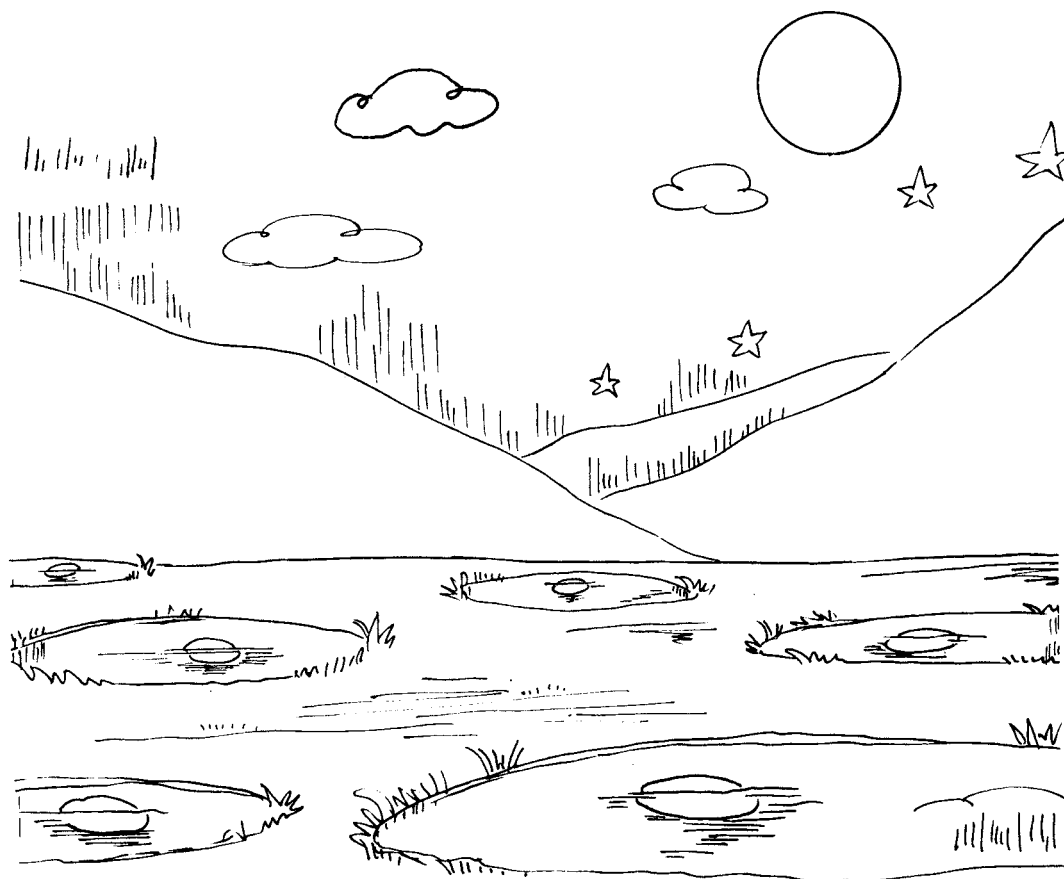
3. *Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.*

4. *Prepare to discuss and debate this teaching.*



"When you practice zazen, sit in the proper position, stay perfectly tranquil, and do not permit the least movement of your mind to disturb to you."

Zen Master Huang Po



The guru's love and compassion is like the moon reflected in pools of still water: it is not limited by numbers.

Verb Tenses

Note : There are two ways to form the future tense —

1. add *verb to be* + “going to” before a verb in the simple present tense.

e.g. I am going to go.
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 + Past Perfect
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Every day I ...

Yesterday I ...

I have (already) ...

I had (already) ... (when/before)

accept	accepted	accepted
am	was	been
ask	asked	asked
attain	attained	attained
bang	banged	banged
begin	began	begun
bind	bound	bound
bite	bit	bitten
blow	blew	blown
break	broke	broken
bring	brought	brought
build	built	built
buy	bought	bought
catch	caught	caught
cling	clung	clung
choose	chose	chosen

Simple Present	Simple Past	Present Perfect + Past Perfect
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Every day I ...

Yesterday I ...

I have (already) ...

I had (already) ... (when/before)

come	came	come
complete	completed	completed
cut	cut	cut
decay	decayed	decayed
dig	dug	dug
do	did	done
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
drop	dropped	dropped
eat	ate	eaten
eliminate	eliminated	eliminated
establish	established	established
evolve	evolved	evolved
exist	existed	existed
explain	explained	explained
exploit	exploited	exploited
fall	fell	fallen
feel	felt	felt
find	found	found
fly	flew	flown
follow	followed	followed
forget	forgot	forgotten
form	formed	formed
get	got	got
give	gave	given
go	went	gone
grow	grew	grown
have	had	had

Simple Present	Simple Past	Present Perfect + Past Perfect
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Every day I ...

Yesterday I ...

I have (already) ...

I had (already) ... (when/before)

hear	heard	heard
help	helped	helped
hit	hit	hit
hold	held	held
hurt	hurt	hurt
intrigue	intrigued	intrigued
keep	kept	kept
kneel	knelt	knelt
know	knew	known
leave	left	left
lend	lent	lent
let	let	let
lose	lost	lost
make	made	made
mean	meant	meant
meet	met	met
mention	mentioned	mentioned
mistake	mistook	mistaken
need	needed	needed
neglect	neglected	neglected
offer	offered	offered
pay	paid	paid
practice	practiced	practiced
put	put	put
read	read	read
realize	realized	realized
recommend	recommended	recommended
register	registered	registered
request	requested	requested

Simple Present	Simple Past	Present Perfect + Past Perfect
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Every day I ...

Yesterday I ...

I have (already) ...

I had (already) ... (when/before)

respond	responded	responded
return	returned	returned
ring	rang	rung
rub	rubbed	rubbed
run	ran	run
sail	sailed	sailed
say	said	said
see	saw	seen
sell	sold	sold
sew	sewed	sewn
show	showed	shown
shut	shut	shut
sing	sang	sung
sit	sat	sat
sleep	slept	slept
speak	spoke	spoken
spend	spent	spent
stand	stood	stood
stay	stayed	stayed
steal	stole	stolen
suffer	suffered	suffered
sweep	swept	swept
swim	swam	swum
take	took	taken
teach	taught	taught
tear	tore	torn
tell	told	told
think	thought	thought
throw	threw	thrown

Simple Present	Simple Past	Present Perfect + Past Perfect
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Every day I ...

Yesterday I ...

I have (already) ...

I had (already) ... (when/before)

train

trained

trained

transform

transformed

transformed

understand

understood

understood

vow

vowed

vowed

wake up

woke up

woken up

walk

walked

walked

wear

wore

worn

win

won

won

write

wrote

written

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 Pure 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 Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

~The Vows of Samantabhadra
Avatamsaka Sutra~