

Copyright
by
Chihyang Liu
2007

**The Dissertation Committee for Chih-Yang Liu Certifies that this is the approved
version of the following dissertation:**

**A DESCRIPTIVE STUDY OF HOW ENGLISH IS
USED AND LEARNED LIGUISTICALLY AND
CULTURALLY IN A TAIWANESE BUDDHIST
MONASTERY IN LOS ANGELES**

Committee:

Zena T. Moore, Supervisor

Elaine K. Horwitz

Marrilla Svinicki

Oliver Freiburger

Nathan Bond

A DESCRIPTIVE STUDY OF HOW ENGLISH IS USED AND LEARNED
LINGUISTICALLY AND CULTURALLY IN A TAIWANESE BUDDHIST
MONASTERY IN LOS ANGELES

by

Chih-yang Liu, B.A.; M.A.

Dissertation

Presented to the Faculty of the Graduate School of
The University of Texas at Austin
in Partial Fulfillment
of the Requirements
for the Degree of

Doctor of Philosophy

The University of Texas at Austin

December 2007

Dedication

May all beings have happiness,
and the causes of happiness.

May all be free from sorrow,
and the causes of sorrow.

May all never be separated
from the sacred happiness which is sorrowless.

And may all live in equanimity,
without too much attachment
and too much aversion,

And live believing
in the equality of all that lives.

Acknowledgements

I thankfully acknowledge the efforts of many people who contributed to this dissertation. My highest gratitude goes to my supervisor, Dr. Zena Moore for her insightful guidance, inspiring comments, and prompt feedback. Without her wonderful support, this dissertation would not have been completed. I am also deeply indebted to Dr. Elaine Horwitz, Dr. Marrilla Svinicki, Dr. Oliver Freiberger, and Dr. Nathan Bond, who served as the committee members of my dissertation, for their generous support and valuable comments in every step of my study.

I would also like to express my heartfelt gratefulness to the sangha of Fo Guang Shan Buddhist Order which has generously allowed me to conduct my research within the temple. Special thanks go to Ven. Yi-Hung, Ven. Chueh-Ching, Ven. Chueh-Chao, Ven. Miao-Shan, Ven. Hui-Ji, Ven. Hui-Sheng, Ven. Miao-Hsi, Ven. Jue-Qian, Ven. Jue-Huang, Ven. Ru An, Ven. Miao-Rang, and Ven. Jue-Wei for their insightful Dharma teachings, their dedication to the spreading of Buddha Dharma in the world, and their great compassion and unconditional love for all sentient beings.

Special thanks also go to all my friends around the world—Mei-juan Huang, Mary Ho, Vickie Fu, Raymond Yeh, Priscilla Yeh, Scott Chiu, Yi-feng Lee, Jason Wei, Angela Wei, Rubi Sidharta, Greg Bloom, Alex Liu, Nathan Sires, Kaiman Chang, Elsa

Chang, Jimmy Chen, Annie McCarthy, Helen Reardon, Greg Toftey, Catherine Swan for encouraging me along the process of the study.

Last, and the most, I owe my deepest appreciation and love to my beloved parents for their amazing support, spiritually and financially, without any reservation. I also like to extend this appreciation to both of my sisters for taking care of my parents all these years while I was so far away from home. My love for my family has always been the greatest source of strength keeping me company on the journey of life.

**A DESCRIPTIVE STUDY OF HOW ENGLISH IS
USED AND LEARNED LIGUISTICALLY AND
CULTURALLY IN A TAIWANESE BUDDHIST
MONASTERY IN LOS ANGELES**

Publication No. _____

Chih-Yang Liu, Ph.D.

The University of Texas at Austin, 2007

Supervisor: Zena T. Moore

English for Specific Purposes (ESP) has become a very important activity within Teaching English as a Foreign or Second Language since 1960s. Researchers of ESP mostly focus on the issues of academic writing, business English, scientific and technology English, medical English, and legal English. However, through out the development of ESP studies, ESP learning in a religious setting, such as in a monastery has not yet caught the attentions of ESP researchers. No study so far has been conducted regarding religious English learning. Furthermore, ESP researchers rarely pay any attention to the issue of Culture Learning within the ESP context.

Exploring how Buddhism English is used and learned linguistically and culturally by Chinese Buddhist monks and nuns is the primary focus of this ethnographic qualitative study. Using a variety of data collecting methods including questionnaire, in-depth interviews, documents and field observation, information was gathered at a Chinese Buddhist Temple in LA., CA.

The following findings emerged from the analysis of 21 Buddhism speeches in English: (1) the content of the Dharma speeches, (2) the commonly used metaphors in Buddhism, (3) vocabulary in Buddhism English. From the analysis of interviews, questionnaire, and field observations, the participants' language learning needs, learning materials and learning strategies are identified. Furthermore, the participants' cultural learning experience emerged next, for example, (1) the influence of their religious beliefs over the cultural learning, (2) their cultural learning experience in four aspects of culture—the culturally conditioned behaviors, the cultural connotations of words and phrases, the cultural comprehension, and attitudes toward other cultures.

Finally, suggestions to Buddhism English learning and ESP learning in general are made. In particular, metaphors in Buddhism can serve as learning and teaching strategies in Buddhism English learning; language and cultural learning is interconnected. The ESP learning and teaching model should include cultural learning in the future to facilitate sociolinguistic and communicative competence of the ESP learners.

Table of Contents

List of Tables	xii
List of Figures	xiv
Chapter 1 Introduction	1
Rationale	1
Theoretical Background.....	3
Motivation of the Study	5
Research Questions.....	7
The Scope of the Study.....	8
Limitations of the Study.....	8
Significance of the Study.....	9
Chapter 2 Literature Review	11
What is English for Specific Purposes.....	11
The Development of ESP.....	12
The Definition of ESP.....	13
The Classifications of ESP.....	16
Need Analysis in ESP.....	20
What is Meant by Needs?.....	20
Register analysis and Linguistic Analysis... ..	25
Discourse Analysis in ESP.....	26
Genre Analysis in ESP.....	29
Target Situation Analysis, Present Situation Analysis, and Means Analysis.....	32
Metaphors in ESL, ESP, and Buddhism... ..	34
The Development of Metaphor Theory... ..	36
Metaphor and Culture	40
Metaphoric Competence in ESL.....	44
Metaphor Teaching in ESL.....	47

Metaphor Teaching and Learning in ESP	52
Metaphor and Buddhism.....	56
Chapter 3 Methods.....	60
Rationale for Qualitative Research	60
Research Questions.....	61
Study Site, Gaining Entry, and Developing Rapport.....	62
Individual Profile of the Participants	64
Data Collection	70
Questionnaire	71
Interviews.....	71
Field Observation.....	72
Documents	73
Data Analysis.....	73
Document Analysis.....	74
Questionnaire, Interview, and Field Observation Analysis	76
The Issues of Verification.....	79
The Issues of Generalizability	80
The Role of the Researcher.....	81
Chapter 4 Buddhism Discourse Analysis	83
The Contents of the Dharma Speeches	84
The Commonly Used Metaphors in Buddhism	89
Vocabularies in Buddhism English.....	113
Conclusion and Suggestions	119
Chapter 5 ERP Language and Culture Learning Experiences.....	125
Language Learning Issues.....	127
General English Learning Experience	127
Current Language Learning Environment	129
Language Needs.....	130
Buddhism English Learning Experiences.....	135
Culture Learning Experience	142
Cultural Background and Current Cultural Learning of the	

Participants.....	143
Buddhist Cultural Awareness	148
Cultural Learning Experience: When the East Meets the West.....	150
Chapter 6 Summaries and Discussions	159
Summary of Findings.....	159
Limitations of the Study	163
Implications and Suggestions for ERP Learning.....	165
Suggestions for Future Research	167
Reflections on the Study	168
Appendix A Questionnaire	170
Appendix B Interview Guide.....	176
Appendix C Document Summary Form	179
Appendix D Buddhism Metaphor Analysis.....	181
Appendix E Famous Buddhism Quotations.....	195
References.....	236
Vita	244

List of Tables

Table 1:	The Definition of ESP.....	13
Table 2:	Discourse Model by Swales (1990).....	30
Table 3:	Discourse Model by Dudley-Evans (1994).....	31
Table 4:	Metaphor <i>Social Organizations are Plants</i> by Kovecses (2002).....	35
Table 5:	The Development of Metaphor Theory.....	39
Table 6:	Metaphoric Competence Based on Bachman (1990) and Littlemore & Law (2006).....	45
Table 7:	Participants' Profiles.....	65
Table 8:	Participants' Self-reports on English Proficiency.....	70
Table 9:	Metaphor Analysis Example.....	75
Table 10:	Content Analysis of Buddhism English.....	84
Table 11:	Metaphors in Buddhism.....	90
Table 12:	Metaphors of Mind in Buddhism.....	91
Table 13:	Metaphors of Karma/Cause and Effect in Buddhism.....	99
Table 14:	Metaphors of Reincarnation in Buddhism.....	102
Table 15:	Metaphors of the Buddha Dharma.....	104
Table 16:	Metaphors of the World in Buddhism.....	107
Table 17:	Metaphors of Cosmology in Buddhism.....	108
Table 18:	Metaphors of Emptiness in Buddhism.....	109
Table 19:	Metaphors of Compassion in Buddhism.....	111
Table 20:	Types of Buddhism English Vocabulary.....	114
Table 21:	Loanwords from Sanskrit to English.....	118
Table 22:	New Created English Words.....	119

Table 23:	Summary of the Language and Culture Learning Experience.....	126
Table 24:	Summary of the participants' previous English Learning Information	128
Table 25:	Summary of the Language Needs	131
Table 26:	Summary of the Buddhism English Learning Strategies.....	138
Table 27:	Summary of the participants' Cultural Background	144
Table 28:	Summary of the Findings.....	160

List of Figures

Figure 1:	ESP Classification by Robinson (1991).....	16
Figure 2:	ESP Classification of Professional Area.....	18
Figure 3:	Continuum of ESP by Dudley-Evans & ST John (1998)	19
Figure 4:	Stages in the ESP Process by Dudley-Evans & ST John (1998)	20
Figure 5:	Insiders/Outsiders Viewpoints on Needs.....	22
Figure 6:	Target Needs and Learning Needs.....	23
Figure 7:	The Model of Needs Analysis.....	24
Figure 8:	Macro and Micro Level of Discourse	27
Figure 9:	Target Situation Analysis.....	33
Figure 10:	Categories of Conceptual Metaphors Based on Kovecses (2005)	43
Figure 11:	The Data Analysis Spiral by Creswell (1998)	76
Figure 12:	The Continuum of the Participants' Cultural Learning Experiences.....	150

Chapter 1: Introduction

The purpose of this study is to explore the ways in which Chinese Buddhist monks and nuns use English to teach Buddhism to Americans or as the Buddhists often say, to “plant dharma seeds in the Americans’ consciousness”. This dissertation presents thick descriptions on two major aspects: first, on how English is used linguistically in the temple, what kind of English is used to teach Buddhism, what are the characteristics of the language, and how do the monks and nuns learn the “Buddhism English”; secondly, which aspects of American culture is learned through communicating with temple’s American followers, for instance, what kind of culture shocks the Chinese monks and nuns experienced, what have they learned from these experiences, and how do they deal with these experiences. This chapter aims to introduce the study, to provide a rationale for the present research, as well as to describe the theoretical background of the study.

Rationale

English for Specific Purposes (ESP) research emerged from the development of the world economy in the 1950s and 1960s. Other important factors that facilitate the growth of ESP include the growth of science and technology, English as an international language, and the increasing number of international students studying in the English speaking countries (Dudley-Evans & ST. John, 1998). Researchers of ESP mostly focus on issues of academic writing, business English, scientific and technology English, medical English, and legal English. Studies of ESP are concerned with the special needs of English language learners (Need Analysis). Boshier and Smalkoski (2002), to name a

few, conducted a needs analysis to determine why many of the ESL students enrolled in the Associate of Science degree nursing program were not succeeding academically. Farrell (1990) reported a lexical needs analysis with the attempts to give a group of special interest learner vocabularies they need in the field of electronics English. Jasso-Aguilar (1999) used qualitative methods to analyze the vocational English-language-instruction needs of Waikiki hotel maids. Brown and Lewis (2003) analyze 10 hours of conversations in a New Zealand factory office to determine the content and vocabulary of the conversations and to discuss possible applications for teachers of pre-employment English for specific purposes courses.

However, since 1960s, through out the development of ESP studies, English learning for special purposes in a religious setting, such as in a monastery, has not yet caught the attentions of ESP researchers. To be more specific, no study so far has been conducted regarding religious English learning. Varghese and Johnston (2007) have noticed, for instance, that hardly any empirical research has been done on the links between English teaching, religious beliefs, and missionary work.

Another important issue in language learning that is also missing within the study of ESP is Cultural Learning and Teaching. The term *Culture* itself could be very broad and sometimes confusing. In this study, Sysoyev's definition of culture is adapted: "a system of symbols, meanings, and norms passed from one generation to the next, which differentiates groups of people united by certain characteristics such as origin, race, ethnicity, gender, religion, socioeconomic class, or political views (Sysoyev as cited in Savignon & Sysoyev, 2002, p.513). Teaching Culture with language is based on the belief that language and culture are interconnected (Cruz, Bonissone & Baff, 1995;

Heileman & Kaplan, 1985; Lessard-clouston, 1997; Kramersch, 1998; Peck, 1998; Savignon & Sysoyev, 2002; Sellami, 200; singhal, 1997; Stern, 1983; Thanasoulas, 2001). As Peck (1998) pointed out, “without the study of culture, foreign language instruction is inaccurate and incomplete” (p.1).

In the past three decades, it seems that ESP researchers did not really pay attention to the issue of Culture Learning within the ESP context. I found only one ESP study that mentioned the culture issue. In this study, “From need analysis to curriculum development: designing a course in health-care communication for immigrant students in the USA”, Boshier and Smalkoski (2002) found that these ESL nursing students, in addition to having linguistic difficulties, also had difficulty in “understanding how cultural values influence their interaction with clients from cultural backgrounds different from their own” (p.7). Based on this finding, Boshier and Smalkoski (2002) designed a course *Speaking and Listening in a Health-Care Setting*. Objectives of this course regarding to cultural learning are: “understand the role of culture in health-care communication” as well as “identify the cultural knowledge, values, and assumptions implicit in USA health-care settings, and compare and contrast with one’s own culture” (p.10).

Theoretical Background

English for Specific Purposes (ESP), generally speaking, has been seen as part of English Language Teaching (ELT), and ESP research as a component of applied linguistic research. However, the key distinguishing feature of ESP that separates it from the general English teaching is the “openness to the insight of other disciplines” (Dudley-Evans & St. John, 1998, p.1). In other words, ESP can be viewed as a multi-disciplinary

activity. An ESP practitioner usually has the need and willingness to “engage with other disciplines through teaching”, and to “draw on the insights of researchers in other disciplines” (Dudley-Evans & St. John, 1998, p.17). As a result of this particular need and willingness, an ESP practitioner not only has to take on the responsibility as a teacher, but also the role as a collaborator—to team up with subject experts to find out what students’ needs are and what kind of tasks they will need to carry out in their professions.

ESP researchers have their own definitions of ESP. Robinson (1991), for instance, proposes that ESP is usually very goal-oriented, which means that students study English because they need English for educational needs or professional needs, not because they are interested in English language. Therefore, an ESP course is based on need assessment, which aims to identify as closely as possible “what exactly it is that students have to do through the medium of English” (Robinson, 1991, p.2).

Traditionally, there are two major categories of ESP: English for Academic Purposes (EAP) and English for Occupational Purposes (EOP). Under the category of EAP, there are sub-categories such as English for Science and Technology, English for Medical Purposes, English for Legal Purposes, English for Finance, etc; under the category of EOP, there are English for Business Purposes, Vocational English, etc. Dudley-Evans and St. John (1998) offer a different way to present ESP. They suggest a continuum that ranges from very clear defined general English courses to very specific ESP courses.

The key stages of ESP are Needs Analysis, curriculum design, material production, evaluation; however, a needs analysis is the foundation that leads ESP to a much focused course. Many researchers provide their model for Needs Analysis. For

instance, Hutchinson and Waters (1987) propose a need model that distinguish “target needs” from “learning needs”. Dudley-Evans and St. John (1998) offer a model of Need Analysis that contains 8 aspects of Need Analysis, including personal information about the learners, professional information about the learners, language information about target situations, learner’s lacks, learners’ needs from the course, language learning needs, learning environmental situation, and how to communicate in the target situation.

Since the 1960s, the researchers of ESP mainly focus on the fields of English for Academic Purposes (EAP), English for Business Purposes (EBP), English for Medical Purposes (EMP), because there is a demand on the job market. However, based on my personal observation, there is a growing demand for Buddhism English learning for Chinese Buddhist monks and nuns. Even though this demand is not as noticeable as Business English, this particular issue still deserves investigation for ESP researchers. Currently, there is no data can be found regarding to Buddhism English learning issues. Thus, I rely on the research of ESP and ESL/EFL.

Motivations of the Study

The issues of English for Specific Purposes (ESP) first really caught my attention after I started attending Chinese Buddhism classes and chanting ceremonies at Hsiang-Yun Temple of Fo Guang Shan Buddhist Order. The coordinator of the Chinese-English translator/interpreter team asked me many times if I might be interested in joining the team. I did not accept the invitation simply because I did not understand Buddhism well enough to handle the assignments. My primary concern was that I might mistranslate or misinterpret the true meaning of the teachings. However, the coordinator and other volunteers, based on their own experiences, ensured me that this lacking of background

knowledge will not cause any major problem. I was just not convinced. In fact, just very recently, a well known Chinese Buddhist Nun was in Austin to give lectures on the Shurangama Sutra¹, one of the most profound sutras taught by Buddha Shakyamuni, and unfortunately, the teachings in Shurangama sutra are so profound, no one was confident enough to take on the interpreting job. It is so insightful that it is even difficult for us to understand the teachings in Chinese. As a result, the lectures were open only to those who can understand Mandarin Chinese. It is such a pity that American practitioners missed out on such great teachings.

In summer 2004, I went to visit Fo Guang Shan Buddhist Colleges (for men and for women) in Kaohsiung, Taiwan for a week, so I had a chance to explore a totally different learning environment— a Buddhist college in a Chinese Buddhist Monastery. Not only the learning environment is unique, the student body, faculty members, learning goals and motivations are all different from regular colleges. Students there are either monks/nuns or people who are serious about practicing Buddhism and possibly will be ordained in the future. Faculty members are also mostly ordained monks/nuns. Their learning goal is to spread Buddha’s teachings all over the world, and their learning motivation is to free all beings from sufferings, including themselves. I was also amazed to find out that Fo Guang Shan Buddhist Order established their International English Buddhism College as early as in 1976.

¹ Shurangama Sutra is an essential text, one of the most profound teachings from Buddha. The Sutra centers around a Socratic dialogue between the Buddha Shakyamuni and his brilliant but erring cousin Ananda. Throughout the dialogue, the Buddha peels away layer upon layer of appearances to reveal the teaching of the Tathagata garbha, the Buddha-Matrix, which is the fundamental emptiness that contains all things, the absolute in its final identity with the relative.

In the past 30 years, more than 140 students graduated from Fo Guang Shan's International English Buddhism College. However, not many ordained monks and nuns, as far as I know, within the Order are capable of teaching Buddhism in English. Therefore, I believe that it is time to evaluate the curricula of the training programs. In order to evaluate the curriculum, a needs assessment is probably a good start, since a needs assessment sets out to find the "discrepancy between the existing curriculum and the desired curriculum" (Gall, Gall, & Borg, 2003, p.557). Also, the assessment of need is known to provide "a basis for setting objectives for curriculum or program development" (Gall, Gall, & Borg, 2003, p.557). Furthermore, I also think that these unique language learners have not received the attention they deserved from the community of Foreign Language Education. Researchers of ESP, for example, focus mostly on the issues of academic writing, business English, scientific and technological English, medical English, and legal English (Dudley-Evans & ST. John, 1998). Almost no reference could be found on Religious English Learning within ESP. These two beliefs then lead to this current study.

Research Questions

This study is concerned with how English is used and learned by Chinese Ordained Monks/Nuns in a Chinese Buddhist Monastery located in Los Angeles, California. The goals of this study are twofold: to examine the linguistic domains and to investigate the cultural domains of the learning experience of the Chinese Monks/Nuns. The general research questions are as follow:

1. How is English used by ESL Chinese Ordained Monks/Nuns in a Chinese Buddhist Monastery located in Los Angeles, California? What kind of language

- do they use? What vocabularies do they use? How English was learned by ESL Chinese Ordained Monks/Nuns?
2. What kind of role does *Culture* play in their ERP learning? How does Culture affect the Chinese Monks/Nuns' interaction with English native speakers?

The Scope of the Study

I selected Hsi-Lai Temple in L.A., the North America headquarters of Fo Guang Shan Buddhist Order, as my study site, instead of the Buddhism colleges in Taiwan. My main concern is that students in the Buddhism colleges in Taiwan may not have many hands-on experience of teaching Buddhism to English speakers in authentic settings. Therefore, they may not have much language and culture learning experience in the target culture. On the contrary, the Chinese Buddhist monks and nuns at Hsi-Lai temple not only have to use English to communicate with their American disciples in their daily life, they also have to conduct Buddhism teachings in English. The findings of this study can be used as a reference for the curriculum design for the English training programs in Taiwan's Buddhism colleges.

The participants for this study were 5 Chinese Buddhist Nuns and 1 monk. I adopted the qualitative study approach by using four different methods to collect data: observation, one-on-one interview, questionnaire, and documents. These data were integrated for analysis, presentation, and discussions.

Limitations of the Study

While there exists no published data on the issue of Religious English, or more specific, Buddhism English learning, I rely on the theoretical framework of English for Specific Purposes. The investigations of Academic English, Business English, Medical

English will be considered, but not generalized to this unique setting and participants of this study. Another limitation is the constraint of time and budget. As Creswell (1998) point out, qualitative study writers constantly struggle with time commitment, I am no exception. Because of this constraint, I will need to complete the data collection process within two months. More limitations of this study are discussed in the final conclusion chapter.

Significance of the Study

This study is significant due to the fact that it is the first research to investigate the learning issues of English for Religious Purposes (ERP)—a new category of ESP discovered by the author. The significance is threefold: (1) the analysis of the Buddhism English discourse, (2) the analysis of ERP learners' language learning experience in an authentic setting, and (3) ERP learner's American culture learning experience in a very unique environment—a Chinese Buddhist Monastery in L.A. First, the analysis of the Buddhism English discourse identified the content of the discipline, the types of terminology, and the unique characteristic of the metaphorical language in Buddhism. For Teaching Buddhism English as a Foreign or Second Language, such information may help design the curriculum in a more systematic way. The findings of Buddhism metaphor can be used as a learning strategy or a teaching strategy for both language and culture learning and teaching.

Second, the investigation of the participants' Buddhism English learning revealed the global language needs for this linguistic community, the limitations of learning materials, and the learning strategies employed by the learners. This information can serve as a reference to facilitate ERP learning.

Finally, this study examined the learners' overall American cultural learning experience. The findings suggested that the learners' religious identity and training in Buddhism philosophy played an important role in their culture learning experience. Furthermore, the analysis revealed what aspects of culture they have been learning in this unique environment. This discovery may shed some light on the current ESP learning model—to inspire the ESP educators to include culture learning in their curriculum.

Chapter 2: Literature Review

Three major themes are included in this chapter: (1) What is English for Specific Purposes (ESP), (2) Needs analysis in ESP, and (3) Metaphor studies in general, in ESL, ESP, and Buddhism. In the first section I begin by reviewing the development of ESP since 1960s, the definitions of ESP, and various classifications within ESP. I then discuss the key stage in ESP—Need analysis. In this section, various definitions of Needs were reviewed. Next, the main issues of Need Analysis, such as the issues of grammar and vocabulary, the discourse/genre analysis, Target Situation Analysis (TSA), Learning Situation Analysis (LSA), Present Situation Analysis (PSA), and Mean Analysis (MA), are all discussed.

As for the metaphor studies, I focus on the issues, such as the development of metaphor theories, metaphor and culture, metaphoric competence in ESL, metaphor teaching and learning in ESL and in ESP, and finally, I review the studies on metaphor in Buddhism.

What is English for Specific Purposes

The teaching of English for Specific Purposes (ESP) is considered a separate activity within English Language Teaching (ELT), and its research as an identifiable component of applied linguistic research (Dudley-Evans & St. John, 1998). ESP is also part of a more general language teaching movement called “Language for Specific Purposes” (LSP), which not only focuses on the teaching of English, but also on French as well as German. Since the 1960s, ESP has become a very important activity within the

Teaching of English as a Foreign or Second Language (Dudley-Evans & St. John, 1998; Hutchinson & Waters, 1987; Mackay & Mounford, 1978; Robinson, 1980; Robinson, 1991).

1. The Development of ESP

Howatt (1984) argued that ESP can be traced back to the 16th century when the Huguenot and other Protestant refugees fled to England. During that time, the refugees had the need for commercial English, and this need led to a focus on Business English in the very early ELT studies. However, most researchers agree that the ESP movement increased programs because of the development of the world economy in the 1950s and 1960s. Dudley-Evans and St. John (1998) pointed out the important factors which facilitate the growth of ESP were:

- (1) the growth of science and technology,
- (2) English has been adapted as the international language in the fields of science, technology, and business,
- (3) The economic power of some oil-rich countries
- (4) The ever increasing numbers of international students studying in the English speaking countries, such as UK, USA and Australia.

In the early days, ESP was mostly dominated by the teaching of English for Academic Purposes (EAP). Most of the teaching materials produced, course syllabus designed, and research conducted were related to EAP. English for occupational Purposes (EOP) played an important but smaller role at the early stage. However, the situation changed due to that fact that international business has grown massively in recent years, and this growth in international business has also led to a huge growth in the area of English for Business Purposes (EBP). ESP has also tended to be associated with

countries in the Middle East, Latin America, South East Asia and the Pacific Rim.

Eastern Europe is also growing in importance in EBP.

Within ESP, there are various trends developing over time, such as Register Analysis, Rhetorical/Discourse Analysis, Skill-based Approaches, and the learning-centered Approach, and so on. These trends will be discussed in details later. Currently, material production and text analysis, of both spoken text and written text, still play an important role in ESP. Swales' (1990) *Genre Analysis* has a great influence over text analysis in ESP. More discussions of Genre Analysis will follow in later section.

2. The Definition of ESP

Most ESP researchers have their own definitions of ESP. In this section, I will begin by looking at four different definitions found in the literature. These four definitions are summarized in the following table.

Name	Year	Definition of ESP
Hutchinson & Waters	1987	<p>ESP isn't:</p> <ol style="list-style-type: none"> 1. ESP is not a matter of teaching 'specialised varieties' of English. The fact that language is used for a specific purpose does not imply that it is a special form of the language, different in kind from the other forms 2. ESP is not just a matter of Science words and grammar for Scientists, Hotel words and grammar for Hotel Staff and so on. 3. ESP is not different in kind from any other form of language teaching, in that it should be based in the first instance on principles of effective and efficient learning. <p>ESP is: ESP must be seen as an approach not as a product. ESP is not a particular kind of language or methodology, nor does it consist of a particular type of teaching material. Understood</p>

		properly, it is an approach to language learning, which is based on learner need. The foundation of all ESP is the simple question; Why does this learner need to learn a foreign language? ...ESP then is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning. (p.18~19)
Streven, P.	1988	<p>Four absolute characteristics:</p> <ol style="list-style-type: none"> 1. designed to meet specified needs of the learner 2. related in content (that is in its themes and topics) to particular disciplines, occupations and activities 3. centered on language appropriate to those activities in syntax, lexis, discourse, semantics and so on, and analysis of the discourse 4. in contrast with "General English" <p>Two variable characteristics:</p> <ol style="list-style-type: none"> 1. may be restricted as to the learning skills to be learned (for example, reading only) 2. may not be taught according to any pre-ordained methodology (p.1~2)
Robinson, P.	1991	<p>Criteria:</p> <ol style="list-style-type: none"> 1. ESP is normally goal directed. That is, students study English not because they are interested in the English language (or English-language culture) as such but because they need English for study or work purposes. 2. An ESP course is based on a needs analysis, which aims to specify as closely as possible what exactly it is that students have to do through the medium of English. <p>Characteristics:</p> <ol style="list-style-type: none"> 1. There is usually a very clearly specified time period for the course. This means that objectives should be closely specified and their realization related to the time available. This implies collaboration and negotiation among all those involved with the course:

		<p>organizers, teachers, sponsors and students.</p> <p>2. The students on an ESP course are likely to be adults rather than children. (p.2~3)</p>
Dudley-Evans & ST John	1998	<p>Two aspects of ESP methodology:</p> <ol style="list-style-type: none"> 1. all ESP teaching should reflect the methodology of the disciplines and professions it serves; and in more specific ESP teaching the nature of the interaction between the teacher and learner may be very different from that in a general English class. 2. Language should be a defining feature of ESP...a key assumption of ESP is that these activities generate and depend on registers, genres and associated language that students need to be able to manipulate in order to carry out the activity. <p>Two absolute characteristics:</p> <ol style="list-style-type: none"> 1. ESP is designed to meet specific needs of the learner 2. ESP makes use of the underlying methodology and activities of the disciplines it serves <p>Four Variable characteristics:</p> <ol style="list-style-type: none"> 3. ESP may be related to or designed for specific disciplines 3. ESP may use, in specific teaching situation, a different methodology from that of general English 3. ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be used for learners at secondary school level 3. ESP is generally designed for intermediate or advanced students. Most ESP courses assume basic knowledge of the language system, but it can be used with beginners. (p.4~5)

Table1: The definition of ESP

3. *The Classifications of ESP*

Traditionally, ESP has been divided into two major categories: English for Academic Purposes (EAP) and English for Occupational Purposes (EOP). Robison (1991) offered a tree diagram for this classification.

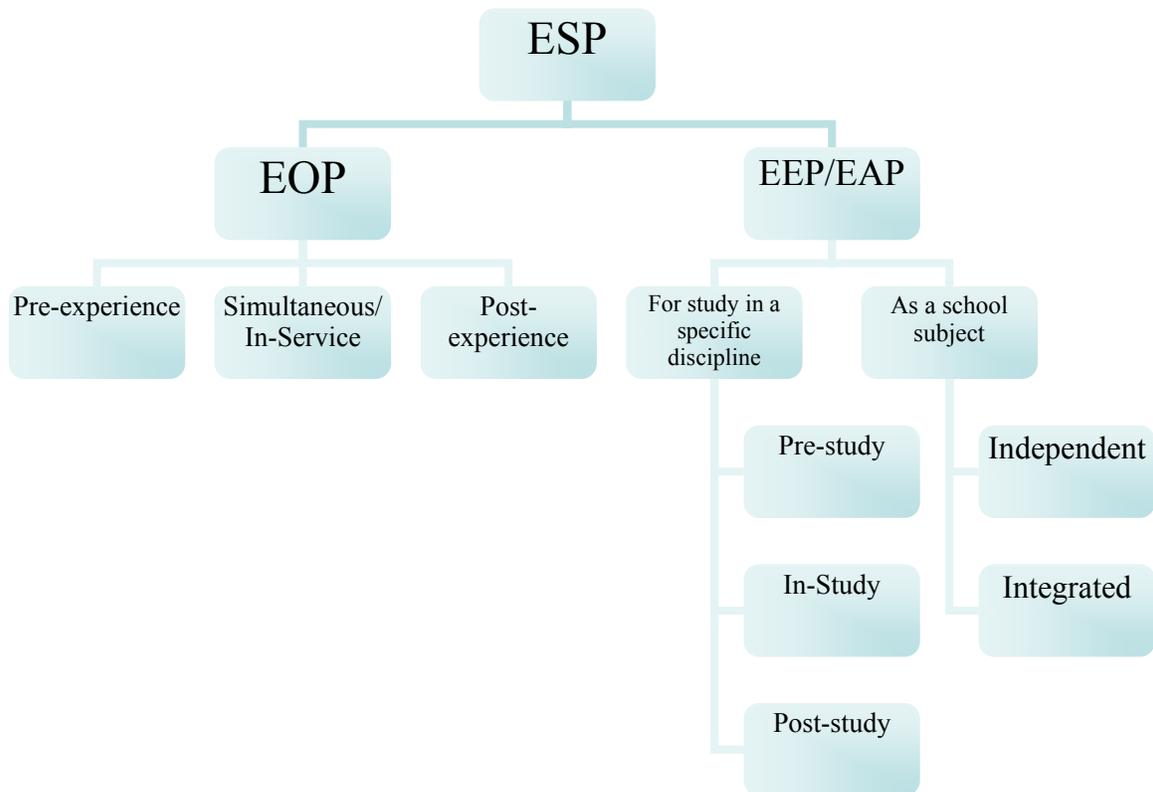


Figure 1: ESP Classification by Robison (1991)

The key factor in this classification is the time these courses take place, which will affect the degree of specificity of the course content. A pre-experience or pre-study will probably not have any specific work related to the actual discipline; however, the in-service/post-experience courses will definitely provide the more specific content.

ESP can also be divided according to discipline or professional area as shown in the next figure. In this classification, we can find English for Medical Purposes both under EAP and EOP. The previous one is designed for medical students, and the latter is designed for practicing doctors. Within English for Vocational Purposes (EVP), there are two sub-sections: Pre-Vocational English and Vocational English. The previous one is concerned with the skills of finding a job and interview skills; the latter is concerned with the language learning for specific trades or occupations.

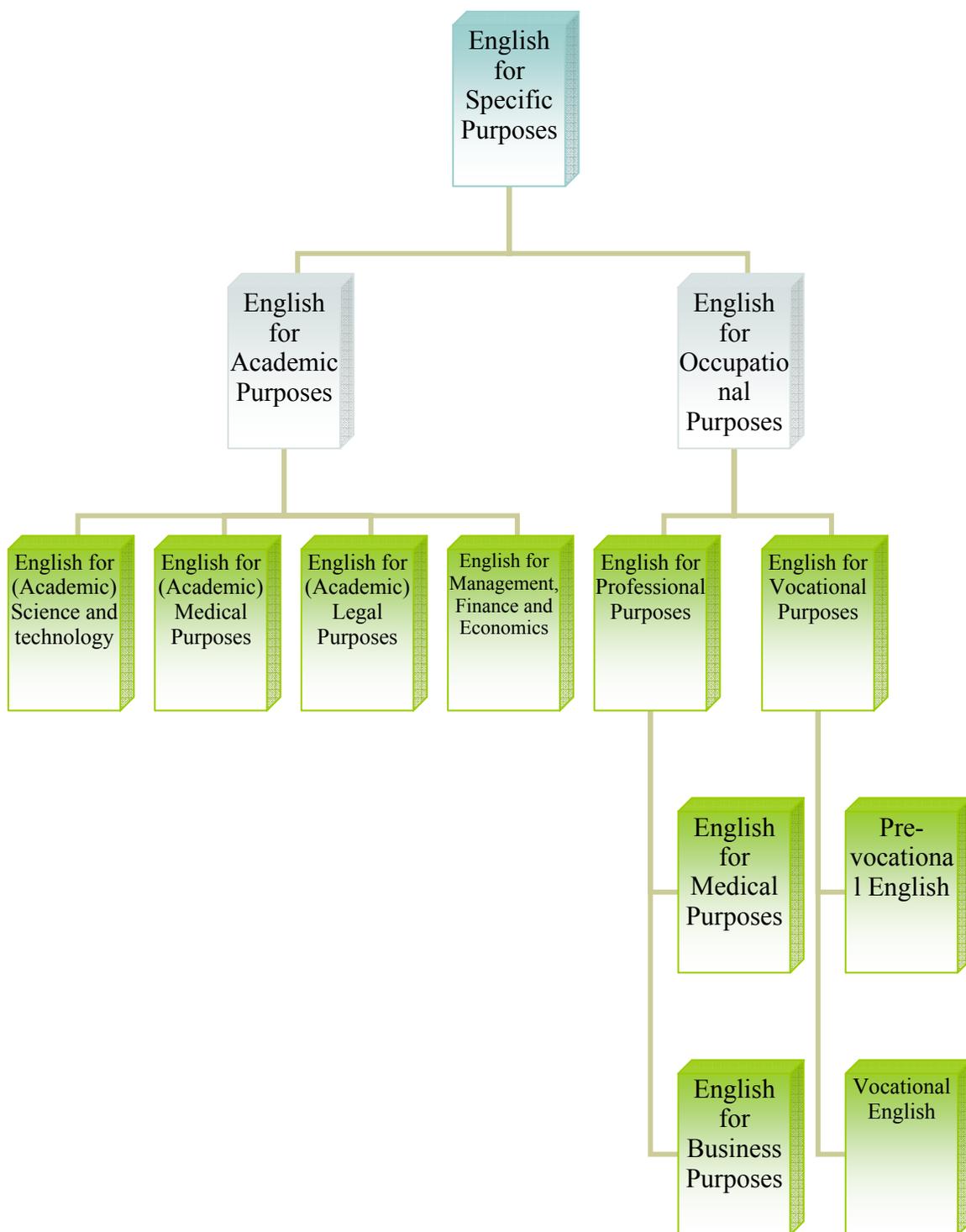


Figure 2: ESP Classification by professional areas

Dudley-Evans and ST John (1998) offered a different way to present ESP—a continuum (See Figure 3), based on the reasons that the use of tree diagrams fail to “capture the essential fluid nature of the various types of ESP teaching and the degree of overlap between ‘common-core’ EAP or EBP and General English” (p.8). Therefore, they suggested a continuum that runs from very clearly defined General English courses to very specified ESP courses in order to “clarify the nature of more specific ESP work” (p.8).

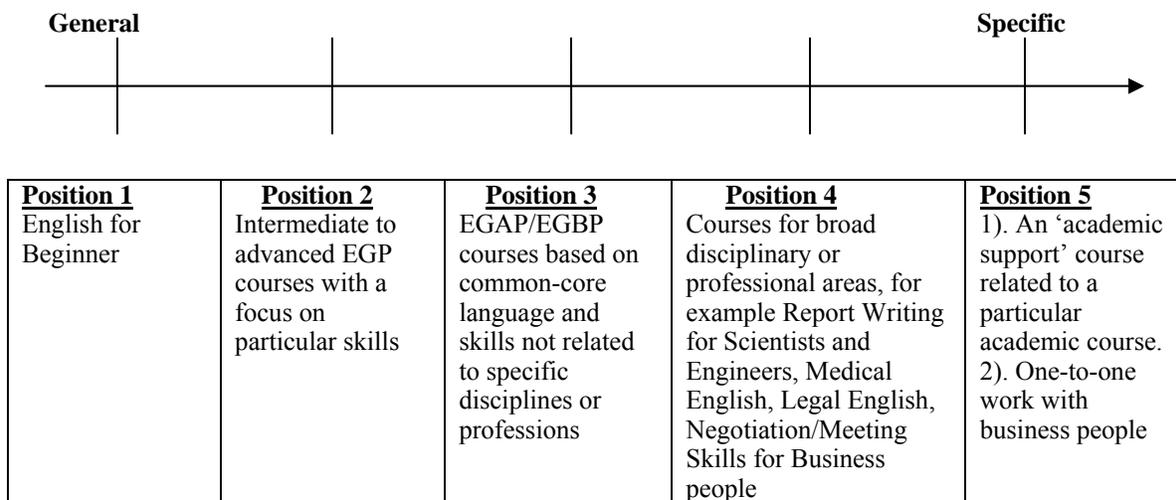


Figure 3: Continuum suggested by Dudley-Evans & ST John (1998)

According to their suggestions, the overall context of the language program decides if a given course can be classified as an ESP course or not. An example is that an advanced secondary school level listening course will be seen as General English as the course itself has “the aim of teaching English as part of a broad educational process” (p.8); however, a course with similar component taught to international students who are about to embark on a postgraduate course will be seen as ESP because “it is part of a focused course with a specific time period with clear and specific objects” (p.8).

Needs Analysis in ESP

Needs analysis, course/syllabus design, material selection/production, teaching and learning, and evaluation are the key stages in ESP. The relationship among all these stages is not linear, but overlap and interdependent (Figure 4). In this section, I will review the literature of Needs Analysis in depth.

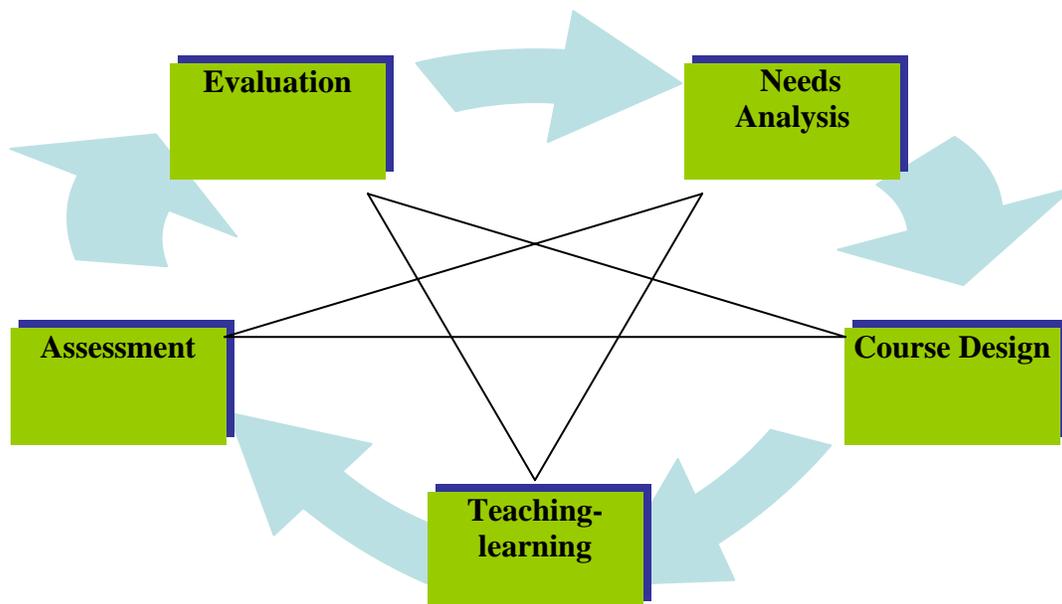


Figure 4: Stages in the ESP process by Dudley-Evans and ST John (1998)

Needs analysis is by all means not unique to language teaching. For instance, needs analysis is also the basis of training programs and aid-development programs. However, ESP researchers point out that needs analysis is the “corner stone” of ESP which leads ESP to a very focused course. Before I explore the current model of Needs analysis in ESP, the definition of Needs analysis is reviewed in the next section.

1. What is meant by Needs?

The definitions of Needs/Needs Analysis within ESP have changed or broadened with experience and research. In the 1960s and early 1970s, under the influence of

General English and the approaches in linguistics and register analysis, needs were defined as “discrete language items of grammar and vocabulary” (Dudley-Evans & ST John, 1998, p.122). One main difference between now and the 1960s is the concept of need and needs analysis. Needs are described as “objective and subjective” (Brindley, 1989, p.65), “perceived and felt” (Berwick, 1989, p.55), “target situation/ goal-oriented and learning, process-oriented and product-oriented (Brindley, 1989, p.63), and also Hutchison and Waters’ (1987) “necessities, wants, and lacks” (p.55). These terms describe different factors and perspectives of the concept of needs, and each of them represents a different philosophy or educational value.

Therefore, Needs can be viewed from the outsiders’ or the insiders’ points of view, as shown in Figure 5. Objective/perceived needs can be seen as derived from outsiders and is based on facts or on what is already known; on the other hand, subjective/felt needs are derived from insiders and has something to do with the learners’ cognitive and affective factors. Product-oriented needs are from the goal or target situation, and process-oriented needs are from the learning situation.

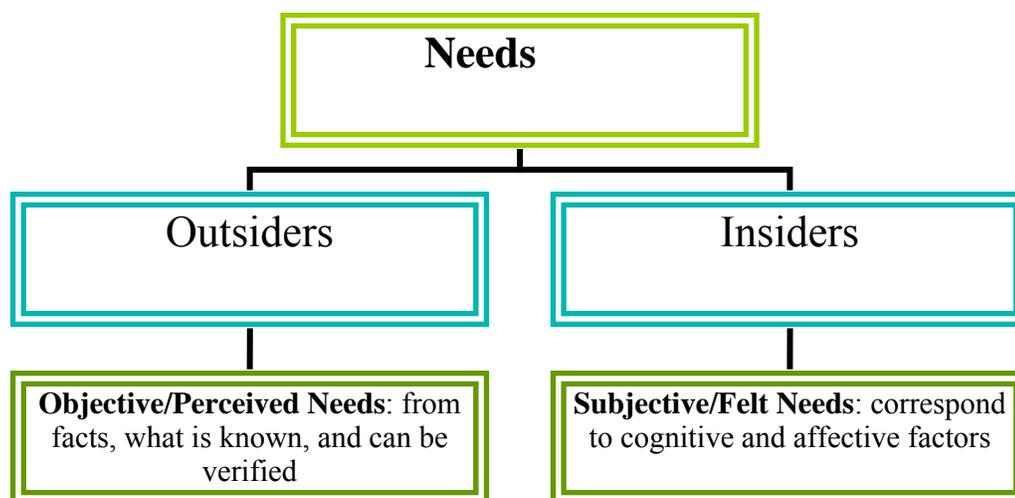


Figure 5: Insiders/outside viewpoints on Needs

Hutchinson and Waters (1987) proposed a distinction between “target needs” and “learning needs”. Target needs indicate “what the learner needs to do in the target situation” (p.54) and learning needs means “what the learner needs to do in order to learn” (p.54). They further introduced three terms--Necessities, Wants and Lacks—under the umbrella term of Target Needs. Necessities are determined by “what the learner has to know in order to function effectively in the target situation, which also includes the linguistic features, such as discursal, functional, structural, and lexical features. Lacks are the gaps between what learners already know about the necessities and what learners lack. Furthermore, the learners might have some ideas of what their needs are—these needs are called Wants (see Figure 6)

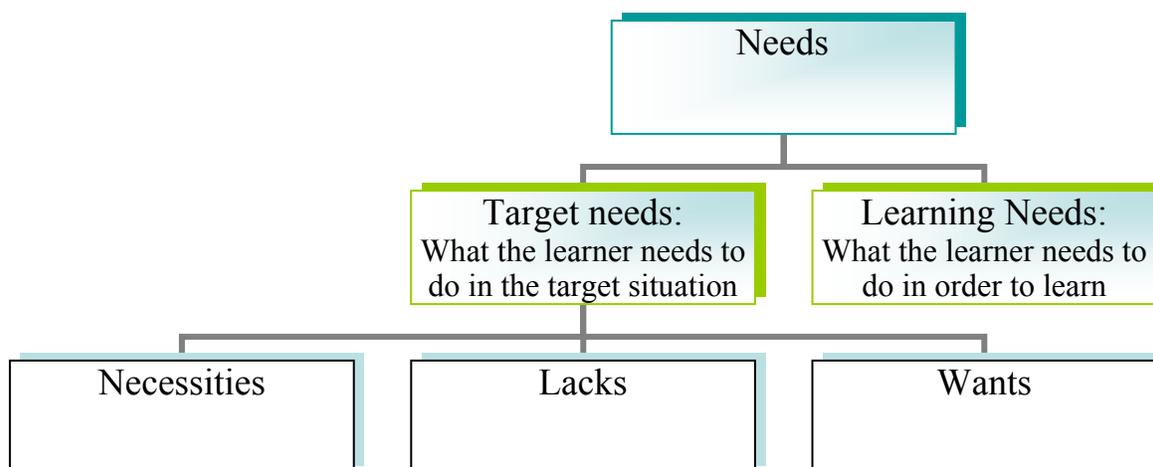


Figure 6: Target needs and Learning Needs

Dudley-Evans and ST John (1998) included all aspects in their model of Needs Analysis in ESP (see Figure 7). They proposed that a complete model of Needs Analysis in ESP should encompass eight aspects:

1. Professional information about the learners
2. Personal information about the learners
3. English language information about the learners
4. The learners' lack
5. Language learning information
6. Professional communication information about (1)
7. What is wanted from the course
8. Information about the environment in which the course will be run—means analysis

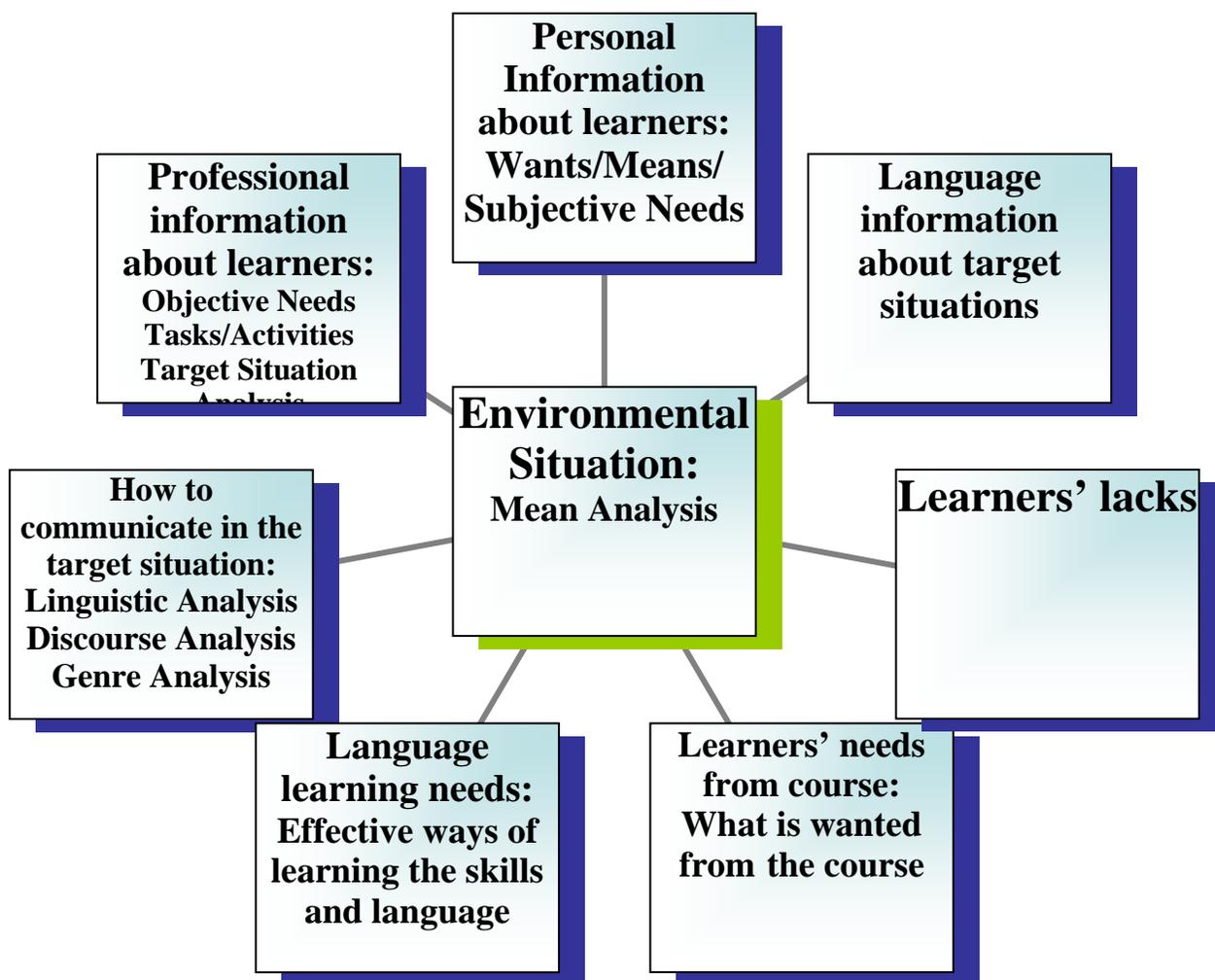


Figure 7: The model of Needs Analysis (adapted from Dudley-Evans & ST John, 1998)

Professional information are the tasks and activities in which learners will be using English for (Target Situation Analysis); while personal information concerns about the factors that might affect their learning, such as their attitude to English, cultural background, previous learning experience, or even their reasons for taking the course (Wants, Means, Subjective Needs). Learners' current second/foreign language proficiency is the main concern for Present Situation Analysis. Learning needs Analysis is aimed to find out "the effective ways of learning the skills and language" (p.125).

Professional communication information is about knowledge of “how language and skills are used in the target situation” (p.125)—the linguistic analysis, discourse analysis, and genre analysis. Finally, Mean Analysis is concerned about the information where the course will be conducted in. A more detailed discussion of TSA and PSA will be presented later.

2. Register Analysis/Linguistic Analysis—Grammar and Vocabulary in ESP

Register is usually used to cover varieties of language components, such as “field” (topic), “mode” (written or spoken), and “tenor” (style, on a scale of formal to informal). A register of the language is identified as, for example, the language of science, or the language of medicine (Robinson, 1991). The work of Register Analysis focused on the grammar and vocabulary of Scientific and Technical English in the early studies of ESP (Barber, 1962; Ewer & Hughes-Davies, 1971). Swales (1988) referred to this approach as “lexicostatistics”. The assumption was that even though the grammar of scientific and technical English does not differ from that of General English, certain grammatical and lexical forms are used so much more frequently. Therefore, Robinson (1991) refers to this kind of study as “Frequency Studies” (p.23).

The teaching material based on the approach of Register Analysis was published in 1965, called “The Structure of Technical English” by Herbert, and many more followed. There were theoretical objections, such as that the concentration on limited grammars and vocabularies are not sufficient and that “language use” and “communication” should replace “form” (Dudley-Evans & ST John, 1998). However, Dudley-Evans and ST John also pointed out that it is a misconception to say that ESP teaching is not concerned with grammar. Grammar work, according to them, can be

integrated into (1) the teaching of language use, (2) comprehension work, (3) self-study material and Computer Assisted Language Learning (CALL).

The weaknesses of Register Analysis, such as not offering the explanations of why certain grammatical structures are preferred, nor of how sentences are formed into paragraphs and “discourse”/the whole text, led to another major approach in ESP—the Discourse Analysis.

3. Discourse and Discourse Analysis in ESP

In the 1960s and early 1970s, Discourse Analysis grew out of work in different disciplines, such as linguistics, semiotics, psychology, anthropology and sociology (McCarthy, 1991). Therefore, the notion of discourse analysis may vary from discipline to discipline. In general, Discourse Analysis is concerned with “the study of the relationship between language and the contexts in which it is used” (McCarthy, 1991, p.5). In ESP, Discourse Analysis (or Rhetorical Analysis) was the response to the weakness of Register Analysis. Selinker, Lackstrom, and Trimble (1973) suggested that what was important was not the frequency of certain grammatical structures, but the reason to choose structure A over B in the developing text. In other words, Discourse Analysis focuses on “the text (specifically the conceptual paragraph) rather than on the sentence”, and on “writer’s purpose rather than on form” (Robinson, 1991).

Riggenbach (2002) in *Discourse Analysis in the Language Classroom* defines Discourse from two different perspectives—the macro level and the micro level (Figure. 8). The broad definition or the macro definition of Discourse is associated with post-structuralist practices. Discourse here is not just text above sentence level, or the flow of

a conversation, rather, discourse is in a sense a cultural complex of signs and practices.

As Rigggenbach (2002) states:

Language learners can study discourse by analyzing not only the linguistic regularities found in ways of speaking and ways of writing...but also the social and cultural meanings that frame the production and interpretation of messages (p.2).

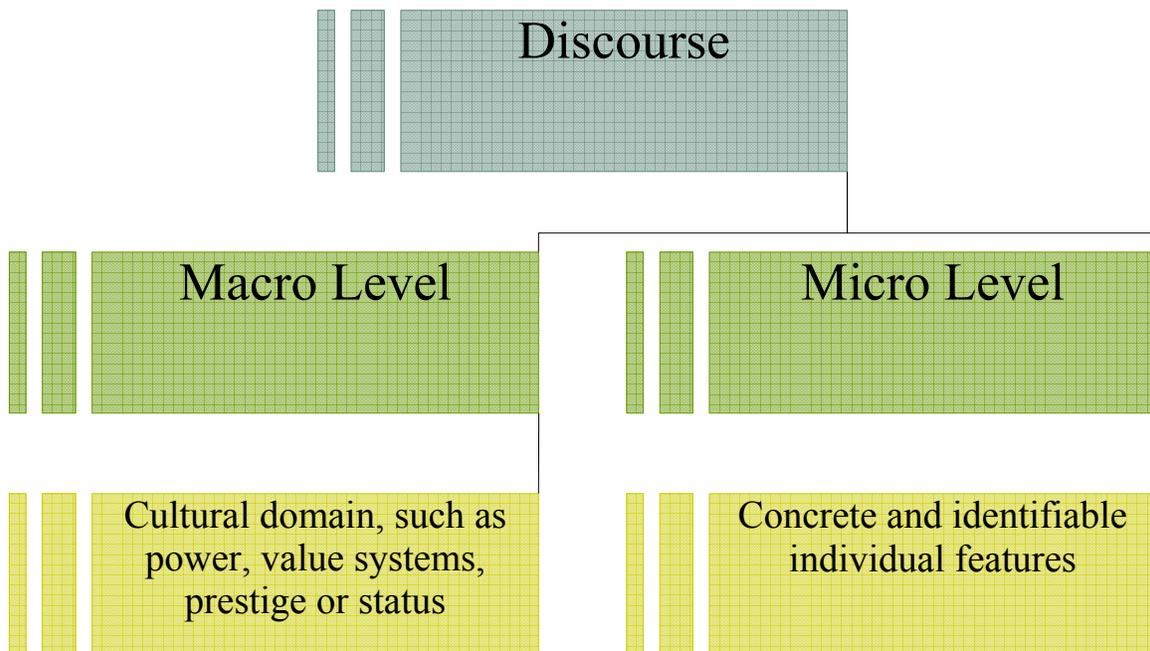


Figure 8: Macro and Micro level of Discourse

If the macro structures are concerned about power, value systems, prestige or status, then the micro-level of discourse is more concrete and is concerned with identifiable individual features. For example, at the micro-level, learners are deeply involved in the learning process; in other words, learners are “the discoverers of facts rather than the recipients of the ‘expert’ knowledge of others” (Rigggenbach, 2002, p.3). A typical activity at this level will be asking language learners to listen for contrasts between, for example, rising and falling intonation in authentic materials, such as taped

conversations, television sitcoms, academic lectures, and so on. By so doing, learners will have the chance to observe how these features really function in real life communication. Macro-level activity, on the other hand, might ask learners to exam the “big picture” instead. For instance, learners might be asked to explore the social factors which influence their learning environment, or they might be asked to view a film and to identify the main themes and the dominant social and cultural structures.

Two areas of particular interest to ESP in discourse analysis were identifies by Dudley-Evans and ST John (1998): (1) text patterns, and (2) turn-taking and topic changing within a dialogue. The text pattern that is found in all text types is called the problem-solution pattern (Hoey, 1983; Jordan, 1984). The pattern consists of four parts: Situation, Problem with that situation, Response to that problem, and Evaluation of that response. Basically if the evaluation is negative, then this will start another sequence of problem. Other discourse patterns that are found frequently in both spoken and written discourse are: the hypothetical-real pattern, claim-justification pattern, and the general-particular pattern (Winter, 1982; Hoey, 1983). The hypothetical-real pattern is commonly used in academic lectures to contrast what the theory predicts and what actually happens in practice, or is used the previous work in the field can be set up as the hypothetical and the researcher’s result can be seen as “the real”. The claim-justification pattern is used when a claim needs to be supported by real evidence. When details are provided after a generalization, it is called the general-particular pattern.

Discourse markers, such as ‘well’, ‘so’, ‘right’, ‘oh’, and ‘I mean’, in turn-taking and topic-changing also interested the Discourse Analysist. Micheau and Billmyer (1987) studied the strategies used by both native and non-native speakers in an academic

discussion in the USA. They found that non-native speakers used a number of inappropriate strategies and failed to take advantage of the turn-taking possibilities that are open to them.

4. *Genre Analysis in ESP*

Genre, like other terms used in ESP, has various interpretations. First, Genre is interpreted the same as “text type”; therefore, a genre analysis looks at “the operation of language within a complete text, seeing the text as a system of features and choices” (Robinson, 1991). Salager-Meyer (1994) studied medical English scholarly papers and divided them into three ‘sub-genres’ or ‘text-types’: editorials, research papers, and case reports. They suggested that there is a systematic difference between each sub-genre depending on the writer’s attitude to the reader. For instance, case reports offer pure description; research papers offer advice and suggestion; the editorials offer judgment, value, and instruction.

Swales (1981) also used the term ‘genre’ for the first time in his article *Aspects of Article Introductions*. However, for Swales, ‘Genre’ seems to imply more than just ‘text-type’: “ a more or less standardized communicative event with a goal or set of goals mutually understood by the participants in that event and occurring within a functional rather than a personal or social setting” (Swales, 1981, p.10-11). In other words, ‘Genre’ is associated with the wider professional culture where the writer belongs to. Swales (1990) further introduced the concept of ‘discourse community’. There are six defining characteristics, according to Swales (1990), of a discourse community:

1. A discourse community has a broadly agreed set of common public goals.
2. A discourse community has mechanisms of intercommunication among its members.

3. A discourse community uses its participatory mechanisms primarily to provide information and feedback.
4. A discourse community utilizes and hence possesses one or more genres in the communicative furtherance of its aims.
5. In addition to owning genres, a discourse community has acquired some specific lexis.
6. A discourse community has a threshold level of members with a suitable degree of relevant content and discourse expertise (p.24-27).

Therefore, for Swales, ‘genre’ involves more than just text-type, but also “the role of the text in the community which produces it, thus implying some study of institutional culture” (Robinson, 1991, p.26).

Dudley-Evans and ST John also recognized Swales’ Genre Analysis study of the introduction section of 48 academic journal articles from different disciplines as the pioneering work in ESP. Swales (1990) found that a certain order or pattern of ‘moves’ and ‘steps’ appears in most of the introductions investigated. According to Swales (1990), a ‘move’ is a unit which relates to the writer’s purpose and also to the content; a ‘step’ is a lower level text unit under ‘move’ which provides a detailed perspective of the ‘move’ (see Swales’ model below).

Move 1	Establishing a Territory
Step 1	Claiming centrality and/or
Step 2	Making topic generalizations and/or
Step 3	Reviewing items of previous research
Move 2	Establishing a Niche
Step 1A	Counter-claiming Or
Step 1B	Indicating a gap Or

Step 1C	Question-raising
	Or
Step 1D	Continuing a tradition
Move 3	Occupying the Niche
Step 1A	Outlining the purposes
	Or
Step 1B	Announcing present research
Step 2	Announcing principal findings
Step 3	Indicating research article structure

Table 2: Discourse Model by Swales (1990)

Swales' model has had a major influence on research and the teaching of writing in EAP. It not only gives the writers a guideline to approach the task of their academic writing, but also provides a way for preparing teaching material (see Weissberg & Burker, 1990; Swales & Feak, 1994). Furthermore, his study inspired more researches on the other sections of research article such as the Results, Discussion of Results and Abstract. For instance, Dudley-Evans (1994) proposed the fullest list of 'moves' in discussion sections.

Move 1	Information Move
Move 2	Statement of Result
Move 3	Finding
Move 4	(Un)expected Outcome
Move 5	Reference to Previous Research
Move 6	Explanation
Move 7	Claim
Move 8	Limitation
Move 9	Recommendation

Table 3: Discourse Model by Dudley-Evans (1994)

Bhatia (1993) also applied the techniques of genre analysis to his study of business letters and legal documents. He looked at two types of business letters—the sales promotion letter and the job application letter, and found that they share virtually

the same moves. As for the legal documents, he found that there is a typical four-move pattern.

What is ESP teacher's role in this model? The ESP teacher can be "both a teacher of genre and a genre doctor", and that ESP teachers "need to teach moves, but in a flexible manner" (Dudley-Evans & ST John, 1998, p.93):

In EAP, we need to introduce the idea that different departments expect students to adopt different stances.....In EOP, writers also need to familiar with appropriate politeness strategies in making requests, complaints and in generally conducting business activities through letters, faxes and email messages (p.93).

5. Target Situation Analysis, Present Situation Analysis, and Means Analysis

Target Situation Analysis (TSA) is a kind of Needs Analysis which mainly focuses on student' needs at the end of a language course (Robinson, 1991). Therefore, target situation here refers to the situation in which the language learners will be using the language they are learning (Hutchison & Waters, 1987). Hutchison and Waters (1987) pointed out that the aim of TSA is to establish procedures for relating language analysis more closely to learners' reasons for learning. Furthermore, they offer course designers a TSA framework which consists of six parts: why, how, what, who, where, and when. (See Figure below).

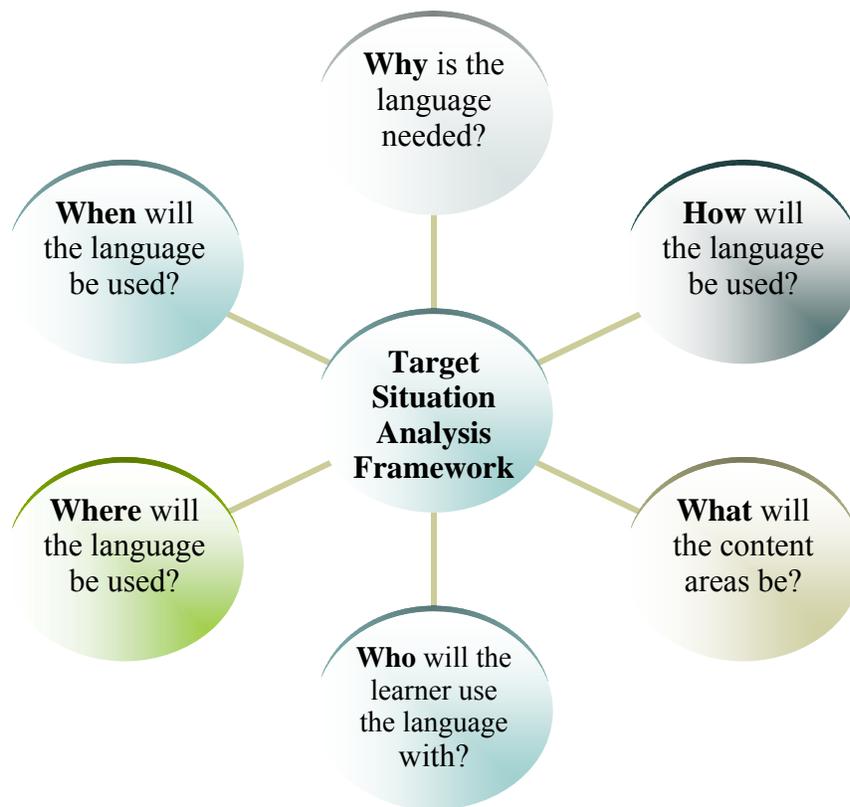


Figure 9: Target Situation Analysis

Present Situation Analysis (PSA) seeks to find out what students are like at the beginning of their language course, and what their strengths and weaknesses are (Robinson, 1991). Richterich and Chancerel (1980) suggest three basic sources of information: the students themselves, the language-teaching establishment, and the user-institution.

Holliday and Cooke (1982) suggested Means Analysis as an adjunct to Needs Analysis. Means Analysis looks at the environment in which a course will be conducted, or the environment in which a project will take place. The major factors considered in Means Analysis are: the classroom culture and the management infrastructure and

culture. One important acknowledgement in Means Analysis is that what works well in one situation may not work well in a different situation. Language learners, for example, the hotel maids around the world, may indeed share some similar needs; however, the conditions where they are learning the language may not be the same.

Metaphor in ESL, ESP, and Buddhism

What is metaphor? In the cognitive linguistic view, metaphor is defined, according to Lakoff and Johnson (1980), as “understanding and experiencing one kind of thing in terms of another” (p.5), or in Kövecses’ words, “understanding one conceptual domain in terms of another conceptual domain” (2002, p.4). For examples, when talking and thinking about life in terms of journeys, about argument in terms of wars, about love in terms of journey, we are using metaphors. Therefore, a conceptual metaphor shows “the existence of analogical mappings capable of establishing interconnections between a source domain and a target domain” (Roldan-Riejos *et al.*, 2001, p.301), which takes the form of TARGET DOMAIN IS/AS SOURCE DOMAIN (Bailey, 2003, p.59). Target domain is “the semantic field under discussion”, while source domain is “the semantic field that is being used to describe, understand, or evaluate the target” (Littlemore & Low, 2006, p.269). Therefore, more abstract concepts such as life, argument, and love belong to the category of TARGET DOMAIN, while more concrete or physical concepts such as journeys and wars belong to SOURCE DOMAIN.

Based on this formula, a set of systematic correspondences or mappings between the source and the target can be detected. An example given by Kövecses (2002), SOCIAL ORGANIZATION ARE PLANTS, clearly demonstrates how correspondences, or mappings, make up a conceptual metaphor.

SOCIAL ORGANIZATION ARE PLANTS

He works for the local *branch* of the bank.

Our company *is growing*.

They had to *prune* the workforce.

The organization was *rooted* in the old church.

There is now a *flourishing* black market in software there.

His business *blossomed* when the railways put his establishment within reach of the big city.

Employers *reaped* enormous benefits from cheap foreign labour. (Kovecses, 2002, p.9)

By analyzing the elements of plant (source domain) and social organization (target domain), the following mappings can be realized:

Linguistic Metaphors	Source: PLANT	Target: SOCIAL ORGANIZATION
<i>Branch</i>	a. the whole plant	=> the entire organization
<i>Is growing</i>	b. a part of the plant	=> a part of the organization
<i>Prune</i>	c. growth of the plant	=> development of the organization
<i>Root</i>	d. removing a part of the plant	=> reducing the organization
<i>Blossom, flourishing</i>	e. the root of the plant	=> the origin of the organization
<i>reaped</i>	f. the flowering	=> the best stage, the most successful stage
	g. the fruits or crops	=> the beneficial consequences

Table 4: Mappings underlie metaphor SOCIAL ORGANIZATION ARE PLANTS based on Kovecses (2002)

To know a metaphor is to understand the correspondences or mappings between a source domain and a target domain. Even though, as Kövecses (2002) pointed out, the knowledge of the mappings of a conceptual metaphor is largely unconscious, we still “use the linguistic expressions that reflect it in such a way that we do not violate the mappings that are conventionally fixed for the linguistic community” (p.9). It is necessary to distinguish conceptual metaphor from linguistic metaphor. The difference

lies in that linguistic metaphors are “motivated by conceptual metaphors and are the realizations that appear in everyday written and spoken forms” (Bailey, 2003, p.59); while conceptual metaphors represent our way of thinking, in which “people typically construe abstract concepts such as time, emotions, and feelings in terms of more easily understood concrete entities” (Littlemore & Low, 2006, p.269).

1. The Development of Metaphor Theory

Kövecses (2005) suggested, in his book *METAPHOR IN CULTURE*, that “it has required several intellectual revolutions for us to recognize that metaphor is a many-side phenomenon” (p.9); in fact, metaphors involve not only language, but also “the conceptual system,” as well as “social-cultural structure and neural and bodily activity” (p.9). Although Kövecses (2005) did not specify or name these ‘revolutions,’ based on his descriptions, I roughly classified the revolutions into four stages in terms of the developments of metaphor theory: (1) The Classical period, (2) Lakoff and Johnson’s *Metaphor We Live By* revolution, (3) Joe Grady’s notion of primary metaphor period, and (4) The Contemporary Metaphor theory. The following is a brief summary of each revolution:

- The Classical Period

Although metaphor has been using by human kinds since ancient time, it was not recognized till about 2,000 years ago. Greek philosophers, such as Plato and Aristotle, were the first to be able to recognize and point out seriously the fact that there is such a thing as metaphor that exists in our human language. This is the first revolution of metaphor theory.

- Lakoff and Johnson’s *Metaphor We Live By* revolution

The second revolution occurred in 1980 with the publication of Lakoff and Johnson's *Metaphors We Live By*. Lakoff and Johnson (1980) claims that metaphor is "pervasive in everyday life, not just in language but in thought and action" (p.3); therefore, our ordinary conceptual system, in terms of how human both think and act, is "fundamentally metaphorical in nature" (p.3). Furthermore, since the metaphorical concept is systematic, the language people use in everyday life to express that aspect of the concept is also systematic. However, people are normally not aware of this conceptual system, and most people simply "think and act automatically along certain lines" (p.3); therefore, language serves as an important evidence or a useful tool to penetrate into that conceptual system.

Since metaphorical expressions in our language are tied to metaphorical concepts in a systematic way, we can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities. (p.7)

- Joe Grady's Notion of Primary Metaphor Period

Kövecses (2005) believed that the notion that "metaphorical thought is embodied" (p.9) is an equally important step in the development of metaphor theory. Although the notion that metaphor is not simply linguistic and conceptual was made clearly and forcefully by Lakoff and Johnson (Johnson, 1987; Lakoff, 1987; Lakoff & Johnson, 1999), it was Grady (1997; Grady, Oakley, & Coulson, 1999) who refined their ideas. Grady (1997) suggested a term *Primary Metaphor* to indicate the existence of basic connection between vague experiences such as *PURPOSE* and concrete experiences such as *DESTINATION*, and these two concepts correlate in experience and form the primary metaphor *PURPOSES ARE DESTINATIONS*. This construction process, according to

Grady (1997), is called conceptual blending, a notion which is further explained by Fauconnier and Turner (1998).

Primary metaphors, according to Grady's theory, can be combined to larger structures called *Complex metaphors*. For example, the complex metaphor *LIFE IS A JOURNEY* can be understood as the combination of primary metaphors *PURPOSES ARE DESTINATIONS* and *ACTIONS ARE MOTIONS*. This complex metaphor reflects a major cultural belief that people are supposed to have goals in life and should act so to achieve these goals.

Kovecses (2005) further explains that primary metaphor is “important for developmental and cognitive purposes” (p.11); however, complex metaphor is “more important to cultural consideration” (p.11).

It is complex metaphors – not primary metaphors – with which people actually engage in their thought in real cultural contexts. In a way, primary metaphors often look ‘lifeless’ in comparison to culturally embedded complex ones. *PURPOSES ARE DESTINATIONS* sounds like an artificial theoretical construct when we compare it to, say, *LIFE IS A JOURNEY*, of which it forms a part. (p.11)

Further discussions of metaphors in culture are included under the section of Metaphors and Culture.

- The Contemporary Metaphor Theory

Gallese and Lakoff (2005) in their recent neuroscientific study of metaphor proposed an assumption that if the metaphor is in the body it must also be in the brain. When we are trying to understand abstract concepts metaphorically, two groups of neurons – one from the source group and one from the target group – are activated simultaneously. A good example would be when we think about the abstract concept

PRICE, two groups of neurons in the brain are co-activated at the same time, respectively, the neurons corresponding to price and the neurons corresponding to verticality (up-down). Therefore, the co-activation of the neurons leads to our understanding of the primary conceptual metaphor *MORE IS UP/LESS IS DOWN*.

Conceptual metaphors basically, according to Gallese and Lakoff (2003), are ensembles of groups of neurons in different part of our brain connected by neural circuitry. Therefore, the source and target domains are two groups of neurons located in different parts of the brain; the mapping is the process where the physical neural circuitry connects the two groups of neurons. Furthermore, the source domain has been found to be located in the sensorimotor system, while the target domain in the higher cortical areas. This finding reflects the embodiment of metaphor, which states that source domains usually stem from more concrete and physical sensorimotor experiences.

The following table is a brief summary of the development of Metaphor Theory based on Kövecses (2005)'s observations.

Stages	Time	Major Statements
The Classical Period: Plato and Aristotle	427- 347 B.C. / 384-322 B.C.	Greek philosophers recognized the existence of metaphor in language.
Lakoff and Johnson's <i>Metaphor We Live By</i> revolution	1980	Metaphors are conceptual in nature, and they reside in the conceptual system, not just in language.
Joe Grady's notion of primary metaphor period	1997	Our human body limits or constrains the way we perceive abstractions, such as time, emotion, and others. These abstract thoughts are actually largely defined by metaphors.
The Contemporary Metaphor theory	Present time	Recent neuroscientific studies show that in order to understand and use conceptual metaphors, neurons in different parts of the brain get

		connected by neural circuitry.
--	--	--------------------------------

Table 5: The Development of Metaphor Theory

2. *Metaphor and Culture*

Lakoff and Johnson (1980) suggested another important fact that the most fundamental values or beliefs in a culture should be coherent with the “metaphorical structure of the most fundamental concepts in the culture” (p.22). For example, the fundamental belief “The future will be better” is coherent with the metaphorical structures of *FUTURE IS UP* and *GOOD IS UP*. In other words, these deeply embedded values in our culture do not exist independently, but must “form a coherent system with the metaphorical concepts we live by” (p.22). However, the problem arises since there are various subcultures within the mainstream culture. Lakoff and Johnson (1980) believed that in general, the various subcultures of a mainstream culture share basic values; however, different priorities of these basic values are given by the members of the subcultures. For example, some subcultures may favor *BIGGER IS BETTER*, while some other subcultures may prefer *SAVING MONEY IS BETTER/SAVING RESSOURCE IS BETTER*, when it comes to buying a big car or a small one.

In addition to subcultures, Lakoff and Johnson (1980) also identified the fact that there are some groups in the society whose members “share important values that conflict with those of the mainstream culture” (p.24). For instance, the Trappists, a Roman Catholic monastic order, hold the values that *LESS IS BETTER* and *SMALLER IS BETTER* with respect to material possessions, since too many material possessions will cause hindrances to serving GOD. However, not all the important values they hold are in

conflict with the mainstream values. For example, *THE FUTURE WILL BE BETTER* is especially true in terms of spiritual growth, virtue, and ultimately, salvation.

Although Lakoff and Johnson's (1980) work was inspirational; however, it could not meet the needs of anthropologists (Fernandez, 1991). According to Fernandez (1991), cognitive linguists have the general tendency to overemphasize the universality of the metaphorical structures and ignore the non-universality in metaphorical conceptualization. In Kövecses' (2005) book *METAPHOR IN CULTURE*, he tried to construct a comprehensive metaphor theory that can explain for both the universality and the variation in our use of metaphor. Based on the observations of many linguistic expressions from different languages, he claimed that certain conceptual metaphors, such as "simple" or "primary" metaphors and/or complex metaphor that "are based on universal human experiences", are "potentially universal or can be near-universal" (p.64). Furthermore, the emergence of complex conceptual metaphors from the primary metaphors is greatly influenced by our cultures. Kövecses (2005) also suggested the following:

- Universal experiences do not necessarily lead to universal metaphors;
- Bodily experience may be selectively used in the creation of metaphors;
- Bodily experience may be overridden by both culture and cognitive processes;
- Primary metaphors are not necessarily universal;
- Complex metaphors may be potentially or partially universal;
- Metaphors are not necessarily based on bodily experience – many are based on cultural considerations and cognitive processes of various kinds. (p.4)

To sum up, Kövecses (2005) concluded that metaphor is inevitably "conceptual, linguistic, neural-bodily, and social-cultural" (p.293) all at the same time, and that the universality and variation in metaphor depends on three causes – embodiment (the

neural-bodily basis), social-cultural experience (context) and cognitive processes (cognitive preferences and styles). Metaphors related to four categories are highly likely to be universal across cultures: emotions (e.g. happiness and anger), time (e.g. the orientation of time, the moving time, the moving observer), the event structure metaphor (e.g. state, change, cause, action, purpose), and the inner self metaphor (e.g. the physical-object self, the locational self, the social self, the multiple selves, the essential self).

In terms of the variations in metaphor, Kövecses (2005) suggested cross-cultural variations and with-in culture variations. The causes for variations in metaphor cross-culturally are: (1) a culture uses a different set of source domains to understand a particular target domain, or conversely, uses a particular source domain for a different set of target domains (e.g. alternative metaphors and preferential metaphors); (2) two languages or cultures may share roughly the same conceptual metaphors for a particular target domain; however, one language/culture may have a preference for some of the conceptual metaphors that are used (e.g. congruent metaphors); (3) some conceptual metaphors are unique to certain language/culture (e.g. unique metaphors).

In the case of with-in culture variations of metaphors, people's divergent experiences in social and cultural life are likely to produce metaphor variations, and these variations also reflect in their metaphorical linguistic expressions. Based on studies from many researchers, Kövecses (2005) identified eight dimensions that might be the causes of the metaphorical variations within a culture: (1) the social dimension (e.g. gender, age, social class); (2) the ethnic dimension (e.g. African American, Asian American); (3) the regional dimension (e.g. American English and British English); (4) the style dimension (e.g. communicative setting, subject matter, medium, audience); (5) the subcultural

dimension (e.g. religious, artistic, scientific, and gender-based groups); (6) the diachronic dimension (e.g. the evolution of the metaphors); (7) the developmental dimension (e.g. young child); (8) the individual dimension (e.g. individual's background). The following tree diagram is created based on the theory proposed by Kövecses (2005).

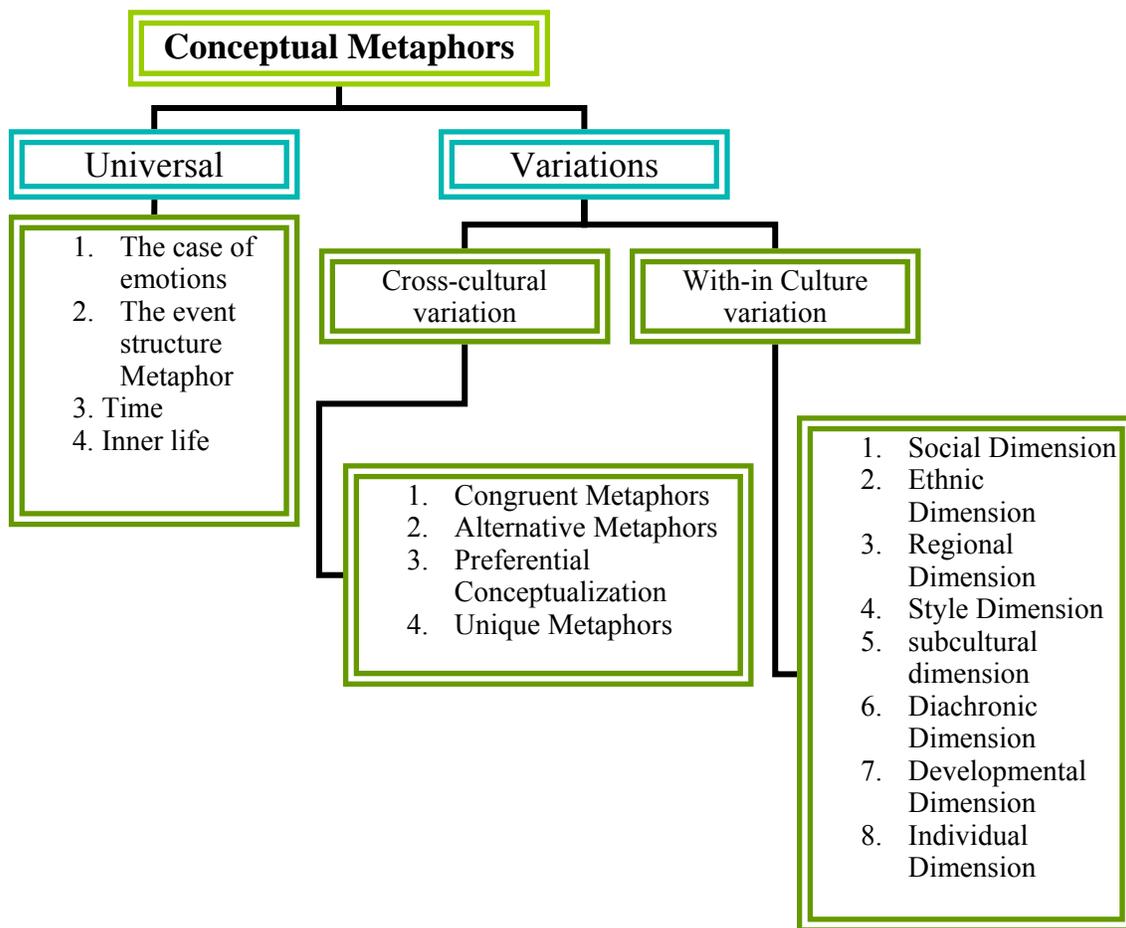


Figure 10: Categories of conceptual metaphors based on Kövecses (2005)

3. *Metaphoric Competence in ESL*

As early as 1988, Low in his paper “On teaching metaphor” already focused on alerting second language learners to the presence and effects of metaphor. He believed that second language learners need to master their metaphoric competence if they are to be competent language users. In the widely employed model of communicative language ability, Bachman (1990) suggested that second language learners should be able to deal with sociolinguistic aspects in L2 (Sociolinguistic Competence), such as politeness, formality, metaphor, register, and culturally related aspects of language. According to Bachman (1990), one of the language abilities a language learner should develop is “the ability to interpret cultural references and figures of speech” (p.87). Therefore, if it is the truth that cultures make extensive use of conceptual metaphor, then it is necessary to “appreciate the extended meanings and evaluation given by a specific culture to particular events, places, institutions, or people” (Littlemore & Low, 2006, p,274) in order to understand metaphor.

Littlemore and Low (2006), however, argued that metaphoric competence actually has “an important role to play in all areas of communicative competence” (p.268). According to Littlemore and Low (2006), metaphoric competence can contribute to grammatical competence, textual competence, illocutionary competence, sociolinguistic competence, and strategic competence. For example, metaphoric thoughts can clarify the link between grammar and cognition (Grammatical Competence); people often employ metaphor to summarize, and close off or change topics, or use metaphor to structure the argument within units of text or conversation (Textual Competence); metaphor can also help language learners to reach correct evaluation of a situation, and

can be used to give orders or to guard one's ground; furthermore, people use temporary or ad hoc metaphor as a compensation strategy in communication, or to be creative and make the conversation more interesting and colorful (Illocutionary Competence); finally, metaphor are ubiquitous in cultures and languages, so it is necessary for L2 learners to be able to interpret cultural references and metaphor in order to produce the target language with accuracy (Sociolinguistic Competence). The following table is a brief summary and comparison of Bachman's and Littlemore and Low's model of language competence.

Language Competence			
		Bachman (1990)	Littlemore & Low (2006)
Organizational Competence	Grammatical Competence	<ul style="list-style-type: none"> • Vocabulary or variety of Morphology • Syntax • Phonology/graphology 	→ Grammatical Metaphor: metaphoric thought can clarify the link between grammar and cognition
	Textual Competence	<ul style="list-style-type: none"> • Cohesion • Rhetorical Organization 	→ Metaphor can be employed to summarize and close off encounters or to change topics. → Metaphor can also be used to structure the argument within units of text or talk

Pragmatic Competence	Illocutionary Competence	<ul style="list-style-type: none"> • Ideational functions • Manipulative functions • Heuristic functions • Imaginative functions 	<p>→ Metaphor is used to convey one's evaluation of a situation;</p> <p>→ Metaphor can be used to give commands or to guard one's ground;</p> <p>→ Temporary or ad hoc metaphors can be used as a compensation strategy;</p> <p>→ The ability to use and understand creative metaphors that are beyond convention</p>
	Sociolinguistic Competence	<ul style="list-style-type: none"> • Sensitivity to dialect • Sensitivity to register • Sensitivity to naturalness • Ability to interpret cultural references and figures of speech 	<p>→ Metaphors are extensively used in cultures and languages. Appropriate background knowledge is needed to understand the connotations of the linguistic</p>

			expressions.
--	--	--	--------------

Table 6: Source: Bachman (1990) and Littlemore & Low (2006)

As for the strategic competence, Littlemore and Low (2006) argued strongly that “metaphoric thinking has an important role in both compensatory and interactional aspects of strategic competence” (p.287). For example, among the compensation strategies, word coinage and paraphrase are often metaphorical in nature (Littlemore & Low, 2006). Metaphor is also often used as an interactional strategy to shape spoken or written text in order to realize the purposes of the speaker or writer (Cameron & Low, 2004).

To sum up, metaphoric competence is a language competence that second language learners need to develop “if they are to attain a level of proficiency in English that will equip them for professional lives that require a high level of language awareness, knowledge, understanding and resourcefulness” (Bailey, 2003, p.69).

4. Metaphor Teaching in ESL

Recent researches on the forms, structure and functions of metaphor in cognitive linguistics have emphasized the important and the ubiquity of metaphor in our everyday communication. Many researchers claimed that metaphoric competence is an indispensable element of awareness and knowledge in language use and that many of the research findings on metaphor can be applied to second language learning and teaching (Boers, 2000; Charteris-Black, 2002; Cameron & Low, 1999; Danesi, 1994; Dirven, 1985; Johnson, 1996; Kövecses & Szabo, 1996; Littlemore, 2005; Low, 1988). For example,

Johnson (1996) suggested that “broader inclusion of figurative language in L2 instruction would enhance the communicative proficiency of L2 students and provide them with insight into the conceptual systems of the L2 culture” (p.237).

However, the ability of second language learners to use metaphors is still not seen as core ability (Bailey, 2003; Littlemore & Low, 2006). In other words, metaphor did not make significant break-through into main stream pedagogical practice and the design of teaching materials (Bailey, 2003; Kellerman, 2001). The reason behind this phenomenon is still not yet clear. Littlemore and Low (2006) offered their observations on what may cause this phenomenon: (1) vocabulary can be treated as literal language or some form of fixed expression, and can be taught without any reference to metaphor; (2) metaphors are still considered not a major part of our daily language; in other words, metaphor is largely literary, recondite, obscure, and difficult; thus, no need for teaching it; (3) there are currently few language proficiency tests aiming at learner’s ability of recognizing or using metaphors.

The question still remains. What can we do with the information from metaphor theory? How do second language researchers and educators apply the information in the context of second language teaching and learning in general, and also in the field of English for Specific Purposes? Low (1988) listed a number of areas that could be addressed by language teachers and course and teaching material designers: (1) developing an interactive awareness of metaphor; (2) developing the sensitivity in the use of metaphor in terms of social and political correctness; (3) awareness of metaphorical layering; (4) developing an understanding the metaphorical nature of language and the common normal metaphors we live by; (5) knowing the boundaries of metaphors; (6)

metaphor can be analyzed cross-culturally in order to help learner understand the L2 metaphors, but the linguistic problems that learners make also need to be corrected.

Danesi (1995) also argued that a second language learner should develop “conceptual fluency” (p.493), which means that learners should know how the target language encodes concepts on the basis of metaphorical reasoning. Danesi further argued that since different languages reflect different underlying conceptualizations, a conceptual syllabus based on the conceptual system of the target language should be designed and used in the L2 teaching. MacLennan (1994), on the other hand, pointed out that metaphor is embedded systematically in a language; therefore, there is a need to identify systematically the correspondences between the L1 and L2 metaphor systems. Furthermore, MacLennan (1994) believed that by teaching metaphors can simplify and accelerate ESL/EFL students’ learning of grammar and vocabulary:

The central position of metaphor in the structure of language, its role in the development of new concepts and its cognitive function provide associate networks which link phrasal verbs, prepositions and adjectives on the basis of semantic categories. These could be activated to simplify and accelerate the learning tasks of ESL/EFL students (p.97).

Charteris-Black (2002) first conducted a comparative analysis to identify six types of relationship between figurative expressions (both conceptual metaphor and conceptual metonym) in English and Malay; then based on this comparative analysis, a set of production and comprehension tasks that aim to measure figurative proficiency was developed and used to test with a group of 36 Malay-speaking tertiary learners of English. Figurative language proficiency was measured in terms of the “comprehension and production of L2 figurative expressions and understanding of their connotations”

(p.106). According to Charteris-Black's findings, these learners encountered greater difficulty with those English metaphorical expressions that have a different conceptual basis from that of Malay. Furthermore, these learners may resort back to their native language, Malay, while processing unfamiliar metaphorical expressions in English. Charteris-Black (2002) concluded that "it is more advantageous to draw learners' attention to the conceptual bases of L2 figurative expressions in circumstances where they differ from those of the L1 than when the conceptual bases are similar (p.104).

Another important question arises regarding to metaphor teaching in the context of ESL is "whether it is preferable to teach metaphor completely inductively, or whether exploitation material can profitably be supplemented by analytic discussions about underlying metaphors" (Low, 1988, p.141). Only a few researches discussed this issue up to this day. Kövecses and Szabo (1996), Boers and Demecheleer (1998), and Boers (1997, 2000a, 2000b) presented some empirical data in favor of teaching the conceptual metaphors of the target language. For example, Kövecses and Szabo (1996) suggested that the conceptual metonym *HAND STANDS FOR CONTROL* can be taught to help learners to understand the linguistic expressions such as *in hand*, *to take in hand*, *to have a hand in* and others. Boers (2000) conducted three experiments to test the relationship between the metaphor awareness and vocabulary retention. The findings indicated that a lexical organization along with metaphorical themes or source domains can facilitate the retention of unfamiliar figurative expressions. Furthermore, in view of the findings, Boers (2000) proposed some classroom activities that aimed at enhancing learners' metaphor awareness and facilitating vocabulary acquisition.

Another issue regarding to teaching metaphor in the context of ESL is that there is no consensus on the definitions of metaphor and idiom. Is teaching idioms the same as teaching metaphors? Lindstromberg (1991) mentioned that in TESOL circles “there appears to be considerable confusion surrounding the terms *metaphor* and *idiom*, with metaphors generally being called idioms” (Lindstromberg, 1991, p.212). Even linguists have strong divergent opinions about the definitions of metaphor and idiom; however, there are still ways to differentiate a metaphor from an idiom. According to Lindstromberg (1991), metaphor is “one of the main ways in which lexical meaning is rendered less arbitrary, or, more ‘motivated’; and “one defining characteristic of an idiom is that its constituents give no clue whatever to its overall meaning” (p.212). However, not all agree with Lindstromberg’s view on idiom. Kövecses (2002), on the other hands, claimed that the traditional view on idioms is mistaken. He suggested from cognitive linguistic views that “many, or perhaps most, idioms are products of our conceptual system and not simply a matter of language” (p.201), and that an idiom “arises from our more general knowledge of the world embodied in our conceptual system” (p.201). Therefore, idioms are conceptual in nature, not linguistic. Kövecses (2002) further suggested that by providing “the learners of foreign languages with cognitive motivation for idioms, learners should be able to learn the idioms faster and retain them longer in memory” (p.201).

Idioms can also be taken as a “reflection of historical-cultural backgrounds” (Boers, 2000, p.568). For example, the image of hat in various English idioms, such as *Pass the hat around*, *Talk through one’s hat*, *Hang up one’s hat*, may reflect the stereotype of the English gentleman and his bowler and walking-stick. Therefore, it is

suggested that this historical-cultural can be further exploited in L2 idiom teaching by asking L2 learners to compare the figurative expressions of the target language with their L1 (Boers, 2000). This will benefit learners on two levels: first, on the conceptual level, this will reveal cross-cultural differences in metaphoric themes; secondly, on the linguistic level, it “may bare the risk of L1 interference and erroneous direct translations” (Boers, 2000, p.568).

5. Metaphor Teaching and Learning in ESP

Relatively little attention has been paid to the role of metaphor in the field of English for Specific Purposes (Caballero-Rodriguez, 2003; Camerom & Low, 1999; Charteris-Black, 2000; Henderson, 1986; Holme, 1991; Lakoff & Turner, 1989; Lindstromberg, 1991; White, 2003). For example, Cameron and Low (1999) specifically indicated that “the whole area of metaphor in use in ESP situation remains under-researched” (p.91). Only a few studies regarding to metaphor learning and teaching in the texts of architecture discourse and economic discourse can be found. Caballero-Rodriguez (2003) analyzed 95 building reviews drawn from 6 different architecture magazines based on the belief that if metaphor not only plays a fundamental role in everyday thought and language but also reflects shared cultural value and beliefs, then ESP courses should also “regard metaphorical competence – subsuming both its lexical and pragmatic aspects – as an important component in the learners’ enculturation process and gradual insertion in their chosen disciplinary community” (p.178). Caballero-Rodriguez (2003) also suggested that it might be helpful to introduce metaphor into the ESP materials creating for Spanish architectural students. An important issue regarding to teaching metaphor in an ESP class is how to build up a realistic set of teachable

metaphors based on reliable parameters. In order to design a teachable metaphorical L2 syllabus, an ESP teacher needs to explore the following:

- (a) which metaphors are most frequently used,
- (b) whether these are part of the theoretical terminology of the discipline and, therefore, theory-constitutive or, rather, are ad-hoc devices for specific purposes,
- (c) how they are used in communicative interactions (p.178)

Other important factors in teaching metaphor in an ESP class include that, for example, the teacher needs to decide the amount of data that are provided; whether introducing the metaphorical data in a gradual way; and the purpose of learning metaphor is based on learners' needs (Caballero-Rodriguez, 2003). According to these principles, she proposed and designed learning goals and activities for Spanish architecture students. These goals and activities were designed to teach the future architects when, where, and how to use English metaphors that make up part of their future jargon and help shape the new culture they are about to enter. There are two types of goals – comprehension goals and production goals; activities were designed based on the goals. For example, one of the comprehension activities is *Spotting building/building parts reference terms, reference chains (anaphora, repetition) and constructive typologies*; the purpose of this activity is to help Spanish Architecture students identify and learn the image and conceptual metaphors in the architectural texts.

Riejos, Mansilla, and Castillejos (2001) employed posters to present metaphors to engineering and architectural students in their ESP class at the Polytechnic University of Madrid. In order to assess the validity of the poster, 70 students completed a questionnaire designed for this purpose. The results showed that the students grasp the idea of metaphor and understand the underlying message in a quick and efficient way.

The reason is probably that these students are very much used to handling visual input everyday; therefore, using a poster with attractive images to explain a metaphorical concept to these students is a very useful and natural pedagogical tool.

Other researcher, such as Low (1988), Holme (1991), and Lakoff and Turner (1989), also offered their suggestions on how to teach metaphors in an ESP class. For example, Holme (1991) suggested a 5-steps metaphor teaching model, summarized by Lindstromberg (1991) as the following:

1. The teacher identifies a number of metaphors in a text, creates a literal paraphrase for each, and gives out these paraphrases in list form.
2. In pairs, learners invent a metaphor for each of the literal expressions on the list.
3. Each learner finds a new partner and sees if he or she can guess which invented metaphor fits which literal expression.
4. In plenary, the invented metaphors are discussed and favorites determined by vote.
5. The class reads the text, locates the original metaphors and discusses them in order, for example, to decide why the author used the expressions occurring there. (pp. 219-220)

Charteris-Black (2000), Henderson (2000), Smith (1995) and White (2003) all touched on the issues of metaphor, economics and ESP. Smith (1995) collected text samples from local Hong Kong media over 5 months in 1994. He identifies a number of subject domains, including anthropomorphism, gravity, fauna, sports, and sentimentality. Based on the findings, Smith (1995) suggested that metaphor is central to the basic economic constructs, and also plays an important role of making abstruse theoretical concepts accessible to readers. Therefore, Smith (1995) claimed that learning about metaphor can improve students' understanding of the subject matter, background knowledge of the subject area, and stylistic awareness. As for pedagogical application, Smith (1995) pointed out that portfolio project will work well for teaching and learning

metaphor. For example, first year economics students at the University of Hong Kong are required to investigate the current business activities and events, and assemble a business portfolio as part of their first year English for Academic Purposes course. Unfortunately, it is probably out of the scope of his study, Smith did not give details of the metaphor learning portfolio project.

Smith (1995) also mentioned an interesting issue regarding the economy textbook:

Many “international” editions of the main North American economics textbooks are somewhat culture-bound in their choice of examples, and can be a struggle for students from places such as Hong Kong. (p.55)

Thus, the students were required to obtain information on current and relevant events from local media reports for their portfolio. However, interestingly, the text examples collected by Smith from local Hong Kong media, although are related to the current events of the Hong Kong stock market, all the conceptual metaphors and linguistic expressions still seem to be “American/British culture-bound” and none of the examples shows any influence of Chinese Culture. The reason could be that Smith collected the text examples are mainly written by native speakers of English such as Timothy Charlton and Gareth Hewett from *South China Morning Post's Business Post*. Another problem is that it seems to me that Hong Kong students maybe struggle with the unfamiliar conceptual metaphors and linguistic expressions instead of whether the events are current or directly related to Hong Kong business world or not.

White (2003) also conducted a metaphoric analysis in business and economics with a focus on the concept of economic growth and an objective of recognizing as wide a range as possible of the collocations in economic discourse without concerning for any

frequency count. The main resource of the data was from the British press *The Financial Times*, and some other economics books and journals. A few major categories of collocations in economics discourse had been identified, such as *The economy is a living organism*, *The economy is a mechanical process*. In pursuit of this research line, Herrera and White (2000) conducted an experimental study on how a focus on the *growth* vocabulary might affect the learning process of second language learners. The findings of this study, which are similar to Boers' study on metaphor awareness and vocabulary retention, showed a clear advantage in so far as memorization, recall and test performance are concerned. More importantly, some students declared that they did not realize that the concept of *growth* is so rich and not just a matter of basic quantification; others were impressed by the patterns the metaphor showed. Based on these findings, White (2003) suggested that the challenge of tapping metaphor research in second language learning is to "translate the often rather complex findings of metaphor research into attractive materials which facilitate learning in a way that is economical in both student effort and time" (p.148). Charteris-Black (2000), on the other hand, collected data from the 1995-1997 editions of *The Economists* and identifies high frequency metaphorical expressions used in economics. Charteris-Black (2000) argued that an identification of metaphors can be of use to ESP teachers in developing important concepts in economics, and that metaphor teaching seems to be a valuable addition to content-based ESP approaches.

6. *Metaphors and Buddhism*

It is necessary to understand Buddhists' views on the role and function of language in general before moving on to the subject of metaphor in Buddhism. The

details of the Buddhist doctrinal differences on language is out of the scope of this study; however, generally speaking, language is viewed as the main tool to build and articulate phenomenal reality by most of the Buddhist scholars. Even so, the linguistic descriptions of the world have no absolute truth value, because Buddhists believe that language is an instrument of fallacious knowledge, which is based on the reality that is perceived in ordinary states of consciousness, and the identity of things in this world is constituted in part by human conceptualization, naming, convention, and perception. The tradition of the great Indian Buddhist philosopher Nagarjuna (150-250 A.D) particularly systematically developed this philosophical position (Rambelli, 1995).

McMahan (2002) discussed metaphor and visionary imagery in Mahayana Buddhism in his book *Empty Vision*. According to McMahan (2002), in the Buddhist ontological view, all cognitive language and conceptual thinking are problematic. The Mahayana tradition of Buddhism claims the delusory tendencies of language, thus, the ineffability of higher truth. To be more specific, in some Buddhist sutras, the words of ordinary language are considered to be related to superficial aspects of phenomena, conditioned and attached to wrong ideas, and uttered in delusional dreams, thus, conditioned by the seed of suffering. In fact, the Mahayana Buddhists had pushed their fundamental ontological concept to the extreme where “not only are the ordinary phenomena of the lifeworld constructed by concepts and formed from multiple dharmas, but that dharmas themselves are conceptual constructs and have no more inherent reality than any other named and conceived thing” (p.26). Wright (1993) also suggested that the rhetorical practice of classical Chinese Ch’an Buddhism (or Zen in Japanese) had rejected

“dependence on language and text by centering itself upon a form of enlightenment or awaking that was direct and unmediated” (p.23).

Unfortunately, words must be spoken in order for one to realize the reality around us, and there, certainly, was no lack of words that had come from the sutras Buddha taught, and all the commentaries the Buddhist scholars left behind. In fact, according to the sutra collections in Chinese Buddhism tradition, Buddha taught over 4000 sutras in his lifetime, not to mention all the commentaries and studies from the Buddhist philosophers. Therefore, it is generally believed that Buddha explained many doctrines “in consideration of circumstances and contexts of speech, and competence and salvational needs of the audience” (Rambelli, 1995, p.11).

In order to make it possible for the audience to know and understanding his dharma, Buddha constantly used metaphor to explain his teachings. Rhys-Davids (1907), for example, identified over 600 similes/metaphors in the Pali *nikayas*, the sutras (or sutta in Pali) that provides important sources for our understanding of the ethical and philosophical bases of early Buddhism. Ding (1996) in her dissertation *The Study of Metaphorical Literature in Buddhism* points out that there are at least 3 major functions metaphor plays in Buddhism: (1) to make learners concentrate on the teaching and to motivate their learning; (2) use concrete or simple things to explain the dharma; (3) to explain their realization of the ultimate truth, which is beyond the realm of logic or conceptualization and beyond the understanding of abstract concepts, an experience somehow mystical or transempirical.

Gokhale (1980) in his paper *The Image-World of the Nikayas* also suggested the roles of metaphor play in Buddhism which is similar to Ding’s (1996) viewpoints, except

that Gokhale (1980) claimed that metaphor also serves as a mnemonic device that facilitates the memorization of a text. Because metaphor plays such an important role in the teaching of Buddhism, in the early Buddhist tradition, the ability to use metaphor to teach became a specially desirable qualification of a dhammakathika, a reciter of dharma or a preacher of the teachings (Gokhale, 1980). Using the texts of the *nikayas* as sources, Gokhale (1980) identified a few most frequently used metaphors from the images such as mountain, water, fire, musical instruments, animals (snake, elephant, bird), river, boat, forest, path, and precious gems. Besides identifying these metaphors, Gokhale (1980) also discussed the meaning and significances of these metaphors in the context of early Buddhism. For example, the image of Fire is frequently used to expatiate the stages of meditation or other doctrinal points:

Fire gives out radiance or luster, it produces warmth and heat, it is a symbol of the unity of opposites, has varieties of hues, is compared to meditational process wherein the consciousness travels from one plane to is cited as an example of the principle of simultaneous or dependent origination, is also used as a symbol of impermanence and finally destructiveness if ineptly used (p.449).

Wayman (1974) narrowed down his study to only one metaphor in Buddhism. In his paper *The Mirror as a Pan-Buddhist Metaphor-Simile*, Wayman (1974) revealed that the mirror is used by the early Buddhists as a metaphor of mind, which becomes dirtied as a mirror collects dust, and this concept eventually is adapted by Asanga and becomes the foundation of his Buddhism school called Yogacara; on the other hand, the Madhyamika school of Buddhism headed by Nagarjuna usually avoids the metaphorical mirror, but when it is used, it is used to “illustrate that the self has no character of its own” (p.259).

Chapter 3: Methods

The research methodology used to conduct the study is presented in this chapter. First, I will discuss the rationale for undertaking the ethnographic approach to study a simple case. Second, I will also discuss the research questions, study site, gaining entry and developing rapport, the participants, data collection and data analysis, and the issue of trustworthiness.

Rationale for undertaking Qualitative Research

A qualitative approach was selected for this project. Qualitative research methods are uniquely well suited for understanding and uncovering what lies behind any phenomenon about which little is yet known (Strauss & Corbin, 1990). English for Religious Purposes (ERP) is a completely new branch of English for Specific Purposes (ESP). Up to this day, almost no published study can be found regarding this specific second/foreign language acquisition. It is a phenomenon waiting for second language researchers to discover and explore. It is also my intent by adopting qualitative inquiry to build a complex picture of ERP.

Creswell (1998) suggests that when a qualitative inquiry is selected, it is because the nature of the research question which often “starts with a *how* or a *what* so that initial forays into the topic describe what is going on” (p.17). The main focus of this study is to explore *what* is the discourse of the Buddhism English, *what* is the characteristic of this discourse, and how do ERP students learn this unique language, and moreover, what is the cultural experience they encounter? Furthermore, the researcher who undertakes

qualitative research is “an instrument of data collection who gathers words or pictures, analyzes them inductively, focuses on the meaning of the participants, and describes a process that is expressive and persuasive in language” (Creswell, 1998, p.14). In this study, I collected multiple sources of data, such as the English transcripts of 21 Buddhism lectures, interviews with the Chinese monk and nuns, questionnaire, and in-class-observation. Through multiple sources of data, I made an attempt to present detailed accounts of Buddhist ERP phenomena.

Research Questions

This study is concerned with how English is used and learned by Chinese Ordained Monks/Nuns in a Chinese Buddhist Monastery located in Los Angeles, California. The goals of this study are twofold: to examine the linguistic domains and to investigate the cultural domains of the learning needs of the Chinese Monks/Nuns. In terms of the linguistic domains, I will explore lexical issues, grammatical-rhetorical issues, learning strategies, and communicative strategies; in terms of cultural domains, I will investigate sociolinguistic issues, such as turn-taking, interactions, culture shocks and cultural misunderstanding caused by different cultural backgrounds. The general research questions are as follow.

1. How is English used by ESL Chinese Ordained Monks/Nuns in a Chinese Buddhist Monastery located in Los Angeles, California? What kind of language do they use? What vocabularies do they use? How English was learned by ESL Chinese Ordained Monks/Nuns?
2. What kind of role does *Culture* play in their ERP learning? How does Culture affect the Chinese Monks/Nuns’ interaction with English native speakers?

Study Site, Gaining Entry and Developing Rapport

Patton (1990) refers to the process of selecting cases that could be information-rich with respect to the purposes of a qualitative study as purposeful sampling. Miles and Huberman (1994) further advanced the typology of 16 strategies for purposeful sampling. Among these 16 strategies, I use Typical Case Sampling and Convenience Sampling as my main guidelines for selecting the study site. For this study, I choose Hsi Lai Temple of Fo Guang Shan (Buddha's Light Mountain) in L.A. California as my study site.

Typical case sampling involves "the selection of typical cases to study" (Gall, Gall, Borg, 2003, p. 178). Hsi Lai Temple is probably still the largest Chinese Buddhism Monastery in the United States and is considered a role model for other monasteries for many years. Convenience Sampling is the strategy of selecting cases "simply because they are available and easy to study" (Gall, Gall, & Borg, 2003, p. 181). Hsi Lai Temple is available for my study due to my personal connection with the Fo Guang Shan Buddhist Order.

I started attending Fo Guang Shan, Xiang-Yun temple in Austin in the summer of 2003. At the time, Abbess Ven. Yi-Hong of Xiang-Yun Temple was lecturing on Diamond Sutra², one of the most important teachings from the historical Buddha, Buddha Shakyamuni³. I have been a Buddhist for all my life and also have been very interested in Buddhism Studies; however, I didn't have any chance to study Buddhism

² Diamond Sutra, or Vajracchedika Prajnaparamita Sutra in Sanskrit, means "the diamond that cuts through afflictions, ignorance, delusion, or illusion". Diamond here refers to the "perfection of Wisdom that brings us across the ocean of suffering to the other shore".

³ The historical Buddha, Shakyamuni or Gautama Buddha, lived about 2,500 years ago in India. A Buddha is different from "God" in the Christian-Judeo-Islamic sense in that he/she is not the creator of the universe, and the state of Buddhahood or total enlightenment can be reached by all beings.

systematically up to that point. Therefore, I decided to attend the lectures and meditation class at the temple.

From then on, I was involved with more activities at the temple. For instance, I attended Dharma service⁴ on Sundays regularly and also other major Dharma services, such as the quarterly Great Compassion Repentance and yearly Emperor Liang's Repentance ceremony. I also volunteered to teach an adult Chinese language class at the temple on Sundays. Later on, I was assigned as the President of Young Adult Division (YAD-Austin) ever since. I also serve as a director on the board of BLIA-Austin (Buddha's Light International Association, Austin Chapter) starting from year 2005 to 2008. I also attended a few international conferences at Hsi-Lai temple, such as the North America Director Training program in 2003, the 1st Meeting of the Fourth Board of Directors of BLIA World Headquarters in 2005. As for the Buddhism studies, I took my Refuge vows⁵ in 2003; took four classes from the Devotee's Buddhism College at Xiang-Yun temple in Austin last year; my five precepts⁶ and Bodhisattva Vows⁷ at Hsi-lai Temple two years ago. Personally, the most important Dharma service I had attended was the one-week Monastic Training Retreat, during which I was ordained as a Chinese Buddhist monk. However, I would like to emphasize that I did not attend all the

⁴ Dharma is a Sanskrit word meaning "protection". By practicing Buddha's teachings we protect ourselves from suffering and problems. Dharma service on Sundays is the time for dharma practitioners to practice Buddha's teaching together.

⁵ "Taking Refuge" makes the difference between Buddhists and non-Buddhists. It means publicly accepting Buddha as our teacher, Dharma as our spiritual path, and Sangha as our religious community.

⁶ Five Precepts are the most basic moral injunctions taught by Buddha. They are No killing, No Stealing, No Lying, No Sexual Misconduct, and No Unreasonable Use of Drugs or Alcohol. They keep us from harming other people and help us create good merit for ourselves.

⁷ A Bodhisattva is an "enlightened sentient being" or someone who "enlightened sentient being". Therefore, according to the Sutra on the practice of Great wisdom, the Bodhisattva vow is a vow to "save

activities, dharma services, voluntary work with the purpose of gaining entry for the sake of my dissertation.

Individual Profile of the Participants

The participants are selected based on two of the purposeful sampling strategies offered by Miles and Huberman (1994)—Snowball sampling strategy and Criterion sampling strategy. According to my previous experience at Hsi-lai Temple, I noticed that even though there are about 20 ordained nuns and monks, only a few can speak English. Those who do not speak English mainly are in charge of jobs that do not require them to use English. Therefore, I discussed with Ven. Yi-Hong, the Ex-Abbess of Hsiang Yun Temple here in Austin, about this issue. She then introduced me to Ven. Miao Hsi, and through Ven. Miao Hsi, I have found my other interviewees (Snowball Sampling Strategy). Basically, the criterion of selecting interviewees is that they have good English proficiency and be able to teach Buddhism, to perform Dharma services, or to lead meditation/chanting retreats in English.

The participants were fully informed the purpose of this study and the procedure of the interview, and most importantly, their rights as a participant of this study. Their identities were kept confidential through the use of pseudonyms. In total, I interviewed 7 participants; however, one of the participants came from Singapore and considers English her first language. Therefore, her situation is different from other participants, and the interview data will not be included in this study. Another participant was interested in taking part of this study and also filled out the questionnaire, but unfortunately, she was

all beings who have not yet been saved, to liberate all beings who have not yet been liberated, to free all beings from fear, and to lead to nirvana all being who have not yet attained it”.

in and out with a very busy schedule and I did not manage to interview her. Among the six participants, there is only one male and 5 female. It happened this way because the Male-Female ratio within the Order is about 1 to 10. Therefore, there are not many male monks to begin with, and there are only two monks at the Hsi-Lai Temple. Unfortunately, the other one does not really speak English.

The followings are the brief profiles of the participants. The information were collected through a questionnaire that participants filled out for this study in December 2006. Before I present the profile of each participant, here is a table of summary which includes their age, gender, native language, years of English learning experience, years of living in an English speaking country (Canada and United States).

Name	Age	Gender	Native Language	Years of English Learning Experience	Years of living in an English speaking country
Ven. Shogen (Eye of Truth)	41	Male	Mandarin Chinese and Malay	30	7
Ven. Ji An (Compassionate Peace)	31	Female	Mandarin Chinese	12	4
Ven. Ho Do (Dharma Way)	37	Female	Cantonese	6	5
Ven. Da Shin (Peaceful Heart)	34	Female	Cantonese	29	1
Ven. Chiko (Light of Wisdom)	35	Female	Mandarin Chinese and Cantonese	30	30
Ven. Bankei (Ten Thousand Blessings)	53	Female	Cantonese	46	28

Table 7: Participants' profiles

Ven. Shogen

Ven. Shogen is the only male participant in this study. He is Chinese-Malaysian who considers Mandarin Chinese as his first language. He started learning English at the age of 9, and has been learning English for over 30 years. He lived in England from 1981-1986 and attended junior and senior high schools there. He received formal Chinese monastic training in Taiwan, but did not attend the English Buddhism College. At the time of the interview, he had lived in the United States for 2 years. He has three major responsibilities assigned by the Order: (1) special assistant to the Abbot of Hsi-Lai Temple—representative of Abbot and English-Chinese translator for the Abbot; (2) official lecturer for English Buddhism in the Hsi Lai Scouts Teenage Program; (3) Special assistant to the Chair of Religious Studies Department of University of the West. He is also working on his doctoral degree focusing on Buddhism Studies at the University of the West. According to his self-report, he speaks about 5-6 hours of English in average per week (1-2 hours at Hsi-Lai Temple, and more than 4 hours at the University of the West). When asked to self-evaluate his English Proficiency in terms of the 5 skills (Listening, Speaking, Reading, Writing, and Communicative Skills), he rated his reading skill the highest—9 on a scale 1-10 (10 = totally proficient); and the other 4 skills, 8 on the scale of 10.

Ven. Ji An

Ven. Ji An was born in Taiwan, but moved to Philippine with her family during her high school years. Mandarin Chinese is her native language; however, she also speaks and understands Pilipino language (Tagalog). She started learning English at the age of 8, and has been learning English periodically for about 12 years. She received her

undergraduate degree in the Philippines and her Master's degree in Taiwan. She also received formal monastic training in Taiwan, but did not attend the English Buddhism College. She plans to apply for doctoral program in the US in the near future. Currently, she is preparing for the GRE test in her own free time. Her position within the Order is the Supervisor of Social Education Department (SED). Therefore, her job is to supervise all events held by SED, such as seminars, Dharma Talks, Buddhism Classes, retreats and so on. In addition to the duties at SED, she is also responsible for the art gallery, Hsi Lai Scout, Youth Team, and Buddha's Light Youth Symphony Orchestra. Although it is not part of her main job, I noticed that sometimes she was sent to the Visitor's center to answer American visitors' questions about Buddhism. On an average, she speaks about 1-2 hours of English per week. As for her English Proficiency self-evaluation, she does not consider herself to have a good command in English. She evaluated her reading skill as 4 on the scale of 10, and the other 4 skills either 3 or below 3.

Ven. Ho Do

Ven. Ho Do originally came from Mainland China. She speaks fluent Mandarin Chinese but considers Cantonese⁸ as her first language. She began learning English at the age of 12, and has been learning English sporadically for 12 years. She lived in France for two years and three years in Canada and in the United States. She received formal Chinese monastic training, but did not attend the English Buddhism College in Taiwan. At the temple, she works at the information/visitor center. Her main duty is to introduce temple and Buddhism to the visitors and answer their questions. For instance,

⁸ Cantonese is a dialect of Guang Dong province in China. It is also the language people speak in Hong Kong.

during my two-months-visit at the temple, I noticed that at least 15 to 20 American College students came to the temple to interview her about Buddhism. These students are all enrolled in a comparative religious class at some local college and all take a special interest in Buddhism. On an average, she speaks 1-2 hours of English per week. According to her English Proficiency Self-evaluation, she rated her language skills around 5 and 6 on the scale. She considers her reading and writing skills better than other three skills. The other three skills are about the same level.

Ven. Da Shin

Ven. Da Shin grew up in Hong Kong and speaks Cantonese as her first language. She also speaks Mandarin Chinese but with a very heavy Cantonese accent. She has been learning English ever since she was only 5 years old. Therefore, she has been learning English for more than 25 years, formally and informally. She received her formal Chinese monastic training in Taiwan for two years and another two years training at the English Buddhism College. At the time I interviewed her, she had lived in the United States for less than a year. At the temple, she is in charge of the curriculum planning for the Devotee's English Buddhist college, and is also the instructor of English Buddhist Sutra Class at the temple. On an average, she speaks 3 hours of English per week. She evaluated her listening, speaking, and reading skills with a 7 on the scale, and writing and communicative skills with a 6 on the scale. According to my observation, she is a very motivated language learner. During the time of my visit to the temple, she was taking an ESL class at some local university, and by the end of my visit, she expressed the desire to take a one-on-one English pronunciation class.

Ven. Chiko

Even though Ven. Chiko grew up in Singapore and attended English school, she still considers Cantonese and Mandarin Chinese her first languages. However, she is fluent in English, or “Singlish”, as she discussed it. She began learning of English at the age of 5, and has been learning ever since. She received formal monastic training and attended the English Buddhism College in Taiwan. She also has a degree in Accounting, so she is charge of the Accounting Department at the University of the West. At the temple, she teaches an English Buddhism class called “The Course of Fundamental Buddhism”. She uses English on the daily basis, since she needs to interact with a lot of American students and employees at the University. At the time of the interview, she had lived in the USA for about a year. According to her self-evaluation on English Proficiency, she believes that her listening skill is the best (8 on the scale), reading and communicative skills were rated with 7. The weakest skills are speaking and writing skills, which she rated 6 on the scale of 10.

Ven. Bankei

Ven. Bankei is the most senior of all participants. She is originally from Hong Kong and speaks Cantonese as her first language. In her generation, Hong Kong was under the British rule; therefore, she was exposed to the British culture and language while growing up in Hong Kong. She started learning English at the age of 5 and has been learning English ever since. She received her undergraduate degree in Canada, and had lived in Canada and USA for over 28 years by now. She also received formal Chinese monastic training from the Order, but did not attend the English Buddhism College in Taiwan. She was ordained about 7 years ago, therefore, by that time, she has

been living in Canada and USA for over 20 years. Compared to other participants, she has the longest exposure to the target culture and language. Currently, she serves as the Director of the Hsi-Lai Temple as well as the Director of International Translation Center (Buddha’s Light Publishing). She often represents the temple to attend all kinds of conference, inter-religious meeting, book festival, and so on. Due to the nature of her job responsibilities, she speaks about 25 to 30 hours of English per week (about 4 hours per day). She also shows great confidence in her English proficiency which reflects in her self-evaluation: 10 on the scale for the listening and reading skills, and 9 for the other three skills.

The following table is a brief summary of the participants’ self-reports on their English proficiencies:

	Listening	Speaking	Reading	Writing	Communicative
Ven. Shogen	8	8	9	8	8
Ven. Ji An	3	3	4	2	2
Ven. Ho Do	5	5	6	6	5
Ven. Da Shin	7	7	7	6	6
Ven. Chiko	8	6	7	6	7
Ven. Bankei	10	9	10	9	9

Table 8: The participants’ self-reports on English proficiency (1=not at all proficient; 10=totally proficient)

Data Collection

In order to increase the validity and reliability of this study, multiple data collection instruments were used (Triangulation). The instruments included one-on-one interviews, questionnaire, field observation, and documents.

Questionnaire

The questionnaire used in this study includes three sections: (1) the participants' personal information, such as age, gender, native language, job responsibility within the Order; (2) General English learning experience, such as their overall English learning experience, and (3) English Language proficiency self-evaluation—the participants were asked to evaluate their language skills including listening, speaking, reading, writing and communication skills on a scale of 1 to 10 (For complete questionnaire, please refer to Appendix A).

After I collected the questionnaires from the participants, I read through each questionnaire carefully and realized that some participants just answered my questions in a very simple way; therefore, oftentimes, it was just not clear enough. I wrote down notes by the questions that were not clear enough or needed be elaborated on, and clarified these questions during my one-on-one interview with each participant. Because of this, it prolonged the interview time.

Interviews

The Interview was designed to get in-depth data regarding the participant's learning experience, including both the language learning experience and cultural learning experience. The interviews were conducted in Chinese and recorded by using a digital recorder. I interviewed each participant twice with a interval of at least one week. The first interview was based on the interview guide (see Appendix B) developed in advance for this study. However, in the actually interview, I did not follow the sequence strictly. It really depended on the flow of the interview, but I did make sure that all the questions were covered. It took 45 minutes to one hour to complete the first interview in

average. However, some participants had a lot more to share; therefore, it took up to almost two hours to complete the interview.

After the first interview was finished, I made appointments with the participant for the second interview. The second interview was at least one week apart from the first one. There were two major purposes behind this method: (1) the participants were asked to recall the first interview during this week, so that if they have any question for me regarding the study or if they would like to clarify anything, they will have an opportunity to do that in the second interview; (2) I used this one-week-interval to listen to the interview data, to take notes on the unexpected or unclear comments that needed to be further explored. The second interview was generally shorter and took about 30 minutes or less to complete.

Field Observation

The main focus of the field observation was to observe the interactions between the Chinese monk/nuns and their American students. Non-participant observation was conducted. I had planned on observing as many activities as possible before I arrived at the study site. However, I eventually realized that it was not necessary. For instance, I observed the Sunday morning chanting service and meditation class twice, and realized that because of the nature of the activities, there were not much interactions happening. Therefore, I decided to focus on Sunday Morning Buddhism classes, such as the *Fundamental Buddhist Concepts* taught by Ven. Chiko and *Sutra Study* taught by Ven. Da Shin. Unfortunately, these two classes were taught at the same time; therefore, I observed each class twice. During the observation, I took detailed notes, but did not record the classes since the instructors did not grant me the permission to record them.

Both of them felt that recording the classes might interfere with the flow of the classes and might also keep students from responding to or raising questions. After the classes, I immediately read my notes and with a fresh memory, I transcribed the notes and kept a journal on the observations.

Documents

The main purpose of collecting documents was to explore the discourse of Buddhism English—mainly, to explore the characteristics of Buddhism English, the terminology and vocabulary used in the Buddhist discourse, as well as the semiotic and hermeneutic level within the Buddhist discourse, and most importantly, to apply the findings of the discourse analysis to the study of English for Specific Purposes (ESP)—specially in the case of English for Religious Purposes (ERP).

The data source for this study came from the English transcriptions of 21 Dharma Talks given by Master Hsing Yun. These transcripts were published by Buddha's Light Publishing for free distribution. They are collected because the content and language used in these Dharma Talks was good representative of Buddhist discourse. I first read and analyzed these transcripts carefully and then created a documentary summary form for each transcription. The documentary summary form included information such as the author, the coded date, content summary, Buddhism terminology (both English and Sanskrit), Chinese old sayings, and Quotations from Buddhism (See Appendix C)

Data Analysis

There are two major parts of data collected for this study: (1) the transcripts from the Dharma Talks, and (2) the information gathered from participants' responses to the

open-ended questions in the questionnaire, the information from the interviews, and the notes and journal from the field observation.

Data Analysis I: Document Analysis

The document was analyzed from the macro level (the content analysis) to the micro level (the lexical analysis). I first read the transcriptions intensively, and then created a document summary form (DSF) for each transcription. In analysis of these DSF, the open coding method (Strauss & Corbin, 1990) was used. The themes of the content first emerged, and the Buddhism quotations and Buddhist terminologies identified from the transcripts were classified under each category. Another characteristic of Buddhist discourse emerged itself—the ubiquitous use of metaphor and metaphorical expressions in the discourse. Therefore, all the metaphors were identified by following the Source-Target Domains Mapping model in Cognitive linguistics theory. The process of recognizing and analyzing a metaphor is as the following:

Metaphor: Deluded Mind is a Thief

Delusional Mind is a Thief		
Linguistic Expressions	Source Domain: Thief	Target Domain: Delusional Mind
<i>To catch</i>	a. the thief/the robber	⇒ Delusional mind and thoughts
<i>To arrest</i>		
<i>To eradicate</i>	b. stealing	⇒ Losing our mindfulness
<i>Thief</i>		
<i>Robber</i>	c. the process of catching/arresting/eradicating the thief	⇒ To develop the awareness and be consciousness of one's mental activities
<i>Steal</i>	d. the policeman	⇒ The awareness or the right mindfulness
	e. catch the thief	⇒ Being mindful/ be our own master
	f. stolen things	⇒ Our mindfulness/virtues and merits
	g. hard to catch the thief	⇒ Delusional mind has strong power over us

Table 9: Metaphor analysis example

First, the source and target domains were identified, and then the relationships between these two domains were analyzed. Each metaphor was identified and analyzed through the same procedure (For complete list of metaphor analysis, please refer to Appendix D). Furthermore, open coding was once employed to analyze the metaphors. The categories of the metaphors then emerged and the metaphors and the metaphorical example were classified accordingly.

Next, the characteristics of the Buddhism terminology and vocabulary were analyzed. Three categories of Buddhism English lexicon emerged. Examples of each category were identified and discussed.

Data Analysis II: Questionnaire, Interviews, and Field Observation

Creswell (1998) also offer a model for data analysis. He calls this data analysis model “Data Analysis Spiral” based on his belief that “to analyze qualitative data, the researcher engages in the process of moving in analytic circles rather than using a fixed linear approach” (p.142). In this particular model, Creswell (1998) offers four “loops” of data analysis process: (1). Data Managing, (2). Reading and Memoing, (3). Describing, Classifying, and Interpreting, and (4). Representing and Visualizing. Personally, I found this model very easy to follow and very user friendly. Therefore, this is the procedure that I adopted for the analysis of the information from questionnaire, interviews and filed notes.

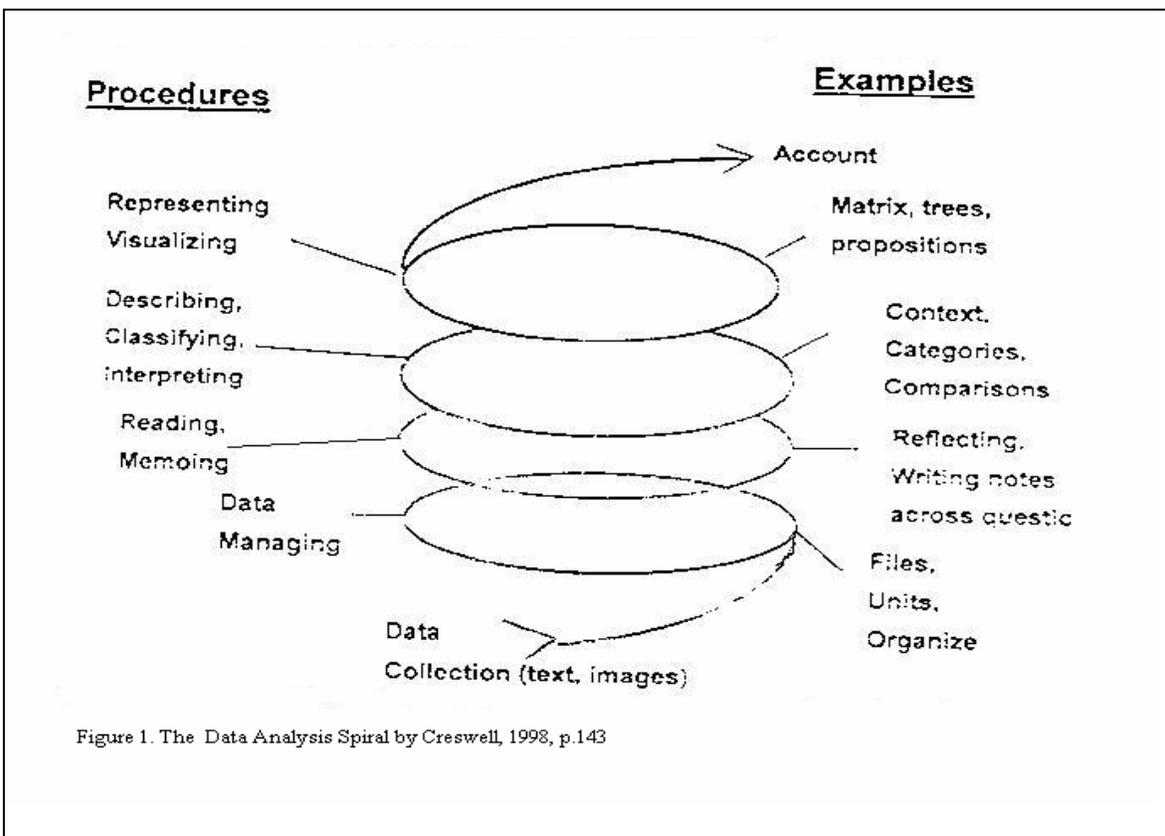


Figure 11: The Data Analysis Spiral by Creswell (1998)

Creswell (1998) presents 13 data analysis strategies based on the strategies advanced by Bogdan and Biklen (1992), Huberman and Miles (1994), and Wolcott (1994). These analytic strategies are: sketching ideas, taking notes, summarize field notes, getting feedback on ideas, working with word, display data, identify codes, reduce information, count frequency of codes, relating categories, use systematic procedures of tradition of inquiry, relate to analytic framework in literature, and redesign study (p.141). I applied some of the strategies in my data analysis. In the following, I utilize the spiral model to explain the data analysis procedures.

1. Data Managing:

I started this process during my data collection period. All the data were organized into file folders and computer files according to the type of the data, for instance, observation field notes, interview transcripts, or document, etc. Sub-folders were created, for instance, under the folder of interview transcripts, each participant's interview data was assigned to a sub-folder. Therefore, all the materials were easily located when needed. All the data, such as the field notes, document summary form, and interview transcripts will be stored in my laptop computer, and just in case, a back-up copy was saved in a USB memory card.

2. Reading and Memoing:

This process also began during data collection process. The strategies that I applied in this process are: sketching ideas in the margin of field note, highlighting certain information in descriptions; writing observer's comments, reflective passages; and also summarizing the materials. During this process, I made sure that I read all materials

in their entirety several times to immerse myself in the details and to get a sense of all data as a whole.

3. Describing, Classifying, and Interpreting:

In this process, a researcher's job is to "describe in detail, develop themes or dimensions through some classification system, and provide an interpretation in light of their own views or views of perspectives in the literatures" (Creswell, 1998, p.144). The analysis strategies that I applied mainly are: identify codes and reduce information. In order to reduce information, I sorted material into categories and identify patterned regularities. The next step is to try to interpret the information—to make sense of the data.

4. Representing and Visualizing:

At this stage, I presented my findings or in Creswell's term, display data. The major strategy is to develop diagrams, continua, tables, trees, charts, figures, matrices, etc. Other than the visual helps, the findings were given in detailed descriptions.

The Issues of Verification

Altheide and Johnson (1994) and other researchers (Ely et al., 1991; Erlandson et al., 1993; Glesne & Peshkin, 1992; Lincoln & Guba; 1985; Merriam, 1988; Miles & Huberman, 1994; Patton, 1990) offer criteria for validity check in qualitative research, or as some researchers prefer to use the term--Verification, instead of Validity (Creswell, 1998). Verification procedures include the followings: Contextual Features, Reporting Style, Triangulation, Peer Review, and Member Checks.

1. Contextual Features:

Altheide and Johnson (1994) indicate that the more comprehensive the researcher's contextualization, the more credible are his/her interpretation of the data. Erlandson (1993) also points out that prolonged engagement in the context enable the researcher to "understand daily events in the way that persons who are part of that culture interpret them" (p.30). As a researcher, I have a good understanding of the history, physical setting and environment of Hsi-Lai Temple. I am also very familiar with their activities and the significance of the events. Moreover, I am also aware of the social rules and basic patterns of order in that particular environment. These understandings came from the last three years of involving in the activities as a volunteer and years of studying Buddhism as a lay-practitioner. In the process of researching, these understandings helped me to analyze the data properly, and thus to establish the credibility of this study.

2. Reporting Style:

The reporting style I chose to adopt was detailed descriptions. This procedure will help readers to make decisions regarding transferability (Erlandson et al., 1993; Lincoln & Guba, 1985; Merriam, 1988). Based on the detailed description, readers can decide if they can transfer information to other settings. Furthermore, according to Marshall and Rossman (1995), an in-depth description "showing the complexities of variables and interactions will be so embedded with data from the setting that it cannot help but valid" (p. 143).

3. Triangulation:

Triangulation of data was used for this study. Triangulation, typically, involves “corroborating evidence from different sources to shed light on a theme or perspective” (Creswell, 1998, p.202). In this study, I used multiple data collection methods, such as Field Observation, Interviews, Document Analysis, and Questionnaire.

4. Peer Review:

Lincoln and Guba (1985) suggest that peer review can provide an external check of the research process in qualitative research, much in the same spirit as interrater reliability in quantitative research. The role of a peer debriefer is to keep the research honest by asking hard questions about methods, meanings, and interpretations. For this study, my committee members were my peer debriefers. With their profound knowledge and experience in research, I was able to complete this study with honesty.

5. Member Checks:

Lincoln and Guba (1985) also point out that the research should try to solicit the participants’ views of the credibility of the findings and interpretations. It is considered to be “the most critical technique for establishing credibility” (Lincoln & Guba, 1985, p.314). The transcriptions, findings and interpretations of this study were sent back to the participants. They were asked to provide feedbacks to me and kindly they did. Based on their feedbacks, I was able to verify my interpretations.

The Issue of Generalizability

As for the generalizability of qualitative researches, there are different opinions among researchers. Hutchinson (1988), for instance, feels that findings from grounded theory research may not be generalizable, because “it is highly unlikely that two people

would come up with the exact same theory (p.132). However, other researchers believe that one approach to achieve generalizability in a qualitative study is “to study a case that is typical of the phenomenon” (Gall, Gall, & Borg, 2003, p.466). For this study, the study site—Hsi-Lai temple is practically the model for the Chinese Buddhism Temples in the US. Without further saying, it is a typical case of the phenomenon. Even though other temples may have a different focus on other areas of Buddhism, the core teaching of Buddhism should remain the same. Nevertheless, Wilson (1979) suggests that it is the user’s or reader’s responsibility to determine if the findings are applicable to their own situations or not.

The Role of the Researcher

According to Glesne (1999), a researcher’s role is “situationally determined” (p.41), for instance, it depends on the context of the study and the researcher’s own personality and values. My role in this study constantly fluctuated between two—the role as a member of the Buddhist sangha⁹ and the role as a researcher. As I mentioned in chapter 1, I have been a volunteer/lay-practitioner within this particular Buddhist tradition since 2003. Therefore, the participants had known me as a volunteer/lay-practitioner but not as a researcher.

As a result, the participants sometimes forgot that I came to the temple to conduct my research. For example, the participants expected me to attend the morning Dharma service at 6:00 A.M. every morning. During my visit there, I missed the service 2 or 3 times. One of the participants approached me and asked me very politely the reasons

⁹ Sangha is a word in Pali or Sanskrit that can be translated roughly as "association" or "assembly" or "community".

why I did not attend the morning service. She then politely asked me to try my best to attend the morning service every day. Another example is that another participant asked me to help paint walls for a photography exhibition. As a lay-practitioner/volunteer, these requests from the Dharma teachers were nothing out of ordinary. However, as a researcher, I found these experiences quite interesting and maybe even unusual. I could not help wondering if the participants would make the same requests to other researcher who does not belong to the sangha.

However, the advantage was that the participants were extremely supportive for my study. For instance, the temple offered me free boarding and meals for two months. I was also allowed to use all facilities at the temple, including the computer lab. The participants showed their supports by opening their hearts to me in the interviews. They shared their experience with me without holding back.

Lincoln and Guba (1985) warn that researchers may become so much like the participants that objectivity and perspectives maybe lost. Although the participants had their own unique values and philosophies, we did share similar beliefs in Buddhism. The advantage was that these shared beliefs in Buddhism made the interviews much easier to conduct. However, I also realized that I had to constantly remind myself my role as a researcher. For instance, when I observed the English Buddhism classes, I could not focus on the Dharma learning like I used to do as a lay-practitioner, but on the interaction between the Dharma teacher and the Americans. When I analyzed the Buddhism discourse which I used to take for granted, I had to maintain the etic perspective in order to make conceptual and theoretical sense of the data. In a way, I was constantly struggling with these two roles through out the whole study.

Chapter 4: Buddhism Discourse Analysis

In order to answer the research questions what kind of language the participants use, what vocabularies and terminologies they use, and how English is used by the participants, I first investigated and analyzed the contents of 21 speeches in Buddhism given by a modern day Chinese Buddhist Master over the past few decades. These speeches were conducted in Mandarin Chinese originally, but had already been translated into English at an international translation center in L.A. These transcripts were then published for free distribution to the general public. The contents of these speeches cover many topics in Buddhism and as a matter of fact, other fields, such as psychology, management, music, architecture, and more, are all covered in the speeches.

The content analysis then led to the observation of the unique style of Buddhism discourse—the use of metaphors to illustrate abstract concepts in Buddhism, such as mind, birth and rebirth, the universe, the human existence, and so on. All the metaphors used within the 21 speeches were all identified and then classified into various categories. Next, these commonly used metaphors were discussed from the cognitive linguistic and ESP perspectives. The purpose was to attempt to classify the various metaphors in use and probe their significance for the negotiation of meaning within the subject area.

The analysis then was narrowed down to the lexicon level. A useful Buddhism terminology list was created. Then, the phenomenon of language borrowing—from Sanskrit words to English vocabulary—was explored. Finally, this chapter also

attempted to suggest ways that might be useful to those involved in creating ESP materials for future Chinese Monastic ESP training in Taiwan.

The Contents of the Dharma Speeches

Most second language researchers agree that opportunities must be provided for second/foreign language learners to practice using the target language in a range of context likely to be encountered in target culture (Hadley, 1993). In order for language learning to happen in a meaningful context, it is suggested that content-based instruction—where language and content are closely intertwined—need to be developed. This concept is especially true in the field of ESP teaching and learning. In ESP, any teaching activity, whether it is aimed to teach language or skills, is presented in a context (Dudley-Evans & ST John, 2001).

Since English for Religious Purposes (ERP) is a new branch of ESP and does not exist in any classification of current ESP study, especially in the case of Buddhism English learning and teaching, it is necessary to identify the contents as the first step. The purpose of this content analysis is to attempt to identify the topics or themes that future ERP training program in Buddhism may use as a starting reference. There must be other topics or themes that are not covered in the speeches; therefore, this list will continue to develop in the future. However, based on the 21 speeches, 11 themes are identified. The contents of each topic are also recognized and grouped under each category as in the following table:

Themes	Contents
1. Buddha and his disciples	❖ Buddha's Story ❖ The disciples' stories
2. Fundamental Teachings	❖ Cause and Condition ❖ Karma/Cause and Effect

	<ul style="list-style-type: none"> ❖ The Four Noble Truths ❖ Dependent Origination ❖ Emptiness ❖ The Three Dharma Seals ❖ Compassion
3. Buddhism Schools	<ul style="list-style-type: none"> ❖ Philosophy of Chan: <ul style="list-style-type: none"> Have and Have not; Motion and Motionless; Practice and Understanding; Purity and Impurity Self-realization of Intrinsic Nature (True Mind/Buddha Nature) Compassion and Wisdom (conventional wisdom and ultimate wisdom) The Sixth Patriarch's Platform Sutra and Diamond Sutra Chan's teaching methods ❖ Introduction to Pure Land Buddhism School <ul style="list-style-type: none"> Brief History of Pure Land School Basic teachings of Pure Land School Variations within the Pure Land School The Pure Land of Amitabha Buddha The Pure Land and Modern world
4. Humanistic Buddhism	<ul style="list-style-type: none"> ❖ Integrating the Five Vehicles ❖ Five Precepts and Ten wholesome Conducts ❖ The Four Immeasurable Minds ❖ Cause and Effect; Cause and Conditions ❖ Chan, Pure Land, and the Middle Way
5. Life, Death, Destiny and Rebirth	<ul style="list-style-type: none"> ❖ General questions about life: <ul style="list-style-type: none"> poverty vs. wealth gains vs. losses aging and sickness repent unwholesome karma mental afflictions anchoring our life Destiny: control and change our destiny? ❖ Death and Rebirth <ul style="list-style-type: none"> How we die: the moment of death and the state of death Understanding Rebirth Grief and let go of loved ones Burial customs Transcend birth and death

6. Buddhism and Psychology	<ul style="list-style-type: none"> ❖ True Mind VS. Deluded Mind ❖ The Allegories of the Mind ❖ Purify the Mind ❖ Buddhism VS. Modern Psychology
7. Buddhism and Management	<ul style="list-style-type: none"> ❖ The Buddha's Approach to management ❖ Management in the Buddhist Sutra ❖ Chinese Monastery management
8. Buddhism and Music	<ul style="list-style-type: none"> ❖ History of Buddhist Music ❖ Contributions of Buddhist Music ❖ Modern Buddhist music
9. Buddhism and Architecture	<ul style="list-style-type: none"> ❖ Architecture and Culture ❖ Buddhist Architecture: Stupa and Pagoda ❖ Modern Buddhist Temple
10 Buddhism and the Youth	<ul style="list-style-type: none"> ❖ Modern Buddhist world view ❖ Buddhism modern world ❖ Buddhist Precepts ❖ Altruism ❖ Meditative concentration and wisdom
11. Ritual and Observances	<ul style="list-style-type: none"> ❖ Buddhist ceremony and rituals Paying Homage to the Buddha Celebration of Buddha's Birthday Buddhist Iconography ❖ Dharma Instruments in Buddhism

Table 10: Content Analysis of Buddhism English

Just like a preacher or priest referring to the holy Bible in the sermon, the Chinese Buddhist monks/nuns also cite Buddhist sutras or famous sayings or poem in their dharma lectures. There are three sources of these quotations: from the Buddha himself; from renowned Chinese dharma masters; or from Chinese poet or Buddhist scholars. In these 21 speeches, 186 quotes in total were used to illustrate the Buddhist teachings; therefore, in average, 8.85 quotes are used in each 50 minutes speech. It is a very “standard” way to conduct a Buddhist dharma lecture because it is important to show the audience that the content of the dharma talk is on the right “path”. The purpose to

compile a list of the quotations is again for the consideration of future Buddhist ERP curriculum design and teaching material.

Here are a few examples of the well-known quotations used in the speeches. For a complete list of 186 quotes, please refer to Appendix E: Famous Chinese Buddhism Quotations. These quotations are grouped under the 11 themes of the dharma speeches.

1. Quotations from Sutras: Teachings from Buddha Himself

- Cultivate giving without abiding in form, without abiding in smell, taste, touch, or mental objects. (Diamond Sutra and the study of Wisdom and Emptiness, p.6)
- I should master the mind in such a way that I will lead all types of living beings—whether born of egg, womb, moisture, or transformation, with or without form, with or without consciousness, or neither with nor without any consciousness—to Nirvana-without-remainder so that they are completely freed. (Diamond Sutra and the study of Wisdom and Emptiness, Diamond Sutra, p.7)
- Thus is suffering, which is oppressive;
Thus is the cause of suffering, which beckons;
Thus is the cessation of suffering, which is attainable;
Thus is the path, which is practicable. (The Essence of Buddhism, p.41)
- Thus is suffering, you should know;
Thus is the cause of the suffering, you should end,
Thus is the cessation of suffering, you should actualize;
This is the path, you should practice. (The Essence of Buddhism, p.42)
- Thus is the suffering, I have known;
Thus is the cause of suffering, I have eradicated;
Thus is the cessation of suffering, I have actualized;
Thus is the path, I have practiced. (The Essence of Buddhism, p.42)

2. Quotations from well-known Dharma Masters

- The body is a bodhi tree,
The mind is a mirror bright;
Always wipe it carefully,
So that dust does not alight. (The Essence of Chan, Shenxiu, p.5)
- Bodhi has nothing to do with trees,

And the mind is not a mirror bright.
Since there was nothing to begin with,
How can dust alight? (The Fundamental Concepts of Humanistic Buddhism,
Huineng, p.5-6)

- One gives rise to ten; ten gives rise to a hundred, and can even give rise to millions upon millions. All things originate from one. (The Fundamental Concepts of Humanistic Buddhism, Master Daowu, p.29)
- Those with sentience come to sow
In fields of causation, fruits will grow.
Ultimately without sentience,
Having nothing to sow,
Without nature, there is nothing to grow. (The Buddhist Perspective on Cause and Condition, the 5th Patriarch, p.16)
- What the mind is, what the Buddha is. (A Glimpse of Chan, Mazu Daoyi, p.19)

3. *Sayings or Poem from famous Chinese poet or Buddhist scholars*

- Viewed across, a range; at an angle, peaks.
Far and near, high and low, are not the same.
Not able to see the real face
Of Mountain Lushan;
Precisely because one is within its hills. (A Glimpse of Chan, Su Dongpo, p. 32)
- Misty rain of lushan, tide of Zhejiang
Not being there, many regrets.
Once there, it is empty.
Misty rain of Lushan, tide of Zhejiang. (A Glimpse of Chan, Su Dongpo, p. 33)
- All sounds of rippling creeks are broad,
Long tongues.
Mountain, nothing but pure bodies.
Night falls, contemplating
Eighty-four thousand poems.
The next day, how to explain to anyone? (A Glimpse of Chan, Su Dongpo, p. 33)

Another unique characteristic of Buddhist discourse other than citing a lot of famous sayings or poem is the use of metaphoric language—using metaphors to illustrate

the abstract concepts in Buddhism. These metaphors will be classified and discussed in the following section.

The Commonly Used Metaphors in Buddhism English

Generic competence is generally considered as an important element in L2 learning (Canale & Swain, 1980; Hymes, 1972; Widdowson, 1990), and this concept of generic competence is particularly well-received in the field of ESP (Bhatia, 1993; Dudley-Evans, 1987; Flowerdew, 1993; Swales, 1990). However, relatively little attention has been paid to the role of metaphor in the studies of ESP. If metaphor does play a fundamental role of everyday thought and language, and does reflect cultural values and beliefs as claimed by cognitive linguistics, then ESP should also regard metaphorical competence as an important component (Caballero Rodriguez, 2003).

According to Lakoff (1993), metaphor is the “main mechanism through which we comprehend abstract concepts and perform abstract reasoning” (p.244). Buddhism philosophies or Buddha’s dharma could be quite abstract in nature; therefore, it is no surprise that metaphors are ubiquitous in the core teachings. Based on the 21 speeches, 8 major metaphorical categories have been identified, which are: (1) Mind: True Mind (Buddha nature)/Deluded Mind, (2) Karma/Cause and Effect, (3) Reincarnation, (4) The Dharma, (5) The World, (6) The Universe, (7) Emptiness, and (8) Compassion. Within each category, specific metaphors are used to illustrate the main concept (See Table 11). In total, 27 metaphors are identified and classified accordingly; 50 examples from the speeches are recognized. These examples are provided to assist the understanding of Buddhist metaphors in an authentic context. In the following sections, I will discuss the metaphors in each category.

Categories	Metaphors
1. Mind: True Mind (Buddha Nature)/Deluded Mind	Thief, Animals, Master and Servant, Artist, Space, Lighting and Thunder, War, Spring, Cataract, Sun and Moon, Fertile Soil, Mirror, Ocean, Mountain
2. Karma/Cause and Effect	Plant Cultivation, Water, Fire, Rock, Wheel
3. Birth and Rebirth	Wheel, Sea
4. The Dharma	Wheel, Stream, Ocean
5. The World	Burning House
6. The Universe	Net
7. Emptiness	Space, Gold, Water/ Waves
8. Compassion	Medicine, Nectar, Ferry, Light, Shelter, Companion

Table 11: Metaphors in Buddhism

1. *The Concept of “Mind”*

Psychology is the science of mind, which examines the mental functions of the mind and the modes of human behaviors. From this perspective, Buddhism may be considered a fully developed study of human psychology, since all the teachings taught by Buddha himself deal with human mind. In general, Buddhists believe that all phenomena arise from our mind; in other words, everything in this world is the manifestation of our mind. According to the Mind-Only Yogacara Buddhist School, our mind consists of 8 levels of consciousness¹⁰. Yogacara School then further classified the psychological responses of human mind into 51 categories called “the attributes of the mind”¹¹. Buddhists believe that the components of mind can be trained through

¹⁰ Yogacara School’s Eight Consciousness are eyes, ears, nose, tongue, body, mental, the manas and the alaya consciousness.

¹¹ The 51 attributes of the mind include: (1) five basic psychological functions: mental and physical contact, attention, feeling, identification, and analysis; (2) five deliberately created mental conditions: aspiration, comprehension, memory, concentration, and wisdom; (3) eleven wholesome psychological states: trust, diligence, humility, remorse, no greed, no hatred, no ignorance, tranquility, attentiveness, equanimity, and harmlessness; (4) six root afflictions: greed, hatred, ignorance, arrogance, doubt, and incorrect views; (5) twenty unwholesome psychological states: anger, hostility, irritation, conceit, deceit, flattery, arrogance, malice, jealousy, stinginess, remorselessness, no regret, no trust, laziness, insensitivity,

meditative practices, and through this training, our awareness can be developed and focused on the content of the mind to observe ongoing experience. Therefore, the wisdom, the insight, or our “true mind¹²” can be revealed. This process of transformation from a “delusional mind” to a “true mind” is described in Buddhism as “converting consciousness into wisdom”.

Since “mind” is such a complicated phenomenon, Buddhists use various metaphors to illustrate the characteristics of our “True Mind” and our “Deluded Mind”.

Metaphors of Mind in Buddhism		
True Mind	<ul style="list-style-type: none"> ❖ Mind as Persons ❖ Mind as Physical Objects ❖ Mind as Natural Phenomena 	<ul style="list-style-type: none"> ⇒ Master, Artist ⇒ Mirror ⇒ Space, Sun and Moon, Fertile Soil, Ocean, Lightning and Thunder, Spring
Deluded Mind	<ul style="list-style-type: none"> ❖ Deluded Mind as Animated Being or Living Body ❖ Deluded Mind as Persons ❖ Deluded Mind as War ❖ Deluded Mind as Not-Seeing 	<ul style="list-style-type: none"> ⇒ Animals (monkey and wild deer) ⇒ Thief, Servant ⇒ War ⇒ Cataract over the eyes

Table 12: Metaphors of Mind in Buddhism

True Mind

Buddhists believe that human consciousness carries the psychological baggage from past experiences, which creates internal conflicts in our minds. The wisdom revealed through meditative practices is the medicine for our problems. This wisdom can

apathy, agitation, forgetfulness, incorrect perception, and heedlessness; (6) four neutral states of mind: remorse, sleepiness, applied thought, and sustained thought.

also transcend our sufferings in this life time and ultimately, break us away from the cycle of birth and rebirth in the future lives. However, what is this wisdom revealed through meditation? What is “true mind”? What is “Deluded Mind”? Can a Buddhist or even a Non-Buddhist understand the meaning of “True Mind” without dwelling in meditative state of mind? In order to share their profound experiences, Buddhist masters use the following metaphors to demonstrate the abstract characteristics of “True Mind”:

(1) True mind as Persons, (2) True mind as Physical Objects, (3) True mind as Natural Phenomenon.

Metaphor 1: True Mind as Persons

Buddhists believe that the root cause of all human problems and sufferings is created by human mind. Therefore, the fundamental dharmas taught by Buddha himself, such as the Four Noble Truths¹³, the Twelve Links of Dependent Origination¹⁴, the Six Paramitas¹⁵ and more, instruct sentient beings on how to recognize and observe the mind, to calm the mind and most importantly, to control and transform the mind. Consider the following examples:

- (1) The mind is like a master who has the highest authority. (Buddhism and Psychology, p.12)
- (2) The mind is like a master painter experienced at painting many of things. (Flower Ornament Sutra, Buddhism and Psychology, p.13)

¹² Original mind, original self, Buddha nature, Buddha mind, Dharma body are some other ways of saying “True Mind”.

¹³ The Four Noble Truths: (1) Suffering; (2) Cause of Suffering; (3) Cessation of Sufferings; (4) The Path leading to the cessation of Sufferings.

¹⁴ The Twelve Links of Dependent Origination: ignorance, compositional factors causing misperception, consciousness, name and form, the 6 senses, contact, feeling, carving, grasping, becoming, birth and rebirth, aging and death.

¹⁵ The Six Paramitas: Dana Paramita (the perfection of generosity), Sila Paramita (the perfection of Ethics), Kshanti Paramita (the perfection of Patience), Virya Paramita (the perfection of Joyous Effort), Dhyana Paramita (the perfection of Concentration), Prajna Paramita (the perfection of Wisdom).

In other words, if a practitioner can be the “master” of his/her own mind, he/she can govern and command his/her own existence, including the eyes, ears, nose, tongue, body, mental activities and cognitive functions. Therefore, the highest authority or the ultimate freedom¹⁶ can be achieved. In this state of mind, the practitioner will be able to create his/her own existence, like an “artist” who creates all the paintings. True Mind is further explained in the next two metaphors.

Metaphor 2: True Mind as Physical Objects

A true mind does not attach to colorful external surroundings, nor constantly seek fame, good fortune, power, and love. Furthermore, a true mind is “luminous” that does not dwell in duality. This, thus, brings out the sense of the metaphorical mirror’s ability to reflect every thing clearly “as it is”, without itself being changed.

(3) It was like a bright mirror, capable of reflecting everything clearly and truthfully (Buddhism and Psychology, p.9)

(4) The body is a bodhi tree,
The mind is a mirror bright;
Always wipe it carefully,
So that dust does not alight. (The Essence of Chan, p.5)

(5) Bodhi¹⁷ has nothing to do with trees,
And the mind is not a mirror bright.
Since there was nothing to begin with,
How can dust alight? (The Essence of Chan, p.5-6)

However, even within the Chan school, the mirror metaphor is presented in different ways (refers to example 4 and example 5). Example 4 is a Chan poem composed by Northern Chan master Shen-Hsiu (605-706), and example 5 by 6th Patriarch

¹⁶ The ultimate freedom: In Buddhism there are many names for ultimate freedom: Buddha-Nature, the Unconditioned, Dharmakaya, the Unborn, the Pure Heart, Mind Essence, Nature of Mind, Ultimate Bodhicitta, Nirvana. Various Buddhist traditions give it different names, each emphasizing certain aspects of this absolute nature.

¹⁷ **Bodhi** is the Pāli and Sanskrit word for the "awakened" or "knowing" consciousness of a fully liberated yogi, generally translated into English as "enlightenment".

Hui-neng (638-713). Shen-Hsiu, following Lankavatara Buddhist School, uses the mirror metaphor to affirm the original purity of the mind (True Mind). The dust collects on the mirror is the defilements human beings have that distort the reality of “suchness” upon the mind. Daily vigilance would keep the defilements away and preserve the clear apperception. Hui-neng, on the other hand, following the Prajnaparamita tradition, uses the mirror metaphor to illustrate the Buddhist theory of “Non-self”, both of personality (pudgala) and of natures (dharma), since the reflection in the mirror is not just produced by the mirror, nor just by the face, not just by the holder of the mirror, and nor by the reflection itself. It requires all the factors for the existence of the reflection in the mirror.

Metaphor 3: True Mind as Natural Phenomenon

Another major source domain that is used to illustrate the nature of True Mind is “Nature”, such as the capacity of the space, sun and moon, fertile soil, ocean, spring, and lightning and thunder as shown in the following examples:

(6) The mind is like space and is without limits. (Buddhism and Psychology, p.13)

Space has always occupied an important place in Buddhism, for instance, in Abhidharma¹⁸, meditation literature, as well as in Mahayana texts. *Space* is usually used to illustrate the concept of *Emptiness* in Mahayana texts. Perfect wisdom (Emptiness) is said to be like *Space* where it is pure, unconditioned, deep, and immeasurable. More examples are offered in the discussion of the concept *Emptiness*.

¹⁸ **Abhidharma** (Sanskrit) or **Abhidhamma** (Pāli) is a category of Buddhist scriptures that attempts to use Buddhist teachings to create a systematic, abstract description of all worldly phenomena. The Abhidharma represents a generalization and reorganization of the doctrines presented piecemeal in the narrative *sūtra* tradition.

(7) The mind was like the sun and moon, capable of breaking through darkness. (Buddhism and Psychology, p.9)

Another important and frequently used metaphor is *Truth is Light*. This metaphor is coherent with the concept of *Knowing is Seeing* (see *Metaphor 7: Deluded mind as Not-Seeing*). The light shining from the Sun and Moon serves as a metaphor and symbol for perfect wisdom in Buddhism. The perfect wisdom is often said to be both “light” and “the source of light”.

(8) The mind is like an ever-flowing spring. (Buddhism and Psychology, p.13)

(9) It was like an ocean, full of immeasurable resources and treasure. (Buddhism and Psychology, p.9)

The water metaphor is frequently used in Buddhism to evoke divergent concepts. In this particular one, immensity and immeasurable treasures of the true mind is indicated by the great ocean, often refers to as the “*the Ocean of Wisdom Nectar*”. The metaphor of the life-giving qualities by the great rivers and springs derives from Indian culture, where Ganga and Yamuna rivers are considered as Sacred Rivers. Other usages of water metaphor will be further discussed in other categories. (See *Metaphor 16: Buddha dharma as the Natural Phenomenon*)

(10) The mind is as quick as lightning and thunder. (Buddhism and Psychology, p.10)

In Buddhism, Mind is also compared to Lightning and Thunder or the spark created by striking two pieces of stones together. Our mind functions so very rapidly that it is not limited by Time and Space. A common analogy to further explain this concept is that when we think of our family or friends in a different country, their faces will show up immediately in our mind without being limited by time and space.

(11) It was like fertile soil, capable of enriching the roots of virtue and growing trees of merit. (Buddhism and Psychology, p.9)

Fertile soil is a gift from Mother Nature. Good soil is the basis for growing, nurturing plants and vegetables; therefore, the fertile soil can be said the foundation of human life. So is True Mind to our spiritual life; it is the basis for our virtue to grow in and for the merit to blossom.

Deluded Mind

Our deluded mind, or samsaric¹⁹ mind—the ordinary state of consciousness we experience from moment to moment in everyday life—is the opposite of True Mind. According to Buddhism, the deluded mind is seriously and constantly affected by the inflammation of various forms of illusory states, such as excessive anger, overwhelming desire, inflated pride, unforgiving resentment, to name a few. Affecting by these conflicting emotions, our minds have been driven into a state of confusion and unremitting restless. Therefore, the primary concern of cultivating the mind in Buddhism is learning how to deal with our ordinary deluded consciousness so that we can transform it and thus realize our wisdom consciousness—our True Mind, which is already present as the innate quality of our mind. Metaphors, such as animals (e.g., monkey, wild deer, horse), persons (e.g., thief, servant), war (e.g., enemy), and illness (e.g., cataract over the eyes), are frequently used to illustrate the deluded mind. Consider the following examples:

¹⁹ Samsara: the indefinitely repeated cycles of birth, misery, and death caused by karma

Metaphor 4: Deluded mind as Animated Being or Living Body

In this metaphor, Buddhists use the behaviors of wild animals to depict the condition of our deluded mind—it jumps from one thing to another constantly like a naughty monkey; it runs aimlessly everywhere like a wild deer or a wild horse.

(12) The mind is like a monkey, difficult to control. The mind resembles a monkey and thoughts resemble horses. (Buddhism and Psychology, p.10)

(13) The mind is like a wild deer, chasing after sensory pleasure all the time. (Buddhism and Psychology, p.10)

This metaphor becomes very popular nowadays in the Buddhist circle in USA. Google search engine lists hundreds of websites related to “Taming the Monkey Mind”.

Metaphor 5: Deluded mind as Persons

The Deluded Mind is sometimes personalized—it is viewed as a “Thief” or a “Servant”. In the sutras, deluded mind is compared to a thief who is capable of stealing away our hard-earned savings—our virtues and merits. Furthermore, the Buddha said that there are 84,000²⁰ kinds of delusion, thus, he teaches 84,000 kinds of methods (Dharma Doors) to transform the delusion. Our mind is thus like a servant, or slave, at the behest of all kinds of delusions, as if it has no will of its own.

(14) It is much easier to catch bandits hidden in the wilderness than to eradicate a thief in our mind. (Buddhism and Psychology, p.11)

(15) The mind is like a servant to various irritations. (Buddhism and Psychology, p.12)

²⁰ A symbolic figure represents the diverse backgrounds, characteristics, tastes, etc., of sentient beings.

Metaphor 6: Deluded mind as War

Delusions constantly cause turmoil in our minds; therefore, our minds are at war all the time. Delusions also play tricks on our minds, on others, and on the world without thinking of the consequences. Unfortunately, in the end, our bodies, minds, and spirits have to take the consequences and suffer the retribution.

(16) The mind is like an enemy that inflicts suffering upon us. (Buddhism and Psychology, p.11)

Metaphor 7: Deluded mind as Not-Seeing

Among numerous metaphors found in Buddhism literature, perhaps the most pervasive one is the correlation of “awakening to the true mind” with “vision”. The basic mapping of this metaphor is *Knowing is Seeing*. The frequent pairing of *Knowing* and *Seeing* indicates direct and personal experience, and full yet profound knowledge—the Ultimate Truth. Therefore, delusions are viewed as defilements that prevent sentient beings from seeing the Ultimate Truth—the understanding of the principle underlying all things, the sameness of all dharmas, the emptiness of all phenomena, seeing the entire process of dependent origination or numerous universes in one glimpse. In this particular metaphor, delusions are viewed as a kind of eye illness (cataract) that creates illusions. By removing the cataract (deluded mind), the real world will appear once again (true mind).

(17) A cataract over the eyes can make a non-existent flower seem to appear; but by forsaking false conditions, one becomes a Buddha. (Teaching, Learning, and Upholding the Way in Chan Buddhism, p.9)

2. The Concept of “Karma/Cause and Effect

Karma (Cause and Effect), a central concept to all schools of Buddhism and all interpretations of Buddha Dharma, is a Sanskrit word meaning “action” or “deed”. Nowadays, “karma” has become part of the English language lexicon. For instance, Merriam-Webster Online English Dictionary defines “Karma” as “the force generated by a person's actions held in Hinduism and Buddhism to perpetuate transmigration and in its ethical consequences to determine the nature of the person's next existence”. The force of Karma is generated by the acts of our body, speech, and mind. A certain action produces a certain karmic result. This karmic consequence could be wholesome, unwholesome, or neutral. Furthermore, karma works through cyclic repetition, which eventually leads to the cycle of birth and rebirth.

Metaphors of Karma/Cause and Effect in Buddhism		
Karma/Cause and Effect	❖ Karma as Plant Cultivation	⇒ Plant, Sow, Seed, Bear Fruit, Ripe, Blossom, Field, Plough, Till
Unwholesome Karma	❖ Unwholesome karma as Fire	⇒ Fire, Burn
	❖ Unwholesome karma as Physical Objects	⇒ Rock, Wheel

Table 13: Metaphors of Karma/Cause and Effect in Buddhism

Karma/Cause and Effect

Metaphor 8: Karma as Plant Cultivation

The most commonly used metaphor to illustrate the concept of Karma is *Karma as Plant Cultivation*. Every action we perform will leave an imprint on our consciousness (Store Consciousness), and each imprint will manifest under the right

conditions. Therefore, our mind is like a field, and performing actions is like sowing seeds in the field of karma. Wholesome actions sow seeds of future happiness and unwholesome actions sow seeds of future sufferings.

(18) If we want to know the causes we have planted in our past lives, our experiences in this life are the effects. If we want to know what our circumstances will be in the next life, just look at the causes we are planting in this life. (Conditionality: the Law of Cause and Effect, p.20)

(19) Seeds give rise to actions, then actions turn into new seeds. (Buddhism and Psychology, p.5)

(20) Before unwholesome karma bears fruit,
The ill-doer thinks
His pursuits bring him happiness.
When the effects of karma ripen,
The ill-doer then realizes
The destructive nature of his actions.

Before wholesome karma blossoms,
The good-doer looks at his efforts
As burdensome.
When the effects unfold,
The good-doer begins to see
The goodness of his actions. (Conditionality: the Law of Cause and Effect, p.2 4)

Unwholesome Karma

Unwholesome Karma²¹ in Buddhism basically means the actions which harm other sentient beings. The roots of Unwholesome Karma are Three Poisons—Greed (Lobha), Hatred (Dosa), and Ignorance (Koha). The force of Unwholesome Karma then leads sentient beings to be reborn in one of the three lower realms of existence²².

Metaphor 9: Unwholesome Karma as Fire

²¹ Ten Unwholesome Karma: Killing, Stealing, Sexual misconduct, Telling lies, Tale bearing, Harsh speech, Idle talk, Greed, Anger, and Wrong views.

²² The three lower realms of Existence: the realms of Hell, Ghosts, and Animals.

Unwholesome Karma is believed to be a force of destruction; thus, unwholesome karma is constantly referred to as “*Fire*”, which is capable of destroying the world.

(21) The great earth may be strong and may hold all that there is, but when the fire of karma burns at the end of the kalpa, it, too, cannot escape impermanence. (Ten of Life’s Common Concerns, p. 31)

Metaphor 10: Unwholesome Karma as Physical Objects

Unwholesome karma is also often compared to a heavy rock that is capable of drag us down to the lower existence realms in the future lives. This metaphor is often mentioned while dealing with the concept of reincarnation. Another common image often compared to our unwholesome karma is *Wheel*. Because of the deluded minds, sentient beings are constantly creating unwholesome karma, like a wheel constantly turning.

(22) The heavy karma of our unwholesomeness is like this rock; the compassionate merits from chanting this sutra is like the ferrying vessel, sparing us from sinking in the sea of birth and death. (The Wheel of Rebirth, p.14)

(23) Our unwholesome karmas are also like the turning of a wheel. (The Wheel of Rebirth, p.9)

The concept of unwholesome karma usually leads to the concept of reincarnation, since it is believed by Buddhists that the force of unwholesome karma traps us within the cycle of birth and rebirth.

3. The Concept of Reincarnation

Rebirth in Buddhism is closely associated with the concept of Karma, as mentioned in the previous discussion. Wikipedia online explains the Buddhist concept of reincarnation as the following:

Rebirth in Buddhism is the doctrine that the consciousness of a person (as conventionally regarded), upon the death or dissolution of the aggregates (skandhas) which make up that person, becomes one of the contributing causes for the arising of a new group of skandhas which may again be conventionally considered a person or individual. The consciousness arising in the new person is neither identical to, nor different from, the old consciousness, but forms part of a causal continuum or stream with it. The basic cause for this persistent re-arising of personality is the abiding of consciousness in avidya (ignorance); when ignorance is uprooted, rebirth ceases.

[http://en.wikipedia.org/wiki/Rebirth_\(Buddhism\)](http://en.wikipedia.org/wiki/Rebirth_(Buddhism))

Wheel and Ocean are often used as metaphors to explain the concept of reincarnation in Buddhism.

Metaphors of Reincarnation in Buddhism		
Reincarnation	❖ Reincarnation as Physical Objects	⇒ Wheel
	❖ Reincarnation as Natural Phenomenon	⇒ Ocean

Table 14: Metaphors of Reincarnation in Buddhism

Metaphor 11: Reincarnation as Physical Objects

In Buddhism, the *Wheel* is a very important symbol. It is used to refer to the turning of Samsara in which sentient beings are born, die and reborn according to their individual karma. In fact, this particular concept of Birth and Rebirth in Chinese Buddhism is called “輪回” which literally means “wheel and return”.

(24) All phenomena in this world cannot escape the workings of the wheel of rebirth. (The Wheel of Rebirth, p.3)

(25) All beings and I since countless kalpas have been trapped in the cycle of rebirth and cannot be liberated. Heaven and earth, here and there, we live in many forms, rising and falling. (by Master Shengan, Inspiration to Pledge the Bodhicitta, The Wheel of Rebirth, P.5)

Metaphor 12: Reincarnation as Natural Phenomenon

The cycle of Birth and Rebirth is often viewed as “the ocean of suffering”. The ultimate goal of practicing Buddhism is to get across the ocean of suffering and reach to the shore of enlightenment.

(26) The heavy karma of our unwholesomeness is like this rock; the compassionate merits from chanting this sutra is like the ferrying vessel, sparing us from sinking in the sea of birth and death. (The Wheel of Rebirth, p.14)

4. The Buddha Dharma

After Buddha became enlightened, he gave his first Dharma talk to the five ascetics with whom he had practiced earlier. According to the *Discourse on Turning the Wheel of the Dharma*²³ (*Dhamma Cakka Pavattana Sutta*), there are three major Dharmas the Buddha taught. The first is the teaching of the Middle Way—to be free from the idea that austerity is the only correct practice, and also to avoid indulging in sense pleasures, such as being possessed by sexual desire, running after fame, eating immoderately, sleeping too much, or chasing after possessions. The second Dharma Buddha taught is the teaching of the Four Noble Truth: (1) Suffering; (2) Cause of Suffering; (3) Cessation of Sufferings; (4) The Path leading to the cessation of Sufferings. The teachings of Buddha are not to escape from life, but to recognize suffering as suffering and to transform our suffering into mindfulness, compassion, peace, and liberation.

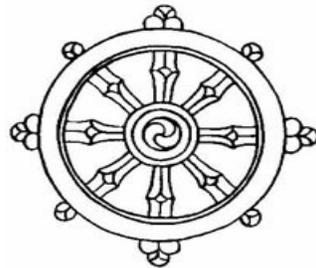
²³ Samyutta Nikaya V, 420. See p.239 for the full text of this discourse. See also the Great Turning of the Dharma Wheel and the Three Turnings of the Dharma Wheel.

Metaphors of the Buddha Dharma in Buddhism		
The Buddha Dharma	<ul style="list-style-type: none"> ❖ Buddha dharma as Physical Objects ❖ Buddha dharma as Animal ❖ Buddha dharma as the direction ❖ Buddha dharma as the natural phenomenon 	<ul style="list-style-type: none"> ⇒ Wheel, Vehicles, Gem/Jewel ⇒ Lion ⇒ Way, Path ⇒ Water

Table 15: Metaphors of the Buddha Dharma in Buddhism

Metaphor 13: Buddha Dharma as Physical Objects

In the previous discussion, *Wheel* is an important metaphor for the concept of Birth and Rebirth. However, the motion of the wheel is also a metaphor that represents the teachings of the Buddha. Buddha’s first discourse at the Deer Park in Sarnath is known as the “first turning of the wheel of the dharma”. The subsequent discourses given at Rajgir and Shravasti are known as the “second and third turnings of the wheel of the dharma”. The image of the dharma wheel has eight spokes to symbolize the teachings of the Noble Eightfold Path taught by the Buddha.



Another important metaphor found in this category is the image of “*Vehicles*”. Traditionally, various Buddhist schools are often divided into the three Yanas²⁴—a Sanskrit word meaning “*vehicles*” or “*Path*”. (also see Metaphor 15)

²⁴ The Three Yanas are Hinayana, Mahayana, and Tantrayana.

(27) The wise action for us to take is to intelligently understand rebirth, to be freed from rebirth, to transcend the Three realms, and ultimately to transform the wheel of rebirth into the Dharma wheel of Buddha and Bodhisattvas. (The Wheel of Rebirth, p.9)

(28) The Pure Land of the Three Vehicles—Sravaka, Pratyeka-Buddha, and Bodhisattva—is the liberation its practitioners realize as they practice and cultivate according to the following stages: eliminating defilements, realize the truth, and become liberated from birth and death. (The Amitabha Sutra and the Pure Land School, p.13)

Metaphor 14: Buddha Dharma as Animal

The Buddha's discourses frequently draw the imagery from the rich and varied animal life of the Indian jungle. For instance, when the King of jungle, the Lion, steps out from his den and sounds his roar, all the other animals in the jungle hide and listen. In Buddha's discourses, he often represents himself as a lion, and his teachings of dharma as the Lion King's roar in the domain of spiritual seekers.

(29) In the course of their teaching, Chan masters sometimes instruct through silence and at other times through powerful preaching, like the roar of a lion. (The Essence of Chan, p.13)

Metaphor 15: Buddha Dharma as the Path

The concepts of journeying and path occupy a significant place in Buddhist imagery. The Buddhist way is called the Middle Way, or the Noble Eightfold Path²⁵, and the skill in determining the right path is an important aspect of wisdom. Furthermore, in Buddhism, *Path* expresses the metaphor of spiritual practice as a journey. However, this metaphor is not unique to Buddhism or Indian Culture. The use of Yana (Path) to refer to a spiritual journey may date back to the Rigveda, composed about 1500 BCE. In Chinese

²⁵ The Noble Eightfold Path: Wisdom (Right View, Right Intention), Ethical Conduct (Right Speech, Right Action, Right Livelihood), Mental development (Right Effort, right Mindfulness, Right Concentration).

Culture, the Yana metaphor is similar to the Chinese image of the Tao (Path or Way) in Taoism.

(30) As the Emperor was egotistic and hungry for fame, he became caught up in the name of merits and swayed away from the Middle Path. He could not realize the ultimate truth that is “beyond true or false, beyond good or bad”. (The Buddhist Perspective on Cause and Condition, p.14)

(31) Before achieving the Buddha Way, we must first cultivate favorable conditions with others. (The Buddhist Perspective on Cause and Condition, p.33)

Metaphor 16: Buddha dharma as the Natural Phenomenon

In previous discussion (see under True Mind), *Water* is used to indicate the immensity and immeasurable treasures of the true mind. In this metaphor, *Water* is the metaphor for Buddha Dharma. Just like water is one of the major components for our physical body, the dharma water is the major nutrition for our spiritual body.

(32) We must go beyond superficial phenomena into the ultimate reality of “suchness”, illuminate our praja-wisdom, and sow bodhi seeds. Only then, will the Dharma water of Samadhi flow into the spiritual fields of our hearts. (The Buddhist Perspective on Cause and Condition, p3)

(33) The sounds of streams mouth the words of the Dharma; the mountain exhibit forms of purity. (The Buddhist Perspective on Compassion, p.34)

Ultimately, every phenomenon of the nature, such as the sound of the streams, the beauty of the mountain, is teaching us the truth of the universe; thus, everything is the manifestation of the Buddha Dharma.

5. The World

The world or human existence in general is considered as a “*Burning House*”. This famous metaphor came from the parable of “The Three Carts and the Burning

House²⁶” in Lotus Sutra. Sentient beings are so obsessed with all kinds of delusions; therefore, they are not aware of the dangers of living in a delusional world—just like living in a burning house.

Metaphors of the World/ Human Existence in Buddhism		
The World	❖ The World as Dangerous Building	⇒ Burning house

Table 16: Metaphors of the World/ Human Existence in Buddhism

Metaphor 17: The World as a Dangerous Building

In this metaphor *The World as Burning House*, the *Fire* represents our unwholesome karma. On the other hand, the burning house is our world burning with the fire of old age, sickness, and death.

(34) The Three Realms are like burning houses; there is no safety in the Three Realms. (The Amitabha Sutra and the Pure Land School, p.26-27)

6. The Universe

Buddhism proclaims the concept of *Interdependence* as the Law of the Universe. According to the Lankavatara Sutra, the concept of interdependence means “Phenomena do not arise independently; all phenomena arise dependent on each other”. In other words, things exist in dependence upon many causes and conditions. Therefore, the concept of interdependence implies that the elements of the conventional reality do not

²⁶ A house is burning, but the father who has escaped is unable to convince his children to follow him outside. Attempts to explain the situation fail, so he tells them he has chariots outside to give them. They rush out, and though they do not receive the promised chariots, they are saved from the burning of the

possess an existence that is permanent—this thing exists because of something else exists, and that thing happens because this thing has occurred. Nothing, in this universe or even the universe itself, can exist by itself and be its own cause. This concept then leads to the concept of Emptiness, which will be further discussed in the next section.

Metaphor of Cosmology in Buddhism		
The Universe	❖ The Universe as Physical Objects	⇒ Net

Table 17: Metaphor of Cosmology in Buddhism

Metaphor 19: The Universe as Physical Objects

The Jewel net of Indra²⁷, the core metaphor of Chinese Huayan Buddhist School, is a metaphor used to illustrate the concept of *Interdependence*. Indra’s net exists in Indra’s palace in heaven and extends infinitely in all directions. At each vertex of the net, there is a perfectly clear jewel that reflects all other jewels in the net. Therefore, Indra’s net symbolized a universe where infinitely repeated mutual relations exist between all members of the universe.

(35) You may recall the sutra’s description of Indra’s famous net. As the radiance of the pearls on the net reflects each other, the whole universe is seen in them. (Looking ahead: A guide for young Buddhists, p.9)

7. The Concept of Emptiness

Sunyata (Sanskrit), usually translated into English as “Emptiness” or “Voidness”, is the central concept in Buddhism. Emptiness is also the most important concept in

house. To reveal the metaphor, the burning house is the cycle of suffering and the promise of chariots the skillful mean to bring the children – those trapped in the cycle – out.

²⁷ Indra: one of the Vedic gods. The metaphor of Indra's net was developed by the Mahayana Buddhist school in the 3rd century scriptures of the Avatamsaka Sutra, and later by the Chinese Huayan school between the 6th and 8th century.

Buddhism that distinguishes Buddhism from other religions. “Emptiness” is the word used to describe the Law of the Universe or the Ultimate Truth of the Universe—nothing in the universe has an independent nature of its own. It is because there is “emptiness”, all things come into being. Mahayana Buddhism philosophy sees truth as two folds, conventional and ultimate truth. Conventional truth is the world as we normally see it; Ultimate Truth is, on the other hand, the world as it really is—Sunyata. Therefore, in Buddhism, the direct realization²⁸ of Emptiness leads to the cessation of all sufferings and the cyclic existence of birth and rebirth—Nirvana.

Since *Emptiness* is such an abstract concept, metaphors are commonly used to explain the philosophy. The most frequently used metaphors of Emptiness are Space, Gold, Water and waves.

Metaphors of Emptiness in Buddhism		
Emptiness	❖ Emptiness as Space ❖ Emptiness as Physical Objects ❖ Emptiness as Natural Phenomenon	⇒ Space ⇒ Gold ⇒ Water/waves

Table 18: Metaphors of Emptiness in Buddhism

Metaphor 20: Emptiness as Space

Buddhism uses the sky or space as a metaphor for *Emptiness*, due to the characteristics of the Space, such as non-obstruction, all-pervasiveness, equality, vastness, formlessness, motionlessness, absolute negation, emptiness, and unattainability. Everything can move in Space; without Space, nothing can move.

²⁸ Knowledge of Emptiness is not direct realization. Direct realization is achieved through meditation.

(36) Emptiness has the meaning of non-obstruction. Like space, it can be found everywhere and will not obstruct any material existence. (The Unique Characteristics of Buddhism, p.31)

(37) Emptiness has the meaning of all-pervasiveness. Like space, it is pervasive and reaches everywhere. (The Unique Characteristics of Buddhism, p.31)

(38) Emptiness has the meaning of equality. Like space, it does not make any distinctions but treats all equally. (The Unique Characteristics of Buddhism, p.31)

(39) Emptiness has the meaning of vastness. Like space, it is vast, limitless and boundless. (The Unique Characteristics of Buddhism, p.31)

(40) Emptiness has the meaning of formlessness. Like space, it has no shape or form. (The Unique Characteristics of Buddhism, p.31)

(41) Emptiness has the meaning of motionless. Like space, it is always still, completely beyond any form of arising and decaying. (The Unique Characteristics of Buddhism, p.31)

(42) Emptiness has the meaning of unattainability. Like space, it cannot be attained or held. (The Unique Characteristics of Buddhism, p.31)

Metaphor 21: Emptiness as Physical Objects

Gold and gold jewel are often used to represent *Emptiness and Existence*. Gold is the most malleable and ductile of the known metals; therefore, gold is used to make all kinds of jewelry, such as rings, earrings, necklaces, and more. This characteristic of gold is *Emptiness, and the jewelry represents the Existence*—no matter what the form, the appearance, the function is, the essence is still gold. Therefore, everything manifests from *Emptiness*, but regardless the manifestation, it is fundamentally *Empty*.

(43) Emptiness can be compared to gold, while existence can be compared to the rings, earrings, and necklaces that are fashioned from gold. All these different articles of gold represent emptiness. (The Diamond Sutra and the Study of Wisdom and Emptiness, p.23)

Metaphor 22: Emptiness as Natural Phenomenon

The same analogy can be applied to the metaphor of *Water and Waves*. *Water* represents *Emptiness and Waves* represent the *Existence*.

(44) Emptiness is like water, and existence is like waves. Water is originally peaceful and calm, but when the winds blows, waves are formed. (The Diamond Sutra and the Study of Wisdom and Emptiness, p.23)

8. The Concept of Compassion

Wisdom (Prajna) and compassion (Bodhichitta) are considered as “the two wings of a bird” in Buddhism; with one missing, the bird can not fly. Furthermore, the practice of compassion is equally, if not more, important as the practice of wisdom. In fact, in Mahayana Buddhism, Bodhichitta is the highest scope of motivation to practice Buddhism—one realizes that all sentient beings are suffering within the cyclic existence, thus, one strives to free all beings from sufferings. Compassion is unconditional love. Compassion is a service offered out of selflessness and more importantly, wisdom. True compassion is not just an emotional response, but a firm commitment founded on reason.

Metaphors of Compassion in Buddhism		
Compassion	❖ Compassion as Medicine	⇒ Medicine, cure, illness
	❖ Compassion as Vehicle	⇒ Ferry
	❖ Compassion as Person	⇒ Companion
	❖ Compassion as a Place	⇒ Shelter
	❖ Compassion as Natural Phenomenon	⇒ Water, Light

Table 19: Metaphors of Compassion in Buddhism

Metaphor 23: Compassion as Medicine

In Chinese Buddhism, the great Compassion is translated into “慈悲 *ci bei*”. *Ci* means to “give happiness to others”; *Bei* means “to remove suffering for others”. Together, these two characters describe the function of relieving sentient beings of sufferings—it is the antidote of sufferings, just like medicine is the cure for illness.

(45) Compassion is like medicine that cures the body of all illness. (The Buddhist Perspective on Compassion, p.12)

Metaphor 24: Compassion as Vehicle

Practicing the great compassion is the highest and strongest motivation to attain enlightenment, not just for oneself but for all beings. Because of this strong motivation, we will be able to get across the ocean of rebirth.

(46) Compassion is a ferry that carries us through the breaking waves in the vast ocean of rebirth. (The Buddhist Perspective on Compassion, p.12)

Metaphor 25: Compassion as a Place

With all the sufferings we face in our daily life, Compassion provides a safe place for all beings to regenerate the energy to continue on the journey.

(47) Compassion is like a shelter that offers comfort and strength during times of hardship and deprivation. (The Buddhist Perspective on Compassion, p.12)

Metaphor 26: Compassion as Natural Phenomenon

Water again is used to illustrate the concept of *Compassion*—with the ability to nurture the plants and earth, *Compassion* is like water that gives us strength and courage to walk on the path of life. *Compassion* is also like a beam of “light” that brightens up our journey.

(48) It is a pure stream of water that cleanses and comforts a wounded heart. (The Buddhist Perspective on Compassion, p.12)

(49) Compassion is like light that dispels darkness and illuminates the truth. (The Buddhist Perspective on Compassion, p.12)

Metaphor 27: Compassion as Person

Furthermore, *Compassion* is the best companion on the path because genuine compassion does not expect everything back and is unconditional.

(50) Compassion is like a companion that gives us support and courage to achieve any goals that we set forth. (The Buddhist Perspective on Compassion, p.12)

Vocabulary in Buddhism English

Vocabulary acquisition has always been an important activity in second language learning and teaching, simply because that it is quite impossible for communication to happen without words. The importance of teaching and learning vocabulary in ESP is also widely accepted nowadays (Swales, 1983). In the literature of ESP, most studies regarding vocabulary learning and teaching focus on the frequent occurrence of certain lexical forms or vocabularies—known as the “Frequency Studies” (Robison, 1991). However, this is not the concern for this study. The purposes of this lexicon analysis are, first, to identify and compile a list of Buddhism Terminologies in English encountered within the 21 speeches. This list, again like the lists of the contents of Buddhist teachings and metaphors in Buddhism, is an on-going project. The vocabularies selected in this list may not be useful to other Buddhist schools. In reality, different Buddhist schools may compile dissimilar list of vocabularies. For instance, the terminologies used in Tibetan Buddhism are quite different from Chinese Chan or Pure Land Buddhist schools. Secondly, it is necessary to explore the lexical characteristics of Buddhism English, since it is a whole new topic in ESP. No research has been done up to this day.

425 words or phrases are identified in total. These words and phrases are then listed under the categories of the themes and contents identified in the beginning of this chapter. (For the complete list, see Appendix 6) The words and phrases in each category may serve as the basis that a Buddhism English learner needs to know in order to be able to explain the topic.

The vocabulary of Buddhism English can be further divided into three categories: (1) The Ultra Specialized Vocabulary and Phrase, (2) Sanskrit Loanwords in Buddhism English, and (3) The General English Vocabulary. (See the table below)

Types of Vocabulary	Examples
1. Ultra Specialized Vocabulary and Phrase	<ul style="list-style-type: none"> ❖ The Dharma nectar of Samadhi ❖ Four Noble Truth ❖ Noble Eightfold Path ❖ Five Aggregates ❖ Three Dharma Seals ❖ The six realms of existence
2. Sanskrit Loanwords in Buddhism	<ul style="list-style-type: none"> ❖ Karma ❖ Dharma ❖ Nirvana ❖ Buddha ❖ Samsara ❖ Mantra
3. General English Words	<ul style="list-style-type: none"> ❖ Disciple ❖ Ascetic practices ❖ Destiny ❖ Egoistic ❖ Non-attachment ❖ Self-realization

Table 20: Types of English Buddhism Vocabulary

1. The Ultra Specialized Vocabulary and Phrase

The words/phrases in this category are the Buddhism terminologies which are mostly used within the circle of Buddhists, and are really unique to Buddhism²⁹. They usually indicate the Buddha's Dharma, for example, the Three Dharma Seals, the Four Noble Truths, and so on. These terminologies are constructed with general English words. Non-Buddhists can read every single word, but may not understand the meaning and teaching behind the terminology. Another type of terminology contains Sanskrit words and English words, such as The Dharma nectar of Samadhi. The reason for using original Sanskrit words is due to the translation rules established by Chinese T'ang Dynasty Master Hsuan-Tsang. This rule is called "The Five categories of Untranslated Terms", which are: (1) the esoteric, (2) words having multiple meanings, (3) words for things not existing in China, (4) words not translated in accord with already established, and (5) words left untranslated in order to give rise to wholesomeness and respect. Therefore, terminology such as Samadhi is kept in the original Sanskrit form and not translated into Chinese. This rule seems also apply to the Buddhism English. The issue of Sanskrit in Buddhism English will be further discussed in next category.

2. Sanskrit Loanwords in Buddhism English

The second layer consists of Sanskrit loanwords in Buddhism English. These words are adopted by the speakers of English from Sanskrit through a gradual and slow conventionalization process. Nowadays, these loanwords from Sanskrit have become part of English lexicon, and the English speaking community does not perceive these

²⁹ Some of the words may be used in Hinduism and other spiritual practices. But most of the words are unique to Buddhism.

words as loanwords anymore. The definitions of these words are included in regular English dictionary, such as Merriam-Webster Online Dictionary. These 15 Sanskrit-originated-English words identified within the 21 speeches are listed in the following table. The definition and etymology of each word from Merriam-Webster Online Dictionary are also provided in the table.

Loan Words from Sanskrit to English	
Words	Definitions from Merriam-Webster Online Dictionary
1. Buddha	<p>⇒ Etymology: Sanskrit, enlightened; akin to Sanskrit <i>bodhi</i> enlightenment 1 : a person who has attained Buddhahood 2 : a representation of Gautama Buddha</p>
2. karma	<p>⇒ Etymology: Sanskrit <i>karma</i> fate, work 1 often capitalized : the force generated by a person's actions held in Hinduism and Buddhism to perpetuate transmigration and in its ethical consequences to determine the nature of the person's next existence</p>
3. sutra	<p>⇒ Etymology: Sanskrit <i>sutra</i> precept, literally, thread; akin to Latin <i>suere</i> to sew 1 : a precept summarizing Vedic teaching; <i>also</i> : a collection of these precepts 2 : one of the discourses of the Buddha that constitute the basic text of Buddhist scripture</p>
4. nirvana	<p>⇒ Etymology: Sanskrit <i>nirvAna</i>, literally, act of extinguishing, from <i>nis-</i> out + <i>vAti</i> it blows 1 : the final beatitude that transcends suffering, karma, and samsara and is sought especially in Buddhism through the extinction of desire and individual consciousness 2 a : a place or state of oblivion to care, pain, or external reality; <i>also</i> : BLISS, HEAVEN b : a goal hoped for but apparently unattainable : DREAM</p>
5. dharma	<p>⇒ Etymology: Sanskrit; akin to Latin <i>firmus</i> firm 1 Hinduism : an individual's duty fulfilled by</p>

<p>6. samsara</p>	<p>observance of custom or law 2 Hinduism & Buddhism a : the basic principles of cosmic or individual existence : divine law b : conformity to one's duty and nature</p> <p>⇒ Etymology: Sanskrit <i>samsAra</i>, literally, passing through : the indefinitely repeated cycles of birth, misery, and death caused by karma</p>
<p>7. mantra</p>	<p>⇒ Etymology: Sanskrit, sacred counsel, formula, from <i>manyate</i> he thinks; akin to Latin <i>mens</i> mind : a mystical formula of invocation or incantation (as in Hinduism)</p>
<p>8. mudra</p>	<p>⇒ Etymology: Sanskrit <i>mudrA</i> : one of the symbolic hand gestures used in religious ceremonies and dances of India and in yoga</p>
<p>9. mandala</p>	<p>⇒ Etymology: Sanskrit <i>mandala</i> circle 1 : a Hindu or Buddhist graphic symbol of the universe; <i>specifically</i> : a circle enclosing a square with a deity on each side that is used chiefly as an aid to meditation 2 : a graphic and often symbolic pattern usually in the form of a circle divided into four separate sections or bearing a multiple projection of an image</p>
<p>10. Mahayana</p>	<p>⇒ Etymology: Sanskrit <i>mahAyAna</i>, literally, great vehicle : a liberal and theistic branch of Buddhism comprising sects chiefly in China and Japan, recognizing a large body of scripture in addition to the Pali canon, and teaching social concern and universal salvation</p>
<p>11. Hinayana</p>	<p>⇒ Etymology: Sanskrit <i>hInayAna</i> lesser vehicle : THERAVADA</p>
<p>12. Tantra</p>	<p>⇒ Etymology: Sanskrit, literally, warp, from <i>tanoti</i> he stretches, weaves; akin to Greek <i>teinein</i> to stretch</p>

<p>13. Bodhisattva</p>	<p>: one of the later Hindu or Buddhist scriptures dealing especially with techniques and rituals including meditative and sexual practices; <i>also</i> : the rituals or practices outlined in the tantra</p> <p>⇒ Etymology: Sanskrit <i>bodhisattva</i> one whose essence is enlightenment, from <i>bodhi</i> enlightenment + <i>sattva</i> being</p>
<p>14. Brahman</p>	<p>: a being that compassionately refrains from entering nirvana in order to save others and is worshipped as a deity in Mahayana Buddhism</p> <p>⇒ Etymology: Middle English <i>Bragman</i> inhabitant of India, from Latin <i>Bracmanus</i>, from Greek <i>Brachman</i>, from Sanskrit <i>brAhmana</i> of the Brahman caste, from <i>brahman</i> Brahman</p> <p>1 a : a Hindu of the highest caste traditionally assigned to the priesthood b : ¹BRAHMA 2</p> <p>2 : any of an Indian breed of humped cattle : ZEBU; <i>especially</i> : a large vigorous heat- and tick-resistant usually silvery-gray animal developed in the southern United States from the zebu and now used chiefly for crossbreeding</p> <p>3 usually Brahmin : a person of high social standing and cultivated intellect and taste</p>
<p>15. Arhat</p>	<p>⇒ Etymology: Sanskrit, from present participle of <i>arhati</i> he deserves; akin to Greek <i>alphein</i> to gain</p> <p>: a Buddhist who has reached the stage of enlightenment</p>

Table 21: Loanwords from Sanskrit to English

Among these 15 words, some are more commonly used in the English speaking community, such as Buddha, Karma, Nirvana, Tantra, Dharma, Samsara, Mantra and Mandala; the others may not be quite commonly used yet, even though they can be found in English dictionary. Another worth mentioning phenomena is that over the years, new words are created based on the original Sanskrit words. Not every loanword has come this far yet, for example, Bodhisattva has no new extended form. In this study, 10 out of

the 15 loanwords have evolved in the process of conventionalization. According to the Merriam-Webster Online dictionary, the new created words are as the following;

Sanskrit	New Created English Word
1. Buddha	Buddhahood
2. Karma	Karmic
3. Nirvana	Nirvanic
4. Dharma	Dharmic
5. Mantra	Mantric
6. Mandala	Mandalic
7. Mahayana	Mahayanist; Mahayanistic
8. Hinayana	Hinayanaist; Hinayanistic
9. Tantra	Tantric; Tantrism; Tantrist
10. Arhat	Arhatship

Table 22: New Created English Words

3. The General English Vocabulary

The lexicons in this category are the words which exist and are used in general English. They are used in general English and are found in any kind of communication; however, they are of frequent use in Buddhism teachings or even other spiritual practice. For example, when teaching on the concept of True Mind, vocabularies, such as *non-duality/duality, self/non-self, attachment/detachment or non-attachment, discrimination/non-discrimination, self-realization, self-discovery, self-awakening*, and much more, are often used. The majority of the vocabularies identified in this study belong to this particular category.

Conclusions and Suggestions

The heart of intercultural communication is cultural awareness, which has a lot to do with language, behavior, values, and beliefs, for example. Furthermore, intercultural communication should also “highlight the area of commonality as well as divergence in terms of cultural and linguistic behaviour” (Bailey, 2003, p.68). Chinese culture

embraced the foreign religion—Buddhism from India, and gradually turned Indian Buddhism into Chinese Buddhism over the period of 2000 years. The core teachings remain the same (commonality), but the Buddhist discourse eventually became localized (divergence). For example, the use of “Mountain” as a metaphor in Chinese Buddhism is different from the original one. According to Gokhale (1980), the mountain peak in the Nikayas³⁰ is described as “a vantage point from which the surrounding region may be viewed in its panoramic aspects” and “an image of an overwhelming presence in its mass—stable, firm, unshakable even by the most powerful winds, steadfast and filled with grandeur in its very loneliness” (p.448). Now consider the Chinese Chan poem by the famous Chinese poet/scholar, Dongpuo, Su, cited in the speeches:

Viewed across, a range; at an angle, peaks.
Far and near, high and low, are not the same.
Not able to see the real face
Of Mountain Lushan;
Precisely because one is within its hills.

In this Chan poem, Mountain Lushan represents our True Mind, and because sentient beings are trapped within the delusional mind, thus, can not see the truth—the real Mountain Lushan. This is an example of how geographic environment can affect the metaphorical language use.

Buddhism in the Western world is going through this same process at the present moment. For example, lotus has been a very significant metaphor and symbol in

³⁰ **Nikaya** is a word of meaning 'grouping' in both Pali and Sanskrit, most commonly used in English in reference to Buddhist texts. Within the Buddhist canon (the *Sutta Pitaka* in particular) the meaning of the term is roughly equivalent to the English "collection", and is used to describe groupings of discourses according to theme, length, or other categories. Examples of usage include the Digha Nikaya, the collection of long discourses, and the Samyutta Nikaya, the collection of thematically linked discourses.

Buddhism over 2500 years. A lotus always grows in the muddy water, but it rises gracefully, untouched by the muddy water. In Chinese Pure Land School, it is believed by the practitioners that when we are reborn to the Pure Land, we are born through a beautiful lotus. This metaphor, somehow, has been changed in the Western Buddhism over time. Michael Roach in his book *The Tibetan Book of Yoga: Ancient Buddhist Teachings on the Philosophy and Practice of Yoga* purposely changes the traditional mantra “Om, the jewel in the lotus” into “Om, the diamond in the rose” for a very specific reason:

Lots of us might feel more comfortable doing the chant in our own language, and that works well too. In English the words come out as “I sing the diamond in the rose”. The original words mean “Om, the jewel in the lotus”, but in Heart Yoga we use the diamond and the rose, for a very special reason..... When you picture the bloom within you, it’s important to use a flower that you grew up with, since it moves your subconscious thoughts and winds more strongly. For most of us then the red rose is best, growing as it does with almost no water, even in the desert, even in a busy modern life. (p.23-24)

These two examples are the evidence of enculturation between two cultures. Then, the next question that needs to be asked and explored is: how to incorporate the observations of Buddhism discourse into the future Buddhist ERP curriculum? Here are some suggestions based on the perspective of the general ESP theory:

- ◆ To assist in deepening the background knowledge of the subject area—Buddhism

Caballero-Rodriguez (2003) suggests that the ESP learners’ “level of expertise in their mother tongue may also influence the acquisition of the new language” (p.185).

This suggestion points out the importance of background knowledge in the field of ESP.

Furthermore, Smith (1995) suggests that understanding of the background knowledge may “depend on appreciation of metaphorical links, or may be assisted by such an

insight” (p.55), therefore, “a discussion of these associations would be a useful check for testing definitions for key terms” (p.55). Lindstromberg (1991) also makes the point that in learning subject matter, the role of explicit metaphor teaching should be a area of urgent interest.

To apply these insights from the ESP studies to the pedagogical application of the Buddhist ERP (English for Religious Purposes), a project of assembling Buddhism English Portfolio may suit quite well. This portfolio is based on an investigation on Buddha Dharmas:

(1) Identify the important metaphors in Buddhism texts, both spoken and written. The categories developed in this study can serve as a reference or a starting point.

(2) Identify the Source and Target domains of each metaphor by using the mapping model.

(3) Discuss the relationships between the source and target domains. This process will not only assist in deepening the understanding of the Buddhist dharma, but also will prepare learners with the lexicon and metaphorical expressions involved in each category.

(4) Invent new metaphors and metaphorical expressions. Ask learners to invent new expressions for an existing metaphor. Furthermore, ask learners to invent new metaphors based on their understanding of the dharma and their realization of the practice.

(5) Discuss the new invented metaphors and compare with the classical ones. It is important that the new metaphors truly reflect the teachings of Buddhism

- ◆ To promote intercultural communication and culture learning

The second part of the Buddhism English Portfolio can explore the Buddhist discourse developed in the English speaking community. The majority of the monastic training in Chinese Buddhism focuses on the traditional Buddhism texts, either the classical sutras or the commentaries by famous Chinese Buddhist Masters and scholars. Just as shown in the findings in this study, the examples, citations, or metaphors are all based on Chinese culture. This is certainly inevitable; after all, the subject is Chinese Buddhism. However, as I point out, Buddhism is currently going through a localization process in the USA. As a matter of fact, there are many well-know American Buddhist teachers here in the USA. To name a few, Robert Thurman, Jon Kabat-Zinn, Sharon Salberg, Joseph Goldstein, Jack Kornfield, Pema Chodron, Thutben Chodron, Mark Epstein, Reginald Ray, and many more. These American Buddhists have written many books and given many lectures on Buddhism. Therefore, the material is abundant and rich:

(1) Explore the Buddhist texts, both written and spoken. Focus on the interpretations of Dharma and the examples, metaphors, metaphorical expressions used by the American Buddhist.

(2) Identify and discuss the new breed of metaphors, examples, and metaphorical expressions. Develop the awareness of commonality and divergence in two different cultures. For instance, are there more examples like the “Lotus vs. Rose” metaphor? What are these new metaphors? What kind of cultural backgrounds lead to the change of metaphor use? By so doing, learners can explore a new branch of Buddhism—the American Buddhism. Furthermore, an advantage of this activity is to promote

intercultural communication and mutual understanding, and to open up the dialogue between the Chinese Buddhism and American Buddhism.

(3) Create a new category for the new found American Buddhist metaphors. Therefore, in the future, while teaching Buddhism to the Americans, the examples and metaphors will not exclusively Chinese-Culture-bound.

These suggestions are based on the observation and analysis of the Buddhist discourse. In the following chapter, I will further discuss more findings based on the interviews with the Chinese Buddhist monks and nuns. The focuses are on their English language learning experience and on their cultural experience while teaching Buddhism to Americans. Part of the findings, such as the interactions between the Chinese Nuns and the American students, came from my direct observation in their Buddhism classes.

Chapter 5: EPR Language and Culture Learning Experiences

This chapter discusses the language and culture learning experiences of the participants. In order to answer the research questions how Buddhism English was learned by the participants, and what kind of role culture played in their language learning, I looked at the data from questionnaire, interviews, and field observation. Four major categories emerged in terms of the language learning experience: (1) General English learning experience—both the past and current experiences; (2) Current language learning environment; (3) Language needs; and (4) Buddhism English learning experience. The past English learning experience served as the foundation to analyze the participants' current general English learning as well as the Buddhism English learning. Next, I discuss the authenticity of the participants' current language learning environment, and the tasks and activities that required them to use English. Finally, I present the participants' Buddhism English learning experiences.

As for the American culture learning experience, I start the discussion with the participants' cultural backgrounds focusing on their exposures to other cultures. The participants' training in Buddhism philosophy also played a significant role in their overall view toward other cultures. Finally, the participants' cultural learning experiences are discussed on a continuum that runs from micro-level to macro-level of culture.

Even though the findings were divided into two major categories, it is important to understand that factors, such as the Participants' identity and beliefs, personal

backgrounds, have a significant influence over both their language and culture learning behaviors and therefore shaped their overall learning experience. Many researchers have already pointed out that language and culture are interconnected (Cruz, Bonissone & Baff, 1995; Heileman & Kaplan, 1985; Lessard-Clouston, 1997; Kramsch, 1998; Peck, 1998; Savignon & Sysoyev, 2002; Sellami, 2000; Stern, 1983). This belief also applies to the overall language and culture learning experience for ESL/EFL learners—language learning experience and culture learning experience are interconnected as well.

The following table is a summary of the findings.

ERP (English for Religious Purposes)		
	Categories	Content
Language Learning	1. General English Learning Experience	⇒ Previous learning experience;
	2. Current Language Learning Environment	⇒ Authentic or Semi-Authentic?
	3. Language Needs	⇒ Tasks and Activities that required using English
	4. Buddhism English Learning Experience	⇒ Lack of qualified teachers ⇒ Translation issues ⇒ Material selection ⇒ Learning strategy
Culture Learning	1. Cultural background and current cultural learning of the participants	⇒ Exposures to different cultures before arriving to USA. ⇒ Current learning

		situation
	2. Buddhist Cultural Awareness	⇒ Universal and the Middle Way
	3. Cultural learning experience: when the East meets the West	⇒ From Micro-level to Macro-level of culture

Table 23: Summary of the language and culture learning experience

Language Learning Issues

1. General English Learning Experience

Four out of six participants originally came from Asian countries, such as Philippines, Singapore, and Hong Kong, where speak English and other languages as official language. In these countries, English is used in education, business, and government organizations. Therefore, they all learned English formally at school in their countries, but also used English in their daily life to some degree. Besides English textbooks, they also learned English through authentic materials, such as movies, TV programs, News, documentaries, and magazines. 4 out of 6 participants have been learning English for over 29 years, and the least experienced one also has 6 years of learning experience. Half of them started learning English at a very young age, around 5-6 years old, and the other half started under the age of 12.

One of the participants came from Malaysia. Although English is not the official language in Malaysia, he learned English at school and spoke English with his father and

siblings at home. He also finished his high school education in UK. Among all the participants, he spoke the most formal English with a strong British accent. The last participant came from China. She also learned English as a required course at school; however, according to her interview, she basically re-learned her English while living in Canada for 5 years. She discovered that a lot of grammar she learned in China were actually incorrect. She shared her experience:

I studied English grammar in China. However, after I moved to Canada, I relearned almost everything besides the 26 letters. I found out that what my teachers taught me in China were incorrect. We were using the wrong grammar, and I had no ideas before.

In general, all the participants have very positive attitude toward learning English, with only one exception. This participant moved to Philippines from Taiwan when she was around 14 years old. She entered high school there, and English was the language for instruction for all subjects, which is quite different from the situation in Taiwan. Therefore, she was trying hard to survive in that learning environment, and this situation made her feel insecure and eventually developed negative feelings toward English learning.

The following table is a summary of the participants overall English learnig experience:

	Ven. Shogen	Ven. Ji An	Ven. Ho Do	Ven. Da Shin	Ven. Chiko	Ven. Bankei
Ethnicity/ Nationality	Chinese/ Malaysia	Chinese (Taiwanese)/ Philippines	Chinese/ China (Canada)	Chinese/ Hong Kong, China	Chinese/ Singapore	Chinese/ Hong Kong, China (Canada)
Years of English	30	12	6	29	30	46

Learning Experience						
Starting Age	9	8	12	5	5	6
Learning Environment	School & Daily Life	School & Daily Life	School & Daily Life	School	School & Work	School & Daily Life
Learning Material	School textbook & Authentic Materials (movies, documentaries, comedy sitcom)	School textbook & Authentic Materials (movies)	School textbook & Authentic Materials (TV, News, movies)	School textbook	School textbook & Authentic Materials (TV, movies)	School textbook & Authentic Materials (TV, News, Documentaries, magazines)
Attitude toward English Learning	Positive	Negative	Positive	Positive	Positive	Positive
Hours of English Speaking per week	5-6	1-2	1-2	3	Daily	25-30

Table 24: Summary of the participants' previous English learning information

2. Current Language Learning Environment

Although the participants need to attend meetings, conferences, or other activities (see Language Needs) from time to time, according to my observation over the two months period, they mostly stayed in the temple and rarely had time to go out due to their very busy schedule and really heavy work loads. Therefore, most of their language learning as well as cultural learning happened inside the temple. I also noticed that the temple is a very interesting learning environment—although the temple is located in L.A. California, the whole neighborhood looks just like any city in Taiwan. There are lots of Chinese shops on the streets, and Chinese signs everywhere. The temple is managed by Chinese Ordained monks and nuns, and most of the staff and volunteers are older Chinese ladies and gentlemen. In other words, the management still mostly follows the

Chinese management style. The majority of the population of the visitors and temple followers are still Asian—mostly Chinese, Vietnamese, and some Korean. Some Anglo-American people came to the temple to visit, or to attend English Buddhism classes, chanting service, and meditation, but still they are in the minority there.

Under these conditions, the participants had very limited exposures to the target language and culture:

I don't really use that much English here at the temple. I only use English in my English Buddhism Class. Or sometimes, I use English to communicate with American temple followers. Look around! I am sure that you can imagine the situation here. I really don't need to use English that often here (Interview with Ven. Ji An).

Ven. Shogen said in the interview about the situation of the temple:

After all, now I am here at Hsi Lai Temple. In this environment, we still use Chinese most of the time. Most of the temple goers are Chinese. So I don't need to use a lot of English, not too many opportunities (Interview with Ven. Shogen).

Even though the participants' learning experiences were restricted by the learning environment, they still had their language learning needs, which will be discussed in the following.

3. Language Needs

Tarone and Yule (1991) point out that the limitation of many existing ESL/EFL teaching materials is that they are written from an outsider's point of view. In order to break through the limitation, it is crucial to identify the learners' global needs—to specify the situations in which learners will need to use the language and the language-related activities required in those situations. Based on the interviews and field observation, the ERP learners' global language needs emerged. Two major categories revealed: (1) the

tasks performed outside the temple, and (2) tasks performed inside the temple. The following table is a brief summary of the global language needs.

	Language Needs	
	Tasks and Activities	Content
Tasks performed outside the temple	<ul style="list-style-type: none"> • Interface/Religious organization • Government • High school/College • Hospital/prison • Study Group • Book Festival 	<ul style="list-style-type: none"> ⇒ Introducing basic Buddhism concepts ⇒ Chanting and praying ⇒ Lead discussions ⇒ Promote books
Tasks performed inside the temple	<ul style="list-style-type: none"> • Buddha Dharma Teaching 	<ul style="list-style-type: none"> ⇒ English Buddhism Classes ⇒ Meditation/Chanting service ⇒ Dharma Interpretation
	<ul style="list-style-type: none"> • Buddhism Localization 	<ul style="list-style-type: none"> ⇒ Praying for world peace ceremony ⇒ Neighborhood Party ⇒ Book Translation ⇒ Cofenrences
	<ul style="list-style-type: none"> • Miscellaneous 	<ul style="list-style-type: none"> ⇒ Explain Dharma Words ⇒ Answer questions regarding to Buddhism ⇒ Tour Guide ⇒ Phone calls

Table 25: Summary of the Language Needs

- **Tasks Performed Outside the Temple**

The participants often need to attend activities outside the temple. Because of their English language skills, they represent the temple to attend interface meetings,

Buddhism conferences, or go to high school, college, university, hospital, and prison to teach Buddhism. They also need to lead English Buddhism study group outside the temple. They also participate in various book festivals through out the year to promote Buddhism books published by the temple:

We need to attend various activities including interface meetings, schools, hospitals, prisons, religious organizations, and so on. For instance, we attended meetings held by Archdiocese, L.A. County Sheriff Clergy Council, etc. Archdiocese is a very important Catholic organization. They found us through Buddha-Catholic Dialogue. They have a section called Ecumenical Interreligious Affairs...L.A County has a community day every year, and also another activity called Prayer Breakfast, we were invited. Hmmmm, we are also involved with Buddha-Catholic Dialogue for many years now...for instance, we were invited to go to schools, like UCLA, to teach Buddhism. Or, we were invited to go to hospitals to talk to the chaplain there about Buddhist's view on dying...I also need to attend book festivals to promote Master's books we translate here. You know, we have Buddha's Light Publishing here...(Ven. Bankei).

When attending these activities, these participants most often were asked to introduce basic Buddhism concepts to the audiences, and sometimes they were asked about Buddhist's views on current societal issues. Ven. Bankei said in the interview:

I just introduced very basic Buddhism concepts, for instance, what is Three Jewels—Buddha, Dharma, Sangha. They don't even know the Three Jewels. So, that's the first thing I would introduce. I will explain why we wear the robe. Also I talked about the core concept in Buddhism—the Dependent Origination. I can not go too deep, because they won't understand.

Ven. Shogen also participated in these activities. In the interview, he said:

If the meeting is organized by some religious organization, they will ask questions like, "What's Buddhist's opinion on God?" "What's your perspective on death?" Or sometimes, they will ask very sensitive issues such as homosexuality, abortion, and all kinds of societal issues (Ven. Shogen).

- Tasks Performed Inside the Temple

The participants are required to use English to perform tasks, such as teaching English Buddhism classes on Sunday morning, leading meditation practice, and interpreting Dharma Talks from Chinese to English, and translating the Master's books into English. Furthermore, they also need to organize various activities through out the year, such as Buddhist conference, Praying for World Peace Ceremony, and Neighborhood Party, to name a few. Many visitors came to visit the temple, so the participants need to help answer all kinds of questions, ranging from temple's basic information, class information, to Buddhism philosophy. During my stay, I noticed that some visitors were local college students who are taking a Comparative Religious class. One of the requirements for that class is to come to visit the temple and interview the Dharma teachers. On one occasion, I was even asked to substitute for the Nun, because she was too occupied with her other job. Ven. Ho Do shared her experience with these college students:

The local high schools and colleges offer some religion classes. They studies different religions, and some teachers really focus on Buddhism. They usually have a form, or a list of questions. Sometimes they are required to do a presentation, so they will come up with their own questions...the most common question is, "What is the most important concept in Buddhism?" They really have no idea what Buddhism is about. They are also very curious about our life at the temple. After all, living in a Buddhist community is quite different. They are also interested in the architecture, food, and everything. Sometimes, they are concerned about my cultural background, and if I have any culture shock here...

Another interesting thing I noticed was at the temple you can purchase Dharma Words. The idea is similar to a Chinese Fortune Cookie—when you open the plastic egg, you will find a piece of paper with the Dharma teaching written on it. Most visitors bought the Dharma Words out of curiosity, and some even treat it as some kind of

Buddhist fortune reading. However, the meaning of the Dharma Words is usually very profound. The Dharma Words are usually Gathas³¹; therefore, without years of studying Buddhism, one can hardly understand the true meaning by just reading the words.

Therefore, the participants were often consulted by the visitors. I was again asked to explain Dharma Words to the visitors a few times. I have asked around trying to find a complete list of the Dharma Words. Unfortunately I did not have any luck with this.

Ven. Ho Do was the one in charge of explaining the Dharma Words to the visitors:

Not too many Dharma teachers here at the temple can explain the Dharma Words in English. Although my English is also not very good, I try my best to make it clear to the Americans. Actually, this is my motivation to learn more English.

The participants also need to answer phone calls, if the phone operator does not know how to answer the inquiries. For instance,

Most people called to ask about the information of the temple, such as the location of the temple, the time temple close, and so on. But sometimes, people ask questions like, "I would like to be a monk/nun. What do I need to do to become a monk/nun? And some people called to ask for help or guidance for personal problems.

In fact, when I was conducting an interview, a phone call came in and the interview was interrupted. Here is from my field notes on this experience:

The interview was interrupted by a phone call today. I had to stop for about 5 minutes. The person who called was obviously depressed. She is in some kind of trouble and is looking for help from the temple. Ven. Bankei comforted her and asked her what happened to her, and tried to calm her down. Ven. Bankei was very nice and very helpful. She was like a psycho-therapist, giving counseling to her. It is not easy to be a Dharma teacher...we need to be very compassionate and very wise at the same time...

³¹ The Gathas are in verse, metrical in the nature of ancient Indo-Iranian religious poetry, which is extremely terse, and in which grammatical constructs are an exception.

The language-related skills required in order to perform these language tasks are mostly listening and speaking skills. Other skills involved also include sociolinguistic skills and communicative skills. The participants need to have certain level of sociolinguistic and communicative competence to be able to communicate with people from different ethnicity, religion, and gender. The most common communicative skill the participants used is to negotiate meaning through asking more questions, or as in their words, “throw the questions back”. This is again related to their role as an ordained Dharma teacher. They are very careful and try not to offend anybody:

Actually, I just throw the questions back to them, and I won't just give him/her my answers. I will ask, “So, what do you think? Have you seen that before? What is your intention?” My intention is to give them a chance to reflect on their own mind, and let them decide. I can't say that I have all the answers. It is impossible, especially all the answers for what is happening in the society now. I am very open and honest about it. But, I will provide some guidelines and some wisdoms—the wisdom from Buddha himself.

4. Buddhism English Learning Experience

ERP (English for Religious Purposes) is still in its beginning stages, especially in the case of Buddhism English learning and teaching. Participants revealed that they have experienced many difficulties in their learning process. First of all, it is really hard to find a qualified teacher to teach Buddhism English, and as a result, the participants mostly learned Buddhism English on their own. They learned the language in a very non-systematical way—picking up some terminologies randomly.

Learning Buddhism English is really difficult. Why? It is because nobody can really teach us. When I was attending the English Buddhism College and Graduate school in Taiwan, no one was advanced enough to teach us Buddhism English. Sure, there were some senior Dharma teachers who came back from the United States to Taiwan, but they still couldn't teach us Buddhism English. They had problems explaining basic concepts such as the Four Noble Truths in English.

I learned Buddhism English on my own. Not systematic at all. I started with commonly used words, such as Buddha, Dharma, Sangha, Nirvana, Emptiness, and so on. The first year of my Chinese Buddhism College, Master's books, *Lotus in the Stream* and *Being Good: Buddhist Ethics for everyday life*, were out already. So I bought these two books and studied on my own (Interview with Ven. Ji An).

The translation of the terminology is another problem for Buddhism English learners. So far, there is no consensus on the translation which adds to the difficulty for the language learning. Ven. Ji An also felt that sometimes the English translation was not accurate enough. She said in the interview:

Buddhism English is going through some translation problems. When I read the English translation, I found that it is not always accurate. It is actually just like what happened to Chinese Buddhism. Chinese Buddhism went through the same problem too. When Buddhism first came to China, they translated the Dharma literally, and the translators did not necessarily understand Buddhism, so there will be some problems...for instance, the term *Emptiness* is not a very good translation...

Ven. Bankei mentioned two principles in translating the Buddhism terminologies:

Well, there is no so called standard translation yet. Hmm, I should say it this way. There are two principles regarding Buddhism English translation. For instance, the commonly used one, like *Karma*, we need to know that, and follow the same translation, because everybody uses it and understand it. However, I don't always agree with the existing translations all the time. For instance, Dalai Lama uses the word *Rosary*, and I don't think it is a good translation. I called it "prayer beads". Why? I was a Catholic before, so I know that it is not rosary.

Even with all the difficulties, such as no really qualified teachers, no well-planned curriculum, and no well-designed teaching/learning materials, the participants still managed to learn Buddhism English in their own ways. Three major themes emerged regarding their Buddhism English learning experience: (1) learning material selection, (2) learning strategies, and (3) Sanskrit and Buddhism English learning.

- Learning Material Selection

The data showed that participants learned Buddhism English almost exclusively through reading. The first choice of the learning materials are books translated and published by the temple's Buddha Light Publishing (BLP). BLP has already published at least 27 books in English and some in Spanish. Other reading materials include books by other well-known Buddhist Masters, such as Dalai Lama, Achaan Chah, and Thich Nan Han. Some participants mentioned American Buddhism magazines, such as *Tricycle*, *Shambala Sun*, and *Buddha Dharma*. However, the participants revealed that they have mixed feelings about the books and magazine articles by other lineages. Ven. Bankei said in the interview:

I sometimes will read *Tricycle*, *Shambala Sun*, or *Buddha Dharma*. Well, not really study it or anything, but I will at least flip through it. I mean, we need to know what's going on out there. We said that Buddhism needs to be localized...but the articles in these magazines are written by teachers from many different traditions—Japanese, Korean, Vietnamese, or Chinese. It is very very eclectic. Or, you can find American Buddhism teachers' articles there too. They could be some kind of Roshi³², or Rinpoche³³. Anyway, we need to know what's out there.

Ven. Chiko expressed her concerns about the materials published by other Buddhism traditions:

I am trained by traditional Chinese Buddhism. That's my background. When I read *Shambala Sun* or *Tricycle*, I can't really get into it. Why? Because the way they interpret the Dharma is different. Their ways of thinking is different. There are a lot of western cultures in their interpretation which change our tradition...When I study Buddhism, I don't like to read any materials written by westerners, because their perspective is so different from us...One time, I read an academic journal article on Bodhisattva, and I decided that I don't want to read

³² **Roshi** (老師 *rōshi*?) is a Japanese word borrowed from Chinese, common in Zen Buddhism, meaning "old" (ro) and "teacher" (shi).

³³ **Rinpoche** or **Rimpoche** is a Tibetan Buddhist religious/theological honorific title. "Rinpoche" literally means "precious one"

other journal articles any more, because this article is attacking the concept of Bodhisattva. The author completely misunderstood the concept...

As for other learning materials, such as Audio-books, Dharma talks in English, or videos, are rarely considered by the participants. Participants also showed concerns about searching on internet. In fact, students in Taiwan's Buddhism College are not allowed to use internet. Ven. Bankei said:

I really feel that one needs to be very careful about using internet. Some information online are incorrect, or incomplete. But, I still use internet searching for latest news regarding Buddhism and other religions. We need to know what's going on in this world now.

- Learning Strategies

Learning strategies used by ESL/EFL learners are typically divided into three categories: Metacognitive strategies, Cognitive strategies, and Socioaffective Strategies (O'Malley & Chamot, 1990). The use of strategies by the participants of this study also fit into these three categories; therefore, I used this framework to discuss the strategies they employed. The following table is a brief summary.

	Strategies	
	Definition	Examples
Metacognitive	Strategies that involve planning for learning, self-monitoring, and self-evaluating	⇒ Functional planning
Cognitive	Specific learning tasks and involve more direct manipulation of the learning material	⇒ Translation ⇒ Transfer ⇒ Note taking ⇒ Auditory Representation
Socioaffective	Social-mediating activities and transacting with others	⇒ Cooperation ⇒ Question for

		Clarification
--	--	---------------

Table 26: Summary of the Buddhism English learning strategies

(a) Metacognitive Strategies

The only metacognitive strategy showed in the data is Functional Planning—rehearsing linguistic components necessary to carry out the language tasks. Ven. Ho Do, as mentioned before, was in charge of the Dharma Words. She used the strategy of functional planning for this task:

First I need to study those Dharma Words. In the beginning, I couldn't understand the English at all. So, I need to figure it out, and prepare in advance—how do I use simple English to explain a profound concept? Due to the limitation of my English ability, I can't go in too deep. I usually just explain the basic ideas from the Dharma Words.

Ven. Da Shin shared that she learned Buddhism English through giving presentation when she was in English Buddhism Graduate School in Taiwan:

I learned Buddhism English through giving presentation and more presentation. So, I have to do some research and prepare for the presentation. Because I gave the presentation, I became very familiar with the materials, the topic and the contents...so, I think this is very helpful to me, since now I am actually teaching Dharma here in the USA...

(b) Cognitive Strategies

Cognitive strategies employed by the participants include Translation, Transfer, Note taking, and Auditory Representation. *Translation* is the most commonly used strategy among all. Participants started learning Buddhism English by reading Chinese Buddhism book and the English version side by side. This strategy is also closely related to the next strategy *Transfer*—using their background knowledge on Chinese Buddhism to help them learn the Buddhism English. The participants all

mentioned that their knowledge in Chinese Buddhism is the foundation which facilitates their Buddhism English learning greatly. Ven. Ho Do admitted that:

(She) read the Chinese and the English books side by side. I read a little bit of English first, and then go back to read Chinese. That's how I learned.

The Ven. Ji An also said that she uses Chinese to help her learn Buddhism English, especially when she is learning all the Buddhism terminologies. She compares the Chinese version with the English translation. In fact, she admitted that she never learned English that way. She never used a translation method before. She also used an English-English dictionary; however, faced with the challenge of learning Buddhism English, she found herself relying on her Chinese to help with her Buddhist English.

Ven. Da Shin stated that she had studied Chinese Buddhism for two years before she went to the English Buddhism college; therefore, she already had a good foundation in Buddhism. All she needed to do, then was “to pick up the English terminology and to combine my knowledge in Buddhism, in general English, and English Buddhism terminologies into one big package”.

Note-taking and *Auditory Representation* are also used by the participants in their learning. *Note-Taking* is the strategy of writing down the main idea, outline, and summary, and so on. Ven. Ho Do explained that she was a student at the Buddhism College in Taiwan, she took a 16 hours seminar class on English Buddhism. One of the assignments was to write 200 to 300 words of summary for the article assigned. Other participants also shared that when they prepared the Buddhism classes they teach, they have to write a lesson plan, outline, and to look for relevant examples to illustrate the Buddhist concepts.

Auditory Representation was usually used while learning the terminology in Sanskrit. Only one participant, Ven. Shogen, took a formal class in Sanskrit; others just learned the Sanskrit terminology informally and randomly. Therefore, the participant learned it through reading Sanskrit words out loud and matching the sound to the Chinese terminology.

I learned the Sanskrit terminology while reading the English translation. I just read it out loud, and compared the sound to the Chinese terminology. They sound somehow pretty similar. But I don't know too many Sanskrit words. I know those that are commonly used, such as Dharma, Buddha, Bodhisattva, and so on...

(c) Socioaffective Strategies

Cooperation and *Question for Clarification* are used in this category. These two strategies involve working with other peers to obtain feedback. Ven. Bankei pointed out that she often discussed and consulted with her peers. She believed that communication was very important. She said:

You can't learn it all by yourself. I will ask my peers, "What's your opinions?" "How would you explain this concept?" "How do you translate this terminology?" Team work is very important. This gives me support and strength, and keeps me moving forward.

Ven. Ho Do indicated that she used the strategy of *Question for Clarification* for learning Buddhism English. She said:

When I have a question regarding Buddhism English, I will try to figure it out on my own. I will do some research. But if I can't figure it out by myself, I will consult my senior peers. Actually, it is faster this way. I usually get the answers I need right away.

To sum up briefly, the participants showed that they generally found their own ways of taking charge of their own learning. When asked about what kind of learning strategies they used, most of them needed to take a moment to reflect on their learning

experience. Most of the participants were not even aware of the learning strategies they used; however, they did use some to facilitate their learning as evidence showed.

- Sanskrit and Buddhism English Learning

As I mentioned earlier, only one participant had the opportunity to learn Sanskrit formally in the school setting; others basically only learned a few Sanskrit terminology randomly through their readings. However, the participants all expressed that they would love to learn Sanskrit in the future. Why is it important to know Sanskrit? First of all, the English Buddhist lexicon currently consists of a big part of Sanskrit words (Details see Chapter 4). These Sanskrit words have already become part of the regular English lexicon. Second, it is necessary to know Sanskrit because there is just no equivalent English word for some Buddhist terminology. According to Ven. Chiko:

We do need Sanskrit. Why? Some Sanskrit terminologies can not be translated into Chinese, and it is the same to the English translation. Some just can not be translated. So we still need to use the original Sanskrit words...you see, *Karma*, you can find this word in regular English dictionary now. So, gradually, you don't need to use the English translation. Just use Sanskrit. More examples, like *Buddha*, *Bodhisattva*...after a while, it will become part of the English words, oh, but we still need to explain the concept, like what is Bodhisattva? Bodhisattva is those who sacrifice themselves for all the sentient beings...something like that...

Cultural Learning Issues

Culture has been, and continues to be, defined in many ways. Robinson (1985) pointed out that second language educators frequently define culture as “ideas, behaviors, or products which are shared by members of a given group” (p.12). Behaviorists treat culture as “observable actions and/or events” (p.12), and Functionalists focus on “the underlying structure which govern and explain observable events” (p.12). Furthermore, cognitive and symbolic concepts of culture hold that culture is “non-observable and

internal to the cultural actor or learner” (p.12). For the purpose of this study, Hammerly’s (1982) simple and straightforward definition of culture was used. What is culture? According to Hammerly (1982), culture is “the total way of life of a people” (p.513).

In ESL and EFL, researchers often debate over the role of culture learning in language classroom. Questions, such as when to teach culture, how should culture be taught, and why it is necessary for learners to study the target culture, are often inquired (Hammerly, 1982; Hendon, 1980; Peck, 1998; Savignon & Sysoyev, 2002; Sellami, 2000). However, second/foreign language learners’ cultural learning experience in the target culture, especially ESP learners, is rarely studied. In the following discussions, I attempted to unveil the myth of six Chinese Buddhist Monk and Nuns’ encounters with American culture in L.A.

1. Cultural Background and Current Cultural Learning of the Participants

- Cultural Backgrounds

Five out of six participants of this study came from multi-ethnic, multi-cultural and multilingual countries, such as Malaysia, Philippines, Singapore and Hong Kong³⁴. They were exposed to diverse cultures long before they arrived to the USA. Take Philippines as an example. Philippines was under the Spain’s colonial rules for over three centuries, therefore, there is a significant amount of Spanish influence in many facets of the Filipino custom and tradition. American influence is also evident in the use of English as official language in Philippines. Hong Kong’s situation is similar. As a

³⁴ Hong Kong, technically speaking is not a country. It is part of China; however, Hong Kong continues to hold an identity of its own.

matter of fact, English was declared as the primary language in former British colonial Hong Kong for more than 130 years, and Chinese was not standardized until 1974.

Because of these kinds of cultural backgrounds, the participants are open toward other cultures and generally have high tolerance for different behaviors, beliefs, and values.

The following table is a brief summary of the cultural and language situations in Malaysia, Philippines, Singapore, and Hong Kong based on the information provided by Wikipedia, the online encyclopedia.

	Malaysia	Philippines	Singapore	Hong Kong
Cultures	Malays, Chinese, Indians, Eurasians, Cambodians, Vietnamese, & Various indigenous tribes	Austronesian culture, Spanish-Mexican culture, American culture, & Chinese	Chinese, Malay, Indian, Europeans	Chinese, British, American & others (Indian, Nepal, Filipino)
Official Language	Malay (Iban language & Kadazan language)	Tagalog & English	English, Mandarin Chinese, Malay & Tamil	English & Chinese (Cantonese & Mandarin)
Other Languages	Chinese (Mandarin, Fujian, Cantonese, Hakka, & Teochew); Indians (Tamil, Telugu, Malayalam, & Hindi); Malaysian English (Manglish) & others	Chavacano, Spanish, Chinese, and other local languages	Other Chinese dialects (Fujian, Cantonese, Teochew, Foochow, Hakka & Hainanese); Other Indian languages (Bengali, Hindi, Telegu, Punjabi & Malayalam)	Indians & Filipino

Table 27: Summary of the participants' cultural background (Source: Wikipedia, the online encyclopedia)

The participants shared their multi-cultural experiences in the interviews. Ven.

Bankei said that she learned about American culture at a very young age:

If you look at my background, I grew up in Hong Kong. Hong Kong is bilingual, ok, and also bicultural—there are British culture and American culture. Because my family, like my older brothers and sisters, all came to United States for their education, so I knew American culture at a very young age. Then, as for religion, I went to an American Nun's catholic Conference school in Hong Kong, but at home, we practiced traditional Chinese religion. So now looking back, I felt very fortunate because I understand both sides, ok, both languages, both cultures, and both religions.At that time, Hong Kong was very westernized, anyway, it was quite different back then. English songs and movies were very popular and much better...Hong Kong is a very special place because UK developed it into a place with very strong international flavor (Interview with Ven. Bankei).

Ven. Chiko was exposed to multi-cultures while growing up in Singapore. She said in the interview:

There are multi-cultures in Singapore. When I grew up in Singapore, there were a lot of Malay, Indians, and Chinese people around me. Actually, when I was young, I knew more languages; for instance, I understood some Malay and also spoke some Malay, oh, also a little bit of Indian language. But later on, I gradually forgot about these languages. When I was young, I spoke more Chinese and Malay and less English, but now I don't remember Malay and Indians (Interview with Ven. Chiko).

Ven. Ji An moved to the Philippines when she was a teenager. Philippines was and still is a very Americanized county. According to Ven. Ji An:

Well, Philippines used to be under American's rule for 50 years, so they are very much Americanized. In fact, I don't feel any difference. They are quite alike, you know, like the language they use, the TV programs they watch, all American culture.Actually, Filipino is quite different from Taiwanese. Their behaviors are different. For instance, Taiwanese will not be very close to you when first met you, but Filipinos are very passionate, like they have seen you for a long time. They are just like American people, kissing on the face, face touching face, and hugs, everything.

Another example was Ven. Shogen who grew up in Malaysia. Malaysia is a multicultural country; however, it was greatly influenced by British culture. He said in the interview:

Malaysia is a multicultural place. The largest race group is Malays, the local indigenous people, and Chinese is the second largest, and then the third race group is Indians...because we were under British colonial rules, so many British people live in Malaysia. So, basically, in Malaysia, if you know English, you don't need to worry about getting lost. Everybody speaks some English...as for culture, we have English newspaper, radio programs, etc...Oh, my father went to UK for education, so we have British culture at home.

The only exception is Ven. Ho Do who grew up in China. When asked about her previous western culture learning experience, she shared the following;

I did not learn anything about western culture in schools. But I did learn something on my own through watching TV. Sometimes, some channels will play something, maybe news, or documentaries, but these programs were all translated into Chinese...

- Current Cultural Learning Situations

Even though the participants now live in L.A., their current cultural learning is very limited and confined. There are two main reasons for this limitation on their cultural learning experience—their religious identity and the nature of the temple itself.

According to Ven. Ji An:

It is like living in a shell here (the temple). I feel like I can not walk out of this shell. It is a pity, but what can I do? After all, I am an ordained Nun. My identity is different now. I can't just go out camping, or having a picnic with my American friends. It is impossible. So, the interaction is more superficial, and it's like looking at a flower through heavy fog. Because of this environment, we confined ourselves in the frame.

Ven. Chiko also felt the same way. In the interview, she said:

I really don't feel like I am living in the USA at all. I feel like I am still in Taiwan. When I go out to the streets around the temple, there are Chinese signs everywhere, so I don't feel like I am in the USA. There are so many Chinese shops, and everybody is Chinese. Besides, I can speak Cantonese here, and I can also speak Mandarin Chinese. So I have no communication problems. The whole area belongs to Chinese people.

Under this limitation, how do these participants learn about American culture besides their personal contact with American people? Ven. Shogen shared that he learns American culture by watching comedy sitcoms and movies:

I mainly watch comedy sitcom to learn about American culture. Because comedy sitcom is more recent, and more contemporary, I can easily learn something about their culture, the words they use, and also the relationship between people. I also feel that I can learn the way they communicate with each other. Besides, it is comedy, so it won't be boring. I usually watch *Everybody loves Ramon*, or *Friends*. I also watch movies. Although the plots in comedy sitcom could be fake, but they still reflect certain degree of the American life. I am a Chinese Buddhist monk. My background is from traditional Chinese Buddhist Monastic training. I don't have the chance to live like an American, and also don't have too many opportunities to interact with them, so I try to learn their culture from watching TV or movies. What are they trying to say in the TV show? Some people said that the movie *Matrix* is about Buddhism, so I want to know which part of the movie is about Buddhism. What Buddhism philosophy is presented in the movie?

Ven. Da Shin and Ven. Ji An both agreed that they need more contact with American people outside of the temple, so that they can learn more about the culture. They both think that it is a good way to learn culture by taking some courses. Ven. Da Shin just started attending an ESL program at a local college by the time of the interview. She said,

I started attending an ESL class at a local college about a week ago. I want to improve my English, and also I want to know more about the culture here. I want to know what kind of society it is. It is Thanksgiving time here, and I learn something about Thanksgiving and turkey. I didn't know that American flag used to have a turkey on it. It is very interesting.

Ven. Ji An, at the time of the interview, is preparing her GRE text on her own. She plans to apply for graduate school in the future. Other participants also shared similar approaches of their current culture learning strategy. What else shaped their cultural learning experience besides their religious identity and living environment? Another important factor that emerged is their beliefs and training in Buddhism which has a great influence over their views toward other cultures. This influence was discussed next.

2. Buddhist Cultural Awareness

Buddhists in general believe in the supreme qualities of Buddha Dharma. One quality is called “Svakkhato”, which means that the Dharma is not a speculative philosophy, but is the Universal Law found through Buddha’s enlightenment. In other words, the Dharma is not created by Buddha, but discovered by him. Therefore, the Dharma can be tested by anyone through his/her own experience of Dharma practicing, regardless of gender, race, age, and culture.

Another fundamental Buddha Dharma that distinguished the Buddha’s teaching from other religions is called “The Middle Path”. The Middle Path, briefly speaking, means to investigate and penetrate the core of life and all phenomena with an upright and unbiased attitude. With this kind of attitude, the practitioners will be able to investigate all phenomena from various angles, to analyze the findings and understand the truth thoroughly, and thus, reach a reasonable conclusion.

The concepts of the Universal Law and the Middle Path reflected in the participants’ global view toward people from other cultures, for example:

In reality, no matter what ethnicity you are, where you are, the problems in life are really universal. We all went through similar problems, such as our career, our kids, our relationship, our job, our study, etc, all the same. How do we face and deal with these problems? We can apply Buddha Dharma in our daily life. Buddha Dharma is very universal, regardless of our cultural differences...

The concepts also manifested when the participants were asked by American students about their opinions on sensitive issues such as homosexuality, divorce, and abortion, to name a few. Ven. Shogen's answer is probably the most representative one:

When asked about the issue of homosexuality, my approach is the Middle Path. In Buddhism, we believe that everybody is equal, and there is no absolute right and wrong. What matters is our heart (mind). Gay or not, it doesn't matter. But, do you cause any harm for yourself? Any trouble for the society? If not, then, everybody has the freedom to love. You are responsible for your own life. In Buddhism, we believe that you create your own karma. If you have the courage to take the consequences, then it is fine. Just do not cause problems for other people and for yourself.

Even though the participants seem to be open toward other cultures due to their training in Buddhism, they still experienced some degrees of culture shock. However, they were able to use these cultural encounters to re-evaluate their own cultures, beliefs, and values in a positive way. For example, Ven. Chiko shared that when she first arrived to the United States, a male American student asked her about Buddhist's view on infidelity, and her first reaction was very judgmental. This American student did not argue with Ven. Chiko, but he left the classroom. This was a wake-up call for Ven. Chiko to re-evaluate her own belief system. Here is her reflection on this cultural encounter:

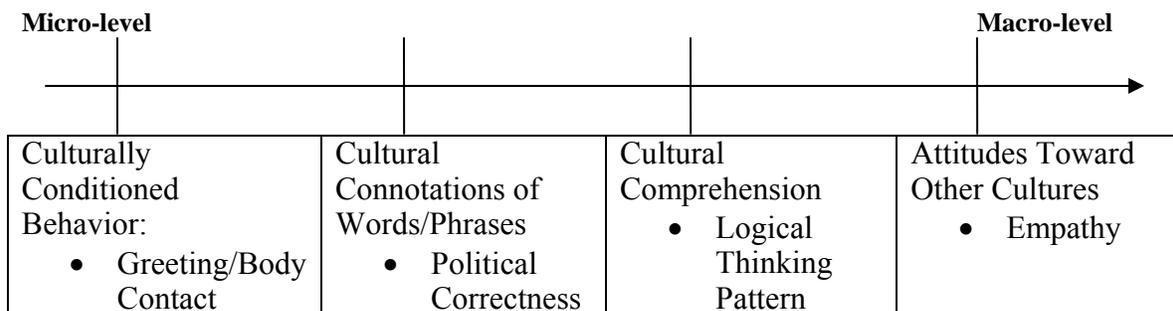
Because I grew up in a traditional Chinese family, my grandmother always taught me that when a woman married a man, no matter he is good or bad, it is a woman's virtue to put up with his behaviors. So, I am conditioned that way. I believe that it is wrong to cheat on your spouse. It is wrong to fall in love with

someone else, because you already have commitment to your wife and children. So, I told him that since you have this commitment to your family, you have to sacrifice yourself, and that you shouldn't hurt anybody, shouldn't continue with this relationship. You are hurting your family; you are hurting this lady and you are hurting yourself... Now I realized that I did not handle this situation right. I shouldn't respond with the values that my grandmother taught me..... I think the difficulty for me is that I don't know enough about American cultures, their backgrounds, and their education. I only know that these American students are very kind, and they are looking for an answer—an answer to help them improve their life and solve the problems in their daily life...

More of the participants' cultural learning experiences were discussed and presented in the following section.

3. Cultural Learning Experience: When the East Meets the West

Robinson (1985) points out that if culture is the sum total of a way of life of a people, then understanding people of other cultures must “encompass a variety of spheres” (p.12). The cultural learning experiences that the participants shared encompassed a variety of cultural aspects, ranging from micro-level of culture such as cultural conditioned behaviors to macro-level of culture such as cultural comprehension, cultural connotations of words and phrases, and empathic attitude toward other cultures. The following continuum runs from micro-level to macro-level of the participants' cultural learning experiences.



<ul style="list-style-type: none"> • Respect • Turn Taking 		<ul style="list-style-type: none"> • Stereotypes 	
--	--	---	--

Figure 12: The continuum of the participants' cultural learning experiences

- Culturally Conditioned Behavior

Traditional Chinese culture is usually very conservative; therefore, there is rarely any body contact when greeting each other. Hand-shaking, although is common in business meetings, is not often used for greeting in Chinese culture. The same principle applies to hugging, kissing, and face touching. This social rule is strictly followed in the monasteries. It would be considered violating the basic precepts if any form of body contact happens between the ordained and the lay practitioners, especially between opposite genders. Therefore, in Chinese monasteries, when greeting to people, either Ordained or lay practitioner, it is our custom to greet with a hand gesture called “Joining the Palms”-- a slight bow made with hands pressed together, palms touching and fingers pointed upwards, in front of the chest. Besides the hand gesture, we would praise and pay respect to the Buddha by verbalizing “Pay respect to the Amitabha Buddha”. This gesture is also a mudra, a well-recognized symbolic hand gesture in many Eastern religions—one hand represents the higher, spiritual nature, while the other represents the worldly self, and by combining the two, one is attempting to rise above the differences with others and connect oneself to the person one bows to. Therefore, this is a symbolic bow of the perfect union of wisdom and compassion.



However, this custom is foreign to most westerners. Although the same hand gesture is commonly used in Christianity, it is used as a symbol of submission to God and sincerity. It is used in praying to God, but not in greeting.

When the Chinese Ordained monk/nun came to the United States or other western country, they had to adjust their own greeting behaviors in order to fit into the American culture. Ven. Shogen said in the interview:

Personally, as long as the other person reaches out his/her hand, I will do the same immediately, regardless of the person's gender, male or female. After all, I am now living in a different country. So, I need to understand the local culture. Hand-shaking and head-nodding are very basic, so personally I don't feel embarrassed. My Master also mentioned to us that we need to follow the local custom. But I will tell the American people later on that we have our own way of greeting in the Monastery—we don't shake hands, but we join our palms in front of our chest. Then, I will further explain the meanings behind this hand gesture to them. Normally, once they understand the meanings, they are able to accept the hand gesture very quickly.

Ven. Shogen referred to hugs in specific in the interview:

Hugs? Hmmmm, maybe not. After all, we are wearing the robe. We are the Dharma teacher, you know? I don't think American people will hug a Catholic priest? Because our role is more Holy, and we represent a sacred religion, so they will not do that. Well, at least, not to me.

However, some participants expressed more open feelings about hugging the same gender, but still not to the opposite gender. For example, Ven. Ho Do said in the interview:

Usually male American students will not come over to hug me, but female students will. So, I don't mind hugging them. Like last time, we went to a religious conference, and most of the people there were female, so we all hug each other. No problem at all. But, we do need to be educated. First of all, we don't want to embarrass others, and secondly, I also want to know if their behavior is normal or not. If not, I need to know how to handle it. It doesn't hurt to know more about their custom.

Another example was about paying “respect” to the Dharma teachers. In Chinese culture, teachers are usually well respected due to the traditional teachings of Confucianism. The Ordained Dharma teachers are even more highly respected, especially within the Dharma practitioners. However, it seems that the Americans do not have this kind of concept:

We Dharma teachers are really really well-respected in Taiwan. Our followers really show their respect for us. But not here. If on the scale 1 to 10, maybe less than 5. They just don't respect us as much as Asians do. So, we need to adjust our own mind-set, or our self-identity. This is also a culture shock for me. We need to find a balance, need to be open-minded (Interview with Ven. Chiko).

I also noticed from the English Buddhism classes was about turn-taking in conversation. People, regardless of cultural backgrounds, constantly create and renegotiate their relationship with each other in the process of interacting. Social roles sometimes play an important part in the dynamics of interaction. This is particularly true in the interaction between the Dharma teacher and the temple followers. For example, Chinese temple followers normally show their respect to the Dharma teacher not only through their body language (bowing, joining the palms) but also through their speech style. Although overlapping and interrupting each other is common in daily conversations in Chinese culture among friends, it is rare in a conversation between the Dharma teacher and the disciples. However, American students in the English Buddhism classes are not aware of this social norm in the Chinese monastery. When I sat in the English Buddhism Classes, I noticed that American students have the tendency to interrupt the Dharma teacher's teaching. They seemed to be very eager to either raise questions or to share their personal realization of the Dharma. However, I also noticed

that the Dharma teacher would not allow being interrupted by the American students. The following was my observation of an incident happened in the English Buddhism class:

A female American student is trying to take over the conversation from the Dharma teacher. She raises her right hand and she kept her hand in the air for at least 20 seconds...hmmm, this is very interesting...she is determined to cut in...the Dharma teacher raised her index finger to signal her to wait until she is finished...the female student finally put down her hand...interesting, the Dharma teacher is being totally Chinese...

The Dharma teacher eventually did allow the student share her personal realization of the Dharma. In my interview with the Dharma teacher, I asked her about this incident, she responded:

Really? Did I really do that? I had no idea. Did I really not allow her to interrupt me? Did I really raise my index finger? I am not aware of that. I guess I was just trying to finish explaining the concept. Is it ok not to let her cut in? Is it appropriate in American culture not to let her cut in? I have no idea...(Interview with Ven. Chiko).

The appropriateness of turn-taking and overlapping in conversation varies interculturally and intraculturally when it is considered in combination with sex, age or participant status. In the case of ERP, the Dharma teacher and the American students were both testing the water. It is quite possible that both sides need to do some adjustment in order to find common ground.

- Cultural Connotations of Words/Phrases

Cultural differences, such as different beliefs and values, between Chinese and American cultures often reflect in the use of words. In Buddhism, an important method called “Repentance” is commonly practiced in order to purify the negative karma. To repent means to confess our wrong doings committed by our own actions, speech and mind, and vow not to repeat the same wrong doings again. However, this method seemed

to be received badly among American practitioners, because the word “to be ashamed” is mentioned quite often in the ritual. Ven. Bankei said:

In Buddhism, we believe that “to be ashamed” of our negative actions is a good thing, because we can improve our behaviors. But Americans say that, “Why should I feel shamed?” Because “shame” is a very negative feeling to them, very negative emotion. Shame, to them, equals to “guilt”. So, they really don’t like it. They told me that Christianity uses *guilt* to control them, and now Buddhism uses *shame* to control them. So they don’t like it.

Another similar example was the wording “doubt”. The word “doubt” is not valued in Chinese culture, but the opposite in American culture:

In Chinese culture, we think that “doubt” is not a good virtue, but they (Americans) think that it is great, you know, I wonder, sense of wondering, sense of curiosity, questioning, ahhhh, this is good to them. So, that’s why they all like to practice meditation, not much ethical thing there (Interview with Ven. Bankei).

The participants also shared another cultural learning experience that is very foreign to Chinese culture—the concept of *Political Correctness (PC)*. It seems that the participants picked up the phenomena of PC very quickly. They felt that that they needed to be very careful about the words they used because of their identity:

Some words are really negative, like the Sanskrit word “Dukka” meaning “Suffering”. So, I will further explain the concept. Some words are positive, some neutral, so it all depends on the situation. You see, we are not supposed to use *mankind*, but we have to use *humankind*; not *chairman*, but *chairperson*; not *physically handicap* (sic), but *physically challenge* (sic), and many more. We have to be really careful. Especially when it comes to translation, they might mistake that our Master uses such negative words. We don’t have this concept in Chinese culture, but American culture does. It is very sensitive to them, and if so, we need to be very careful! (Interview with Ven. Bankei).

These examples again prove that language and culture are interconnected. They revealed not just the differences in the use of words, but in a deeper sense, the differences of values and beliefs between two cultures. However, when the participants shared these

learning experiences with me, I did not notice any intolerance in their attitude. They, again, used these experiences to reflect on their own native culture, and managed to find a way to understand the differences.

- Cultural Comprehension

Comprehension level of culture in second language learning deals with issues such as examining one's stereotypes, avoiding over-generalizations, and learning about ways to resolve conflicts (Galloway, 1984). This theme also emerged from the data. Mostly, the participants were concerned about the difference in the way of thinking between Chinese and American culture. This difference, according to the participants, will affect the strategy they use to present Buddha Dharma to the American students. For instance, Ven. Chiko said in the interview:

When teaching about *Karma*, it is very difficult to explain the concept to the American students. The reason is because their thinking pattern is so different—they don't have the concept of past life. It is just not part of their culture. For instance, when something bad happened to us, we (Chinese) can easily accept that it might be something we did in our past life, so we have to suffer the consequences in this life time. But this concept does not fit into the Americans' thinking. They would argue that, "why does it have to do with past life?" They just can't accept this concept. They tend to believe that the difficulties they encounter in life are tests from God, and they need to learn something from the lessons. Their way of thinking is so different from us.

Ven. Shogen also pointed out that the Americans' thinking pattern was more linear:

Well, the thinking pattern of American people is more linear thinking pattern, and I think Chinese or Asian way of thinking is more Non-Linear,,hmmm...our thoughts like to jump around. So when explaining a concept to them, you have to cut right to the point, and then suggest them to think from a different angel. So, first follow their thinking pattern, and then bring them to a different way of thinking.

Some participants showed they are trying to avoid over-generalization and cultural stereotype. For example, Ven. Bankei said:

I feel that everybody is different...people with the same ethnicity, like Chinese, or come from the same country, very different. So, Master said that we need to look for the sameness among all the differences, and within the sameness, there must have some differences. Like two circles, maybe there is some overlapping or none at all. If there are a lot of overlappings, then we might match better, but it is impossible to be completely overlapped.

Ven. Chiko expressed the awareness of subcultures within the mainstream culture:

I believe that we can not over-generalize or over-simplify a culture, a race or a country. A country has its mainstream culture, but there are many sub-cultures and many different people in the big culture. So, I can not say that all Americans think in a linear way. Some of them think differently. So, I have no comment about that. Some people say that it is easier for American to practice meditation because of their linear way of thinking, and it takes Asian longer. But I don't think it is necessarily that way. I think it is more complicated than that (Interview with Ven. Chiko).

- Attitudes Toward Other Cultures

When American people came in touch with the Chinese Buddhist culture, they also experienced certain kind of culture shock. For example, Ven. Ho Do shared that an American college student was shocked to see a nun wearing the black Dharma robe because she thought that the nun had been “punished for being bad”:

It was quite interesting. She thought that that Dharma teacher has been punished for bad behavior. Fortunately, she came over to consult me; otherwise, there would be some misunderstanding going on. They (Americans) often asked questions that I have never thought of before. Like, why is your robe this color? Why other Buddhists wear different color? Why shave your head? How come the temple is built this way? What kind of food do you eat? Questions like these, I just took them for granted, and never thought about them before.

The participants showed that they were aware that American visitors or followers were going through some culture shocks themselves. Furthermore, the participants expressed their empathy toward the Americans:

Actually, American people don't know how to approach us, or how to talk to us. They have a lot of concerns. They are afraid that they might offend us. You see, American people are very sensitive too...and sometimes they are afraid to ask questions, so they are adjusting too...so, they might feel that we are not approachable, and this is normal...(Interview with Ven. Bankei).

The discussion above is a brief summary of the participants' cultural learning experiences. Based on their cultural learning experiences, the participants became aware that cross-cultural understanding involves more than knowledge of how and why people from other cultures think and behave as they do; it also involved modifying one's own ethnocentric perspective.

The next question I would like to explore in the final conclusion chapter is how to cooperate these findings into future Buddhism English learning program. Furthermore, in what ways the findings can contribute to the overall ESP learning model?

Chapter 6: Summaries and Discussions

Wolcott (2001) suggested conservative closing statement for anyone new to academic writing. According to Wolcott (2001), the closing statement should review “succinctly what has been attempted, what has been learned, and what new questions have been raised” (p.122); based on this principle, Wolcott (2001) further suggested alternatives to writing a formal Conclusion such as Summaries, Recommendation and/or Implication, or a Statement of Personal Reflections. Following Wolcott’s suggestions, this Chapter begins with the summary of the findings of this study, followed by reflections of the limitations of the research methodology. Implications of the findings to Buddhism English learning and ESP learning in general will be discussed. Finally, suggestions for future studies will also be presented.

Summary of Findings

The findings of this study can be divided into two major categories—the insights of the participants’ ERP language learning experience as well as their American cultural learning experience. By analyzing the documents collected at the study site, the contents of Buddhism English were first identified. Eleven categories emerged based on the content analysis. Next, the commonly used quotations were singled out for each category. The content analysis eventually led to the observation of the unique style of Buddhism discourse such as the use of metaphors to illustrate the abstract concepts of Buddhism philosophy. Eight themes of Buddhism metaphors were identified and discussed. Finally, three types of Buddhism vocabulary also emerged from the data. A

vocabulary list was created. Furthermore, participants provided their insights on their Buddhism English learning experience, such as the learning material selections, their language needs, and the learning strategies they employed.

As for cultural learning, the participants’ training in Buddhism seems to play an important role in their perceptions of overall cultural learning. Their cultural learning experiences were discussed on a continuum from the micro level, such as the cultural conditioned behaviors, to the macro level, such as cultural comprehension, cultural connotations of words and phrases, and empathic attitude toward other cultures. The following table is a brief summary of the findings.

ERP: Buddhism English Learning		
Language	Language Issues	<ul style="list-style-type: none"> • Content Analysis • Common Quotations • Analysis of Buddhism Metaphors • Buddhism English Vocabulary
	Learning Issues	<ul style="list-style-type: none"> • Learning Materials • Language Needs • Learning Strategies
Culture	<ul style="list-style-type: none"> • Buddhist Cultural Awareness • The Continuum of Target Culture Learning Experience 	

Table 28: Summary of the Findings

- *Content Analysis*

The 11 themes of the content of Buddhism English learning and teaching can be further classified into three major categories: (1) the fundamental teachings including the Four Noble Truths, Cause and Condition, Karma, dependent Origination, the Three Dharma Seals, and more, (2) teachings from different schools such as Zen, and Pure Land

Schools, and (3) Modern issues and Buddhism, such as the Buddhist perspectives on management, psychology, music, architecture, and so on.

- *Common Quotations*

A very important and traditional way to explain the Dharma is to cite and quote famous poems from the Buddha himself, from the spiritual Masters through out the history and also from famous lay-practitioners. These poems were the realizations of their personal experiences with the Dharma. These quotations are identified and classified according to the themes of the content. They can be used as teaching material for the future ERP training program in Taiwan.

- *Analysis of Buddhism Metaphors*

Eight major metaphorical categories had been identified and discussed in this study: (1) Mind (True Mind/Deluded Mind), (2) Karma/Cause and Effect, (3) Reincarnation, (4) The Dharma, (5) The World, (6) The Universe, (7) Emptiness, (8) Compassion. 50 examples were also selected from the data. Suggestions for ERP learning based on the findings of Buddhism metaphors were proposed—the metaphors can be used as a way to deepen background knowledge, to facilitate language learning, and also to promote intercultural understanding.

- *Buddhism English Vocabulary*

425 English Buddhism vocabularies were identified and classified into three major categories: Ultra specialized vocabulary and phrase, Sanskrit Loanwords in Buddhism, and General English vocabulary. These words were classified under the categories of the content. They are the foundation for the ERP learners.

- *Learning Materials*

The findings showed that participants learned Buddhism English almost exclusively through reading. The first choice of the learning materials are books translated and published by the temple's Buddha Light Publishing (BLP). Other reading materials include books by other well-known Buddhist Masters, such as Dalai Lama, Achaan Chah, and Thich Nan Han. Some participants mentioned American Buddhism magazines, such as Tricycle, Shambhala Sun, and Buddha Dharma.

- *Language Needs*

The tasks and activities that required the participants to use English can be divided to two categories: (1) outside the temples, such as attending all kinds of interface meetings, leadings seminar and discussion groups, teaching at the prison and hospitals, and so on; (2) inside the temple, such as teaching the English Buddhism Classes, leading meditation practice, interpreting Dharma Talks from Chinese to English, and translating the Master's books into English. Furthermore, they also need to organize various activities through out the year, such as Buddhist conference, Praying for World Peace Ceremony, and Neighborhood Party, to name a few.

- *Learning Strategies*

The participants shared the strategies they used to learn Buddhism English. These strategies were discussed under three categories, such as the Metacognitive strategies (Functional Planning), Cognitive Strategies (Translation, Transfer, Note-Taking, and Auditory Representation), and Socioaffective strategies (Cooperation and Clarification).

- *Buddhist Cultural Awareness*

The participants' training in Buddhism played an important role in their cultural learning experience. For example, their beliefs in the Universal quality of the Buddha Dharma and the teaching of the Middle Path seemed to affect their learning in a positive way.

- *The Continuum of Culture Learning Experiences: from Micro to Macro*

The participants' cultural learning experiences were discussed from the micro-level to the macro-level. The participants learned to greet American people properly, and at the same time, they learned to re-evaluate their own cultural identities. The participants also learned about the concept of "Political Correctness" and the uses of the language that reflect "PC". The participants observed the differences in the ways Chinese and American people think; however, they were also aware of the issues of cultural stereotype. Furthermore, the participants learned that they are not the only one who experiences culture shock. American people also experienced culture shock while visiting the temple. The robe they wear and their shaved-head can cause culture shock for American people. The participants showed empathy toward people from different cultures.

Limitations of the Study

The major limitation of this study is common to ethnographic case studies. While this approach offers the advantage of an in-depth focus, the reader need to bear in mind that the findings of this study may not serve as the representative of all Buddhism English learning. The case for a Tibetan monk Buddhism English is definitely different from the participants' experience. For example, the Buddhism English lexicon will not be the

same because Chinese Buddhism and Tibetan Buddhism belong to different traditions of Buddhism schools, and are from different cultural background. *Bardo*, a commonly used Tibetan word and term in Tibetan Buddhism referring to the state of existence after death and before next birth, is not part of the participants' vocabulary. However, American Tibetan-Buddhism practitioners are familiar with the word and the concept since it is a very important part of teaching within the Tibetan Buddhism. Same rule applies to the difference between Chinese Buddhism and other Buddhism sects. Furthermore, the contents and the examples used to illustrate will not be the same as well.

A second limitation of this study is related to the research methodology applied. First of all, the pool of participants was different from my expectations. When I first contacted the study site, the majority of potential participants at that time were mostly from Taiwan. However, by the time I arrived for the actual data collection, those potential participants had been transferred to other locations, and I found myself facing a group of participants with heterogeneous backgrounds—although they are all Chinese, they came from 5 different Asian countries, China, Singapore, Malaysia, Hong Kong, and Philippines. I was concerned about the diverse backgrounds of the participants, but unfortunately, I had no other choices. Therefore, limited and small pool of possible subjects is another limitation of this study.

A third limitation is the constraint of time at the study site. I stayed at the temple for two months. During my visit, I did not have a chance to attend and observe the activities outside the temple, such as the interfaces, study group discussion, seminars at local universities. Therefore, I have no further information on how they actually use

English in those situations. The information I have mainly came from the interviews with the participants.

The documents I collected for this study were the transcriptions of 21 Dharma Talks translated and published by the translation center of the temple. Although the center has already translated more than 20 Dharma books written by the founder and the Master of the temple, it is just impossible and also not the purpose of this study to analyze all these books. The findings emerged from these 21 Dharma talks may be limited, but they do represent the typical language used in the field of Buddhism teaching.

Although this study has its limitations, the findings can still serve as references for Buddhism English curriculum designers, instructors, and the ESP educators in general. The followings are some recommendations based on the findings of the study.

Implications and Suggestions for ERP Learning

In Chapter 4, I recommended some possible ways to incorporate the observations of Buddhism discourse into the future Buddhist ERP learning, such as using the Buddhism metaphors as a learning strategy to deepen the understanding of their schema background knowledge and to facilitate the Buddhism English language learning. Furthermore, I also suggested that it might be a good idea to expand the horizon of their language learning materials, for instance, to include books and lectures written and given by American Buddhism teachers as part of their learning materials. By so doing, the participants can learn not just the language itself, but also they can observe how these American Buddhists interpret the Dharma and thus increase their level of intercultural communication and cultural learning. (Details please refer to Chapter 4)

The followings are some more suggestions for future Buddhist ERP learning based on the findings emerged from the participant's language and culture learning experience:

- The participants learned Buddhism English almost exclusively through reading. As a result, they developed higher proficiency in reading skills, but not necessary other skills. Learners of Buddhism English need to be introduced to more varieties of authentic learning materials. There are a lot of DVDs regarding Buddhism available on the market, and also there are a lot of Buddhism Talks given by American Buddhist scholars and teachers online. For instance, the documentary, *Life of Buddha* directed by Martin Meissonnier, is very well-produced documentary and also features interviews of the contemporary leading Buddhist scholars and spiritual leaders. By watching this kind of documentaries, the learners will have more exposures to authentic learning materials, and also the opportunities to develop other language skills such as listening skills.

Furthermore, speaking skills can be developed through discussing the contents of the documentaries.

- Another suggestion for the future ERP training program is the integration of culture, language and Buddhism study into one. For example, while teaching the concept of Pure Land in Chinese Buddhism, it is suggested that the lesson plan could also include researching of the concept of Heaven in Christianity or other religions. While learning about the precepts of Buddhism, it is suggested to also learn something about moral standards in the western countries. For this type of learning, Portfolio learning maybe a good option. Learners can use portfolio learning to document the Buddhism philosophy

they have learned, the Buddhism English they have acquired, and most important of all, to reflect on their one learning behaviors, belief system, and values.

Suggestions for Future Research

As mentioned in the literature review, cultural learning is rarely discussed in the current ESP literature. However, if it is true that language and culture are interconnected, cultural learning should be integrated into the current ESP teaching and learning model. For example, the cultures within the business world, the academic circles or hospitals are quite dissimilar. Each profession has its own unique belief and value system, which would definitely have an impact on the use of language and the communication styles among the members within that particular community. Therefore, it is suggested that ESP researchers should conduct more researches on culture issues within the context of ESP learning. Furthermore, learning strategies including language learning strategies, culture learning strategy and communicative strategies, learner's anxiety, learning motivation, and background knowledge, and other issues should be further explored within the context of ESP. It seems that the current studies of ESP mostly focus on the language issues only.

As for my personal future research plan, I hope that in the future, I will be able to conduct some action researches (teacher-research) from an insider's point of view, instead of researching from the outsider's perspectives, since I hope that I will have the opportunity to teach a Buddhism English course at the monastery in Taiwan in the future. In the near future, I would like to first develop a better ERP learning model, create more authentic learning material and learning environment for the monastic ERP training program in Taiwan. In the further future, it is also necessary to develop some ERP

teachers' training program. After all, there is a need for ERP language teachers within the community.

Reflections on the study

The ultimate goal for the ERP learners, in this case, the Chinese Ordained Buddhists, is to learn the target language and culture in order to teach the philosophy of the religion. An very intriguing point that the participants made, which on the surface level may not seem to be related to the learning and teaching of Buddhism English, was that the most important element in order to achieve that goal is not learning the perfect grammars, not speaking Native-like English, not knowing everything about the target culture, nor having the most complete and advanced knowledge of Buddhism. The most important thing is to how to internalize the Buddha Dharma and teach the Dharma from their personal realization and from deepest place in their soul. Ven. Bankei said in the interview:

If we want to talk about Buddhism English learning, you see, if we just want to study something very basic, it is not difficult at all. If you were young, and had very good memory, you can really memorize everything. But, the truth is it does not mean anything at all. It is really quite useless. Well, we can look at this issue from a different angle. If you are learning English and Buddhism for the purpose of academic research, then that's a different story. But if the purpose is to teach and spread the Dharma in real life to real people, then it is completely different.

Ven. Ji An also referred to the importance of internalizing the Buddha Dharma in the interview in which she said:

Those metaphysical concepts are more difficult for me to teach. Of course, the limitation of my English ability is one of the reasons, and different way of thinking between Chinese and American is another. But, I guess the most important reason is that I don't have that kind of personal realization yet. For example, the ultimate truth in Buddhism, *Emptiness*, is hard to discuss, because I am not there yet.

Unfortunately, no one can assist them in the process of internalizing the Dharma in their life, not even Buddha himself can do that. The only way to do that is to experience the Dharma in their life by themselves, especially when encountering problems and difficulties. This part of learning, unfortunately, is out of the scope of any second language learning theory and learning model.

Appendix A

Questionnaire for the Ordained Monk/Nun

Date:

Place:

Participant: _____

1. Personal Information:

- Age: _____
- Gender: Male Female
- Where are you from originally? _____
- What is your native language? _____
- What second (foreign) language do you speak? _____
- How many hours do you speak English in a week? _____
- How long have you lived in an English speaking country? _____
- How long have you been ordained? _____
- Did you receive formal monastic training within Fo Guang Shan Tradition? _____ If not, where did you receive your Monastic training? _____
- Did you attend the English Buddhism College in Taiwan's Fo Guang Shan? _____
- What is your position in Fo Guang Shan Buddhist Order?

- What is your major job responsibility? Briefly describe.

2. General English Learning Experience:

- How long have you been learning English? _____years
- At what age did you start learning your second/foreign language?
_____ years old
- How did you learn English? For instance, did you learn English in a school setting? What kind of learning material did you use?

- Do you have any kind of daily contact with native English speakers? If yes, describe.

- Do you learn English by watching TV? What kind of TV program do you watch regularly? And why?

- Do you enjoy learning English in general? If yes, what do you enjoy the most? And Why?

- If you did not enjoy learning English in general, which part of learning experience you did not enjoy? And why?

3. English Language Proficiency Evaluation:

- Have you taken any form of English test in the past? YES NO
- If yes, what test? _____
- How did you do in the test? _____
- When did you take the test? _____
- Why did you take the test?

- How did you prepare for the test?

- Please rate your English proficiency in LISTENING on a scale from 1 to 10. (1 = not at all proficient; 10 = totally proficient)

1 2 3 4 5 6 7 8 9 10

- Please rate your English proficiency in SPEAKING on a scale from 1 to 10. (1 = not at all proficient; 10 = totally proficient)

1 2 3 4 5 6 7 8 9 10

- Please rate your English proficiency in READING on a scale from 1 to 10. (1 = not at all proficient; 10 = totally proficient)

1 2 3 4 5 6 7 8 9 10

- Please rate your English proficiency in WRITING on a scale from 1 to 10. (1 = not at all proficient; 10 = totally proficient)

1 2 3 4 5 6 7 8 9 10

- Please rate your English proficiency in COMMUNICATIVE SKILLS on a scale from 1 to 10. (1 = not at all proficient; 10 = totally proficient)

1 2 3 4 5 6 7 8 9 10

Thank you for filling out this questionnaire.

Appendix B

Interview Guide Language Needs and Cultural Experience for Ordained Monks/Nuns

Start Time of Interview: _____

End Time of Interview: _____

Date: _____

Place: _____

Interviewer: Chihyang Liu

Interviewee Codename: _____

(Greeting, breaking the ice; Briefly describe the project; signature for consent form; reassure the confidentiality of the data; start digital voice recording)

The questions below will be conducted in Mandarin Chinese.

Buddhism English Learning Experience:

- Why is Buddhism English needed for your community? In what ways are the language needed?
對於佛光山來說，為何需要佛學英文？在那些方面會需要使用佛學英文？
- How are you currently using English? What are the tasks and activities you are required to perform in English?
您目前一般是如何使用英語？在什麼狀況，或從事何種活動時會需要使用英語？
- Who will you use Buddhism English with? Who are your audience?
您使用佛學英文的對象都是些什麼人？聽眾都是些什麼人？
- How did you learn Buddhism English? And Where? What is your Buddhism English learning experience in general?
您是如何學習佛學英文的？在哪裡學的？請描述一下您學習佛學英文的經驗。
- What strategies do you use in terms of learning Buddhism English? Does it differ from learning General English? In what ways and how?
在學習佛學英文的過程中，您是否應用了一些學習技巧和策略？這些學習技巧和策略是否不同於學習一般英語？有何不同？如何不同？

- What kind of difficulties have you encountered regarding to your Buddhism English learning?
在學習佛學英文的過程中，您是否曾遭遇困難？何種困難？請問您是如何克服的？
- Do you employ any communicative strategy when you teach Buddhism in English to English speakers?
在對美國人以英語弘法時，您是否採取任何溝通技巧或策略？
- Does it differ from the strategy you use when you teach to Chinese speakers? Why?
面對說中文的聽眾或學生時，您是否採取不同溝通技巧或策略？為什麼？
- Do you use Sanskrit or Pali? How and in what ways?
您是否使用梵文或巴利文？您是在何時使用？如何使用？怎麼使用？
- Do you wish you know more about Sanskrit or Pali? And why?
您是否希望能夠更瞭解梵文或巴利文？為什麼？
- Is there a standard translation of Buddhism Terminology? If yes, whose translation is it? If not, whose translation do you use? And why?
目前是否有所謂標準的佛學名詞英語翻譯？若有，是誰的版本？請問您使用誰的版本？為什麼？
- Which topics/vocabularies are easy for you to understand and to express?
對您來說，什麼主題比較容易瞭解和為人詮釋？字彙呢？
- Which topics/vocabularies are difficult for you to understand and to express? 何種較困難？
- How are you currently improving your English language skills, formally and informally? 請問您目前如何正式和非正式的加強您的英語能力？

Cultural Domains:

- Describe the experience of your interaction with English speakers in your Dharma teaching. Any culture shock? Any conflict or misunderstanding caused by different cultural background in general? Or, caused by different religious backgrounds?
請描述一下您在弘法時，和美國信眾的互動情形？是否經歷過文化震撼？是否經歷過因文化差異或不同的而產生溝通上的困難？或誤解？
- Before you came to USA, have you learned any American culture? What have you learned? How did you learn?
您來美國之前，是否學習過美國文化？您如何學習？學習了些什麼？

- How are you currently improving your American culture skills, formally and informally? 請問您目前如何正式和非正式的方式加強您對美國文化的認識?
- Based on your personal experience in the USA, what would you recommend or suggest in terms of cultural awareness/cultural learning to the current monastic training program in Taiwan?
根據您個人在美國的經驗，是否可以請您對文化學習這個部份，提供本山佛學院學生一些建議?
- When you teach Dharma to English speakers and to Chinese speakers, do you use different approaches? Why?
當您對美國信眾和對中國信眾弘法時，是否採取不同的方式？為什麼？

The Questions below will be conducted in English.

- Explain briefly the concept of “Karma” in English. How does it differ from the concept of “Original Sin” in Christianity?
- Explain briefly the concept of “Pure Land” in Chinese Buddhism. Is it different from the concept of “Heaven” in Christianity?
- Describe the concept of “Enlightenment” or “Liberation” in Buddhism. How does it differ from “Salvation” in Christianity?
- In Chinese Buddhism, there is a school called “Consciousness Only”. Explain the philosophy of “8 Consciousness” briefly. How does it differ from the concepts of “cognition” and “meta-cognition” in Western Psychology study?

Appendix C

Document Summary Form

1. Type of Document:

- Author:
- Issued Date of the Document:
- Organization:
- Audience: _____
- Purpose of the Document: _____
- Coded Date: _____

2. Content of the Document:

Document Category & No.	Content Summary	Theme

3. Ideas for next Document to obtain:

Document Category & No.	Ideas

--	--

4. Buddhism Terms:

English	Sanskrit
---------	----------

5. Grammatical Errors:

--

6. Chinese Sayings:

--

7. Buddhism Expressions:

--

Appendix D

Buddhism Metaphor Analysis

1. Mind

Delusional Mind is a Thief		
Linguistic Expressions	Source Domain: Thief	Target Domain: Delusional Mind
<i>To catch</i> <i>To arrest</i> <i>To eradicate</i> <i>Thief</i> <i>Robber</i> <i>Steal</i>	a. the thief/the robber b. stealing c. the process of catching/arresting/eradicating the thief d. the policeman e. catch the thief f. stolen things g. hard to catch the thief	⇒ Delusional mind and thoughts ⇒ Losing our mindfulness ⇒ To develop the awareness and be consciousness of one's mental activities ⇒ The awareness or the right mindfulness ⇒ Being mindful/ be our own master ⇒ Our mindfulness/virtues and merits ⇒ Delusional mind has strong power over us

Delusional Mind is an Animal		
Linguistic Expressions	Source Domain: Animal	Target Domain: Delusional Mind
<ul style="list-style-type: none"> • <i>Monkey</i> • <i>To control</i> • <i>Jumping</i> • <i>Hyperactive</i> • <i>Swinging</i> 	a. monkey b. hyperactive behaviors: jumping and swinging from tree to tree c. tree d. jumping from one tree to another constantly e. to control the monkey	⇒ Untamed mind/thoughts ⇒ The nature of our untamed mind ⇒ Delusional thought ⇒ One delusional thought after another without resting ⇒ To be the master of our own mind
<ul style="list-style-type: none"> • <i>Horse</i> • <i>Racing</i> 	a. horse b. a racing horse c. the act of racing/running	⇒ Untamed mind/thoughts ⇒ The nature of our untamed mind ⇒ One delusional thought after another without resting
<ul style="list-style-type: none"> • <i>Wild deer</i> • <i>Chasing after</i> • <i>The sensory pleasures</i> 	a. wild deer b. running in the wilderness c. searching for water in the wilderness d. water e. thirsty	⇒ Untamed mind/thoughts ⇒ The nature of our untamed mind ⇒ The conditioned mind—chasing after sensory pleasures ⇒ The sensory pleasures ⇒ The craving for the sensory pleasures

Enlightened mind is a Master /Delusional mind is a Servant		
Linguistic Expressions	Source Domain: Master and Servant	Target Domain: Mindful/Delusional mind
<ul style="list-style-type: none"> • <i>A servant</i> • <i>Irritations</i> • <i>A master</i> • <i>Highest authority</i> 	a. servant b. be a servant to external objects c. the transformation from being a servant to a master d. master e. highest authority	⇒ Delusional mind ⇒ The natural of our delusional mind—attaching to external pleasures ⇒ The development of our awareness of being mindful ⇒ Enlightened mind, ⇒ ultimate freedom

Mind is an Artist		
Linguistic Expressions	Source Domain: Art	Target Domain: Mind
<ul style="list-style-type: none"> • <i>Artist/master painter</i> • <i>Artworks</i> • <i>Paint/draw</i> 	a. artist, painter b. the creating process c. paints d. artworks/paintings	⇒ Mind ⇒ The cognitive process ⇒ Every single experience we have ⇒ Our perceptions of the world

Mind is like Space		
Linguistic Expressions	Source Domain: Space	Target Domain: Mind
<ul style="list-style-type: none"> • <i>Space</i> • <i>No limits or borders</i> • <i>Vast and enormous</i> • <i>Encompass</i> 	a. space b. the limitless and boundless space/ sky c. the capacity of the space to embrace everything in the universe	⇒ Mind ⇒ The nature of mind ⇒ The capacity of our mind

Mind is like Lighting and Thunder		
Linguistic Expressions	Source Domain: Lighting and Thunder	Target Domain: Mind
<ul style="list-style-type: none"> • <i>Lighting and thunder</i> 	a.	⇒

Deluded Mind is War		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Enemy</i> • <i>Inflict suffering</i> 	a. enemy b. to fight the enemy c. to conquer the enemy d. the weapon for us e. the weapon for our enemy f. the winning process	⇒ The deluded mind and the unwholesome thoughts ⇒ To struggle with the delusional mind ⇒ To eliminate delusions and false views; to realize the Buddha nature ⇒ The awareness of mindfulness; the deep concentration ⇒ Our attachments to pleasures; greed, anger, ignorance ⇒ The development process of our mindfulness

Mind is like a Spring		
Linguistic Expressions	Source Domain: Spring	Target Domain: Mind
<ul style="list-style-type: none"> • <i>Ever-flowing spring</i> • <i>Running water</i> • <i>gush</i> 	a. spring b. ever-flowing/running water	⇒ enlightened mind; the ultimate wisdom ⇒ ever-flowing innate wisdom

Deluded mind is like cataract over the eyes		
Linguistic Expressions	Source Domain: Eye Disease	Target Domain: Mind
<ul style="list-style-type: none"> • <i>cataract</i> 	a. cataract b. the vision loss c. cataract surgery d. the patient e. the doctor f. the surgical tool g. the vision regained	⇒ deluded mind; false conditions ⇒ the loss of our Buddha nature ⇒ to purify our minds ⇒ ordinary people with deluded mind ⇒ Buddha and other spiritual teachers ⇒ Buddhist dharma ⇒ The enlightened mind

2. Karma/ Cause and Effect

Karma/ Cause and Effect is Plant Cultivation		
Linguistic Expressions	Source Domain: plant cultivation	Target Domain: Karma/ cause and effect
<ul style="list-style-type: none"> • <i>Planting</i> • <i>Bear fruit</i> • <i>Ripen</i> • <i>Blossom</i> • <i>Sow</i> • <i>Field</i> • <i>Seed</i> • <i>Plough (plow)</i> • <i>Till</i> • <i>Flower</i> 	a. to plant, to sow, to till b. the field c. seed d. to ripen, to blossom, to bear e. fruit, flower f. the tools (the plough)	⇒ To act or behave in our daily life ⇒ Our deepest consciousness (the Alaya Consciousness) ⇒ Our actions (the causes) ⇒ The unfolding of the consequences of our actions ⇒ The consequences of our actions (Wholesome, Unwholesome, or Neutral Karma) ⇒ Body, speech, and mind

water		
Linguistic Expressions	Source Domain:	Target Domain:
	a.	⇒

Unwholesome Karma is Fire		
Linguistic Expressions	Source Domain: Fire	Target Domain: Karma
<ul style="list-style-type: none"> • <i>Fire</i> • <i>burn</i> 	a. fire b. burn down everything	⇒ the consequences of unwholesome karma ⇒ the power of unwholesome karma (the Impermanence)

Unwholesome Karma is rock		
Linguistic Expressions	Source Domain: Rock	Target Domain: Karma
<ul style="list-style-type: none"> • <i>rock</i> • <i>heavy</i> 	a. rock b. heavy weights	⇒ unwholesome karma ⇒ the consequences of our unwholesome karma

Unwholesome karma is Wheel		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>wheel</i> • <i>turning</i> 	a. wheel b. turning of the wheel c. the force that turns the wheel	⇒ unwholesome karma ⇒ creating unwholesome karma constantly, thus, the cycle of rebirth ⇒ the force created by our greed, anger, and ignorance

3. Birth and Rebirth

Wheel of Rebirth		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>the wheel</i> • <i>cycle</i> 	a. wheel b. cycle of the wheel turning c. the force that turns the wheel	⇒ constant state of flux, renewal, and metabolic change that we experience physically and mentally (rebirth) ⇒ the beginningless and endless stream of life ⇒ karmic influence (the force generated by sentient beings' actions and thoughts)

Sea/ocean		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>ocean/sea</i> • <i>the ferrying vessel</i> • <i>sinking</i> 	a. ocean/sea b. the ferrying vessel c. passenger d. sailing across the ocean e. sinking into the ocean f. the captain of the vessel g. the compass	⇒ the phenomenon of reincarnation ⇒ the merit of spiritual practice (meditation, chanting sutra, etc) ⇒ the spiritual practitioner ⇒ the journey to the enlightenment ⇒ defeated by our karma ⇒ our spiritual teacher—the Buddha or other masters ⇒ the dharma (Buddha's teachings)

4. The Dharma

wheel		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>wheel</i> 	a. wheel b. the continuous motion of turning c. the force that turns the wheel	⇒ the Dharma (Buddha's teachings) ⇒ the continuous spreading of the Dharma ⇒ the dedication of the Dharma teachers

Nature (stream, mountain, ocean)		
Linguistic Expressions	Source Domain:	Target Domain:
	a.	⇒

Nectar watering the field		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Nectar, water</i> • <i>fields</i> 	a. water, nectar b. the fields c. watering the fields	⇒ The Dharma, the prajna-wisdom, Samadhi ⇒ Our minds ⇒ Let the wisdom flows into our minds, and nurtures our minds

Animal (Lion)		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Lion</i> • <i>roar</i> 	a. Lion b. the roar of a lion	⇒ the Chan masters ⇒ the powerful preaching of the Chan Masters

Way/path		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>the Way (the Buddha Way)</i> • <i>Path(the Middle Path)</i> 	a. the Way, the Path b. the beginning point of the Path c. the destination d. people who take the path	⇒ Buddha's realization, teachings ⇒ Delusional mind and thought, habitual behaviors ⇒ Liberation from suffering and delusion ⇒ The Buddhism practitioners

Vehicles		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>vehicles</i> 	a. vehicles b. driver c. passengers d. the destination e. the path	⇒ different schools of Buddhism ⇒ different teachings from Buddha (based on the practitioners' needs) ⇒ different liberation its practitioners realize ⇒ the Buddha ⇒ the practitioners ⇒ to be enlightened ⇒ Buddha's teaching

Gem/Jewel		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Gem/Jewel</i> • <i>Precious, rare</i> 	a. rare and precious gem, jewel	⇒ The Dharma, the wisdom of Buddha's teaching

5. The World/Human Existence

Burning house		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Burning house</i> 	a. burning fire b. house on fire c. people trapped inside the burning house	⇒ Delusional mind; greed, anger, ignorance ⇒ The three realms (the hierarchical structure of a universe); the circle of birth and rebirth; the existence of all beings ⇒ Beings who are trapped within the circle of birth and rebirth

6. Buddha Nature

Mirror		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Mirror</i> • <i>Dust</i> • <i>reflection</i> 	a. mirror b. dust c. wipe off the dust on the mirror d. the reflection of a mirror	⇒ the mind ⇒ the delusional mind, such as anger, greed, ignorance ⇒ practice mindfulness; the development of awareness ⇒ our mind perceives the truth as it is

7. The Universe

Net		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Indra's net</i> (<i>Indra's pearls, Indra's Jewels</i>) 	<p>a. Net</p> <p>b. infinite jewels or pearls hanging on the net</p> <p>c. the infinite reflecting process among the jewels</p>	<p>⇒ Emptiness</p> <p>⇒ Dependent origination</p> <p>⇒ Interpenetration and interconnectedness of all phenomena and members of the universe</p> <p>⇒ The infinite members or phenomena of the universe</p> <p>⇒ The interconnectedness process</p>

8. Emptiness

Space		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Space</i> • <i>Non-obstruction</i> • <i>All-pervasiveness</i> • <i>Equality</i> • <i>Vastness</i> • <i>Formlessness</i> • <i>Motionless</i> • <i>Unattainability</i> 	<p>a. space</p>	<p>⇒ Emptiness</p>

Water/waves		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Water</i> • <i>Waves</i> 	a. Water b. waves c. wind blows	⇒ Emptiness ⇒ Existence ⇒ Acting based on ignorance, greed, and anger

Gold		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Gold</i> • <i>Earrings</i> • <i>Rings</i> • <i>Necklaces</i> 	a. Gold b. Gold Jewelry (earrings, rings, necklaces) c. malleable and ductile of gold	⇒ Emptiness ⇒ Multiple facets of our existence ⇒ The essence of emptiness (formlessness)

9. Compassion

Medicine		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Medicine</i> • <i>illness</i> 	a. medicine b. illness c. patient d. doctor	⇒ compassion ⇒ ignorance, greed, and anger ⇒ general, unenlightened people ⇒ spiritual teachers

Nectar		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>nectar</i> 	a. nectar/water b. cleansing and comforting effect of the nectar	⇒ compassion ⇒ the power of compassion to take away sadness, loneliness, etc.

Ferry		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>ferry</i> 	a. Ferry b. wavy ocean c. the captain of the ferry d. the passenger	⇒ Compassion ⇒ The cycle of birth and rebirth ⇒ The practitioner of “Compassion” ⇒ The practitioners themselves and people who received the compassion from the practitioners

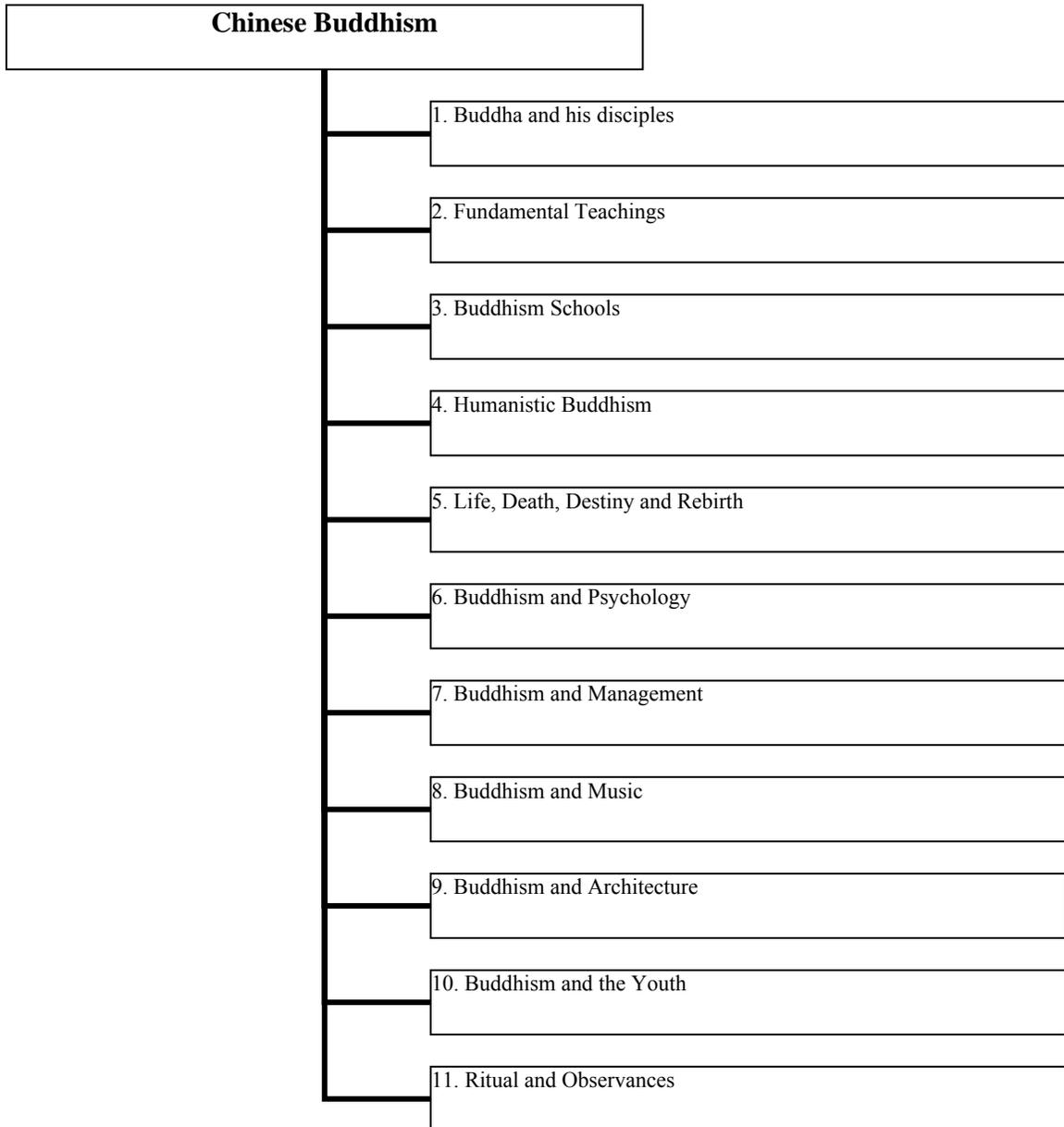
Light		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>Light</i> • <i>darkness</i> 	a. light b. darkness c. brightness d. the action of turning on the light	⇒ compassion ⇒ three poisons: greed, anger, ignorance ⇒ truth ⇒ to practice “compassion”

Shelter		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>shelter</i> 	a. shelter b. refugee c. the protection that a shelter offers d. care-taker in the shelter	⇒ compassion ⇒ all sentient beings ⇒ the result of practicing “compassion” ⇒ the practitioner of “compassion”

Companion		
Linguistic Expressions	Source Domain:	Target Domain:
<ul style="list-style-type: none"> • <i>companion</i> 	a. companion b. companionship—support and courage given by a companion	⇒ compassion ⇒ the effect of practicing “compassion”

Appendix E

Famous Chinese Buddhism Quotations



Topic	Quotes
1. Buddha and his disciples	<ul style="list-style-type: none"> • When the mind is pure, the land is pure. (The Great Buddha, p.19) • Great loving-kindness without conditions, great compassion as we are all one. (The Great Buddha, p.20) • The Tathagata is one who speaks of things as they are, as what is true, and in accordance with reality. (The Great Buddha, p.27) • When the Buddha came to this world, I was mired in depravity. Now that the Buddha has gone into parinirvana, I have come into this world. I regret that because of my karmic hindrances, I have not been able to see the golden body of the Buddha. • Now, I have finally come to the realization that everyone can become a Buddha. It is delusion and attachment that are the obstacles to the attainment of Buddhahood. (The Enlightenment of an Indian Prince, p.17) • There is suffering because people have failed to see the truth and insisted on seeking after that which does not belong to them. If they seek for happiness in their lives, they must rid themselves of their bad habits as well as their stubbornness, greed, anger, pride, and jealousy. (The Enlightenment of an Indian Prince, p.19) • You have to be steadfast in your faith and diligent in your studies and practices. Do not rely on others but yourselves in your cultivation. All your actions must abide by the principle of ‘avoid all unwholesomeness and put practice all good.’ These are my last teachings. The Enlightenment of an Indian Prince, p.26)

Topic	Quotes
2. Fundamental Teachings	<ul style="list-style-type: none"> • All composite things (samskaras) are impermanent. (The Unique Characteristics of Buddhism, 37) • All dharma do not have a substantial self. (The Unique Characteristics of Buddhism, 37) • Nirvana is perfect equanimity. (The Unique Characteristics of Buddhism, 37)

	<ul style="list-style-type: none"> • Thus is suffering, which is oppressive; Thus is the cause of suffering, which beckons; Thus is the cessation of suffering, which is attainable; Thus is the path, which is practicable. (The Essence of Buddhism, p.41) • Thus is suffering, you should know; Thus is the cause of the suffering, you should end, Thus is the cessation of suffering, you should actualize; This is the path, you should practice. (The Essence of Buddhism, p.42) • Thus is the suffering, I have known; Thus is the cause of suffering, I have eradicated; Thus is the cessation of suffering, I have actualized; Thus is the path, I have practiced. (The Essence of Buddhism, p.42) • The Bodhisattva realizes the emptiness of the five aggregates and overcome all suffering. (The Essence of Buddhism, p.12) • The effects of helpful and harmful actions follow us like a shadow. (Conditionality: The Law of Cause and Effect, p.2) • Bodhisattvas fear causes, sentient beings fear effects. (Conditionality: The Law of Cause and Effect, p.3) • My flesh, sentient beings' flesh--- Names different, nature the same, Of the same nature, Taking on different forms. Let the animals suffer pain and agony, While I enjoy their sweet and tender flesh. Without waiting for Yama to judge; We ourselves can imagine what the consequences shall be. (Conditionality: The Law of Cause and Effect, p.6) • Longevity comes from compassion;
--	---

	<p>Early death comes from acts of killing. Dignity comes from tolerance; Poverty comes from being miserly and greedy. Status comes from being respectful; The lack of status comes from pride. Muteness comes from slander; Blindness and deafness come from lack of faith. Impaired faculties and deformities come from violation of the precepts; Wholeness in the body is the result of upholding the precepts. (Conditionality: the Law of Cause and Effect, p.7-8)</p> <ul style="list-style-type: none"> • Cows, sheep, animals sitting at the table; Grandmother from a past life Is now the bride. Beating drums in the hall, Hitting grandpa's skin; Cooking in pots, the aunts. (Conditionality: The Law of Cause and Effect, p.10) • Save a fortune for your heirs; they may not get to enjoy it. Collect books for your heirs; they may not be able to read them. In the dark and unknown, the ultimate answer is to accumulate merit and [set a good example] for our children. (Conditionality: The Law of Cause and Effect, p.12) • Hundreds and thousands of kalpas may pass, but our karma does not disappear. With the right cause and conditions, we will reap its effects. (Conditionality: The Law of Cause and Effect, p.19) • If we want to know the causes we have planted in our past lives, our experiences in this life are the effects. If we want to know what our circumstances will be in the next life, just look at the causes we are planting in this life. (Conditionality: The Law of Cause and Effect, p.20) • Refrain from all wrongs, practice all good. (Conditionality: The Law of Cause and Effect, p.23) • Before unwholesome karma bears fruit, The ill-doer thinks
--	---

	<p>His pursuits bring him happiness. When the effects of karma ripen, The ill-doer then realizes The destructive nature of his actions.</p> <p>Before wholesome karma blossoms, The good-doer looks at his efforts As burdensome. When the effects unfold, The good-doer begins to see The goodness of his actions. (Conditionality: The Law of Cause and Effect, p.24)</p> <ul style="list-style-type: none"> • Do not be lulled into thinking that minor wrongdoing does not bear any ill consequence. A trickle of water, though small, can gradually fill a large container. Do not look down on a minor benevolent act, thinking that it will not yield any blessings. A small blessing like a trickle of water can accumulate into great blessings. (Conditionality: The Law of Cause and Effect, p.25) • Here's a word of advice to all: It's imperative to continually reflect on Activities and thoughts each day. Take stock of how much good and harm You have caused. As long as you have peace of mind, North, east, south, west are all good. As long as one person remains To be ferried across, We must not cross over ourselves. Dharma nature is inherently Empty and serene. No cause planted is ever lost. We reap what we sow; No one can stand in our place. Places of practice— Like a flower in the sky, moon in the water, Build them everywhere and ceaselessly. I hope you all will do good, Fostering many good conditions. Without delay, work toward liberation For yourself and the world. (Conditionality: The Law of Cause and Effect, p.26-27)
--	---

	<ul style="list-style-type: none"> • Form the Buddhist point of view, the grasp is “like a dream, illusion, bubble, or shadow, like the dew or lighting”. (The Buddhist Perspective on Cause and Condition, p.2) • All phenomena arise out of causes and conditions; all phenomena cease due to causes and conditions. (The Buddhist Perspective on Cause and Condition, p.6) • All holy teachings, from elementary to profound, cannot depart from the law of cause and condition. (The Buddhist Perspective on Cause and Condition, p.9-10) • Sanctify your thoughts. Realize the ultimate nature of emptiness. Abstain from greed and do not pursue worldly rewards. (The Buddhist Perspective on Cause and Condition, Bodhidharma, p.13) • All the water in the oceans can be consumed, all momentary thoughts as innumerable as dust particles can be counted, all the space can be measured, and all the winds can be stopped; yet, the realm of the Buddha can never be fully described. (The Buddhist Perspective on Cause and Condition, Avatamsaka sutra, p.15) • Those with sentience come to sow In fields of causation, fruits will grow. Ultimately without sentience, Having nothing to sow, Without nature, there is nothing to grow. (The Buddhist Perspective on Cause and Condition, the 5th Patriarch, p.16) • Before our eyes are people Connected to us through conditions; As we meet and befriend each other, How can we not be filled with joy? The world is full Of difficult and unbearable problems; As we end up reaping what we sow, Why not open our minds And be magnanimous? (The Buddhist Perspective on Cause and Condition, Maitreya Buddha, p.20) • If one understands
--	--

	<p>The law of cause and condition, One can find spring In the midst of autumn frost and winter snow. (The Buddhist Perspective on Cause and Condition, The Buddhist Perspective on Cause and Condition, p.25)</p> <ul style="list-style-type: none"> • Form and smells are all Dharma. Words or quietude are ultimately Chan. (The Buddhist Perspective on Cause and Condition, p.29) • Before achieving the Buddha Way, we must first cultivate favorable conditions with others. (The Buddhist Perspective on Cause and Condition, p.33) • Only when all beings are emancipated, shall I then attain enlightenment. As long as hell is not emptied, I vow not to reach Buddhahood. (The Buddhist Perspective on Cause and Condition, p.39) • [Resources] coming from the ten directions, going to the ten directions, to accomplish endeavors of the ten directions. Ten thousand people contributing, ten thousand people giving, to cultivate ten thousand favorable conditions. (The Buddhist Perspective on Cause and Condition, p.43)
--	---

Topic	Quotes
3. Buddhism Schools: Chan School	<ul style="list-style-type: none"> • The body is a bodhi tree, The mind is a mirror bright; Always wipe it carefully, So that dust does not alight. (The Essence of Chan, Shenxiu, p.5) • Bodhi has nothing to do with trees, And the mind is not a mirror bright. Since there was nothing to begin with, How can dust alight? (The Fundamental Concepts of Humanistic Buddhism, Huineng, p.5-6) • The Three Dharma Seals: All samskaras (composite things) are impermanent; all dharmas do not have a

	<p>substantial self; Nirvana is perfect peace. (The Fundamental Concepts of Humanistic Buddhism, p.9)</p> <ul style="list-style-type: none"> • Gathering firewood and carrying water are all Chan. (The Fundamental Concepts of Humanistic Buddhism, p.15) • When the mind is pure, the land will be pure. (The Fundamental Concepts of Humanistic Buddhism, Vimalakirti, p.17) • One gives rise to ten; ten gives rise to a hundred, and can even give rise to millions upon millions. All things originate from one. (The Fundamental Concepts of Humanistic Buddhism, Master Daowu, p.29) • One gives rise to everything; everything is one. (The Fundamental Concepts of Humanistic Buddhism, Master Chongxin, p.29) • When the heretical speak the true Dharma, the true Dharma becomes distorted. When people of integrity speak distorted Dharma, the distorted Dharma becomes righted. (The Fundamental Concepts of Humanistic Buddhism, p.36) • Causes and conditions both give rise to and extinguish all dharma. (The Fundamental Concepts of Humanistic Buddhism, p.36) • Grinding a piece of brick will not make a mirror; sitting in meditation will not make a person a Buddha. (A Glimpse of Chan, p.7) • Before I started the practice of contemplation, I looked at mountains and I saw mountains; I looked at rivers and I saw rivers. When I started the practice of contemplation, I looked at mountains and did not see mountains; I looked at rivers and do not see rivers. Since I became enlightened through the practice of contemplation, I look at mountains and I still see mountains; I look at rivers and I still see rivers. (A Glimpse of Chan, Qingyuan Xingsi, p.9-10) • The Dharma nature permeates all space; the Dharma-body fills the whole universe. (A Glimpse of Chan, p.14). • When I was deluded, I needed a teacher to ferry me. Now that I have realized the truth, I can ferry myself across to the other shore. (A
--	--

	<p>Glimpse of Chan, p.18)</p> <ul style="list-style-type: none"> • What the mind is, what the Buddha is. (A Glimpse of Chan, Mazu Daoyi, p.19) • No mind, no Buddha. (A Glimpse of Chan, Mazu Daoyi, p.20) • Viewed across, a range; at an angle, peaks. Far and near, high and low, are not the same. Not able to see the real face Of Mountain Lushan; Precisely because one is within its hills. (A Glimpse of Chan, Su Dongpo, p. 32) • Misty rain of lushan, tide of Zhejiang Not being there, many regrets. Once there, it is empty. Misty rain of Lushan, tide of Zhejiang. (A Glimpse of Chan, Su Dongpo, p. 33) • All sounds of rippling creeks are broad, Long tongues. Mountain, nothing but pure bodies. Night falls, contemplating Eighty-four thousand poems. The next day, how to explain to anyone? (A Glimpse of Chan, Su Dongpo, p. 33) • Ten thousand conditions manifest without consequence as the body is unmoved in its original state. (Teaching, Learning, and Upholding the Way in Chan Buddhism, p.3) • The Way can be explained with thirty beatings; the Way cannot be explained with thirty beatings. (Teaching, Learning, and Upholding the Way in Chan Buddhism, Master Huangbo and Linji, p.5) • With his own soaring determination, a man will not simply copy the way of the Tathagata. (Teaching, Learning, and Upholding the Way in Chan Buddhism, p.7) • A cataract over the eyes can make a non-existent flower seem to appear; but by forsaking false conditions, one becomes a Buddha. (Teaching, Learning, and Upholding the Way in Chan Buddhism, p.9) • A person should give rise to a pure heart without dwelling in form. A person should give rise to that heart without dwelling in sound, smell, taste,
--	--

	<p>tangible objects, or dharmas. A person should give rise to that heart without dwelling anywhere. (Teaching, Learning, and Upholding the Way in Chan Buddhism, Diamond Sutra, p.15)</p> <ul style="list-style-type: none"> • A room, a bed, a thatched roof overhead, A bottle, a bowl, one life; Through a road to the village runs before my door, When has someone else's house ever been mine? (Teaching, Learning, and Upholding the Way in Chan Buddhism, p.17) • Cultivate giving without abiding in form, without abiding in smell, taste, touch, or mental objects. (Diamond Sutra and the study of Wisdom and Emptiness, p.6) • I should master the mind in such a way that I will lead all types of living beings—whether born of egg, womb, moisture, or transformation, with or without form, with or without consciousness, or neither with nor without any consciousness—to Nirvana-without-remainder so that they are completely freed. (Diamond Sutra and the study of Wisdom and Emptiness, Diamond Sutra, p.7) • Even if an immeasurable, innumerable, and unlimited number of living beings have been delivered, in reality, no living being has been delivered. (Diamond Sutra and the study of Wisdom and Emptiness, p.8) • There is fundamentally no differentiation among the mind, the Buddha, and sentient beings. (Diamond Sutra and the study of Wisdom and Emptiness, p.10) • Living in a family, but being unattached to the three realms of existence; living with a wife, but always practicing pure living. (Diamond Sutra and the study of Wisdom and Emptiness, Vimalakirti, p.11) • If you are as unaffected as a wooden statue looking at flowers and birds, then does it matter that tens of thousands of things illusively surround you. (Diamond Sutra and the study of Wisdom and Emptiness, p.11)
--	--

	<ul style="list-style-type: none"> • Pass through a grove of flowers without a single petal clinging to us. (Diamond Sutra and the study of Wisdom and Emptiness, p.11) • Meditate peacefully without being in a secluded place. (Diamond Sutra and the study of Wisdom and Emptiness, p.11) • We will have a sense of coolness when the fires in our hearts are extinguished. (Diamond Sutra and the study of Wisdom and Emptiness, p.11) • There is no eye, ear, nose, tongue, body, or mind; there is no form, sound, smell, taste, touch, and no mental object. There is no realm of eye consciousness and no realm of mental thoughts; there is no ignorance and there is no extinction of ignorance. There is no old age and death, and there is no extinction of old age and death. There is no suffering, no accumulation of suffering, no extinction of suffering, and no path (leading to the extinction of suffering). There is no knowledge and no acquisition of knowledge, because there is nothing to acquire. (Diamond Sutra and the study of Wisdom and Emptiness, Heart Sutra, p.13) • Real emptiness is not contrary to existence, and existence is not contrary to real emptiness. (Diamond Sutra and the study of Wisdom and Emptiness, p.19) • In spring and summer, all things obtain warmth and sprout into life. In autumn and winter, all things are covered by frost and snow, and they mature. (Diamond Sutra and the study of Wisdom and Emptiness, p.25) • Then the Blessed one at mealtime, put on his robes, took the alms bowl, and entered the city of Sravasti. Having begged for alms there is due order, he returned to his place. Having taken his meal, he put away his robe and alms bowl, washed his feet, and sat in a cross-legged posture. (Diamond Sutra and the study of Wisdom and Emptiness, Diamond Sutra, p.29) • The moon outside the window is the same as usual; it is the plum blossoms that make the difference. (Diamond Sutra and the study of Wisdom and Emptiness, p.31)
--	---

	<ul style="list-style-type: none"> • To the west, beyond a hundred thousand million Buddha Lands, there is a world called ‘Ultimate Bliss.’ In this world, there is a Buddha named Amitabha , and there exist golden earth, exquisite pagodas adorned with banners, pools of seven jewels, and water with eight excellent qualities. (Diamond Sutra and the study of Wisdom and Emptiness, p.32) • We would rather have a mountain-high false view of existence than a tiny, seed-like false notion of emptiness. (Diamond Sutra and the study of Wisdom and Emptiness, p.32) • Hear the cries from the slaughterhouse at night if you want to picture the torment caused by weapons. (The Buddhist Perspective on Compassion, p.24-25) • All beings are one, and all possess Buddha nature. What gives us the right to kill and eat them just because they are different from us in form? If we find happiness out of causing pain in other beings, then we do not need a judge to determine our faults. (The Buddhist Perspective on Compassion, p.25-26) • The sounds of streams mouth the words of the Dharma; the mountain exhibit forms of purity. (The Buddhist Perspective on Compassion, p.34)
--	--

Topic	Quotes
3. Buddhism Schools: Pure Land School	<ul style="list-style-type: none"> • Thousands of sutras and tens of thousands of discourses all point to the Land of Ultimate Bliss. (The Amitabha Sutra and the Pure Land School, p.1) • More than a hundred thousand million Buddha lands beyond the saha world is a world called “Ultimate Bliss”. In this world, there is a Buddha called Amitabha Buddha, who is currently teaching the Dharma. (The Amitabha Sutra and the Pure Land School, p.4-5) • There are five kinds of purity in the Pure Land of Amitabha: the purity of the environment, the purity of life, the purity of economics, the purity of the people, the purity of body and mind. (The Amitabha Sutra and the Pure Land School, p.18)

	<ul style="list-style-type: none"> • The Three Realms are like burning houses; there is no safety in the Three Realms. (The Amitabha Sutra and the Pure Land School, p.26-27) • Quotes from Amitayus Sutra: <ul style="list-style-type: none"> • Be filial to your parents, be respectful of your teachers and elders, be compassionate and abstain from killing, and be willing to practice benevolence. (The Amitabha Sutra and the Pure Land School) • Follow the Three Refuges (refuge in the Buddha, Dharma, and Sangha), uphold the precepts, do not violate the proper rules of conduct, and maintain mental and physical purity. (The Amitabha Sutra and the Pure Land School) • Develop your Bodhichitta, believe in the Law of Cause and Effect, recite and understand the Mahayana teachings, and encourage others to practice the same. (The Amitabha Sutra and the Pure Land School, p.30)
--	---

Topic	Quotes
4. Humanistic Buddhism	<ul style="list-style-type: none"> • To illumine the mind and see one's True Nature. (The Fundamental Concepts of Humanistic Buddhism, p.33) • The Buddha realm is found among sentient beings. Apart from sentient beings, there is no Buddha. Apart from multitude of beings, there is no path to Truth. (The Fundamental Concepts of Humanistic Buddhism, Vimalakirti Sutra, p.7) • The Dharma is in the world; to understand the world is to understand the Dharma, Seeking enlightenment apart from this world is like seeking horns on a rabbit. (The Fundamental Concepts of Humanistic Buddhism, Sixth Patriarch, p.7). • The spring has its flowers, the autumn its bright full moon; the summer has its cool breezes, the winter its snow. So long as one is not caught up in mundane worries, then every season is a wonderful season. (The

	<p>Fundamental Concepts of Humanistic Buddhism, Chan Master Wumen, p.37)</p> <ul style="list-style-type: none"> • When the mind is burdened, the whole world seems limiting; when the mind is clear of burdens, even a small bed feels expansive. (The Fundamental Concepts of Humanistic Buddhism, Chan Master Wumen, p.37)
--	---

Topic	Quotes
5. Life, Death, Destiny and Rebirth	<ul style="list-style-type: none"> • When there is not a single Dharma to be gained, only then can ten thousand Dharmas be established. (Ten of Life's Common Concerns, p.7) • No eyes, ears, nose, tongue, body or mind. No form, sound, smell, taste, touch or conception. No object of sight, and no consciousness. No ignorance, nor its extinction. (Ten of Life's Common Concerns, Heart Sutra, p.7) • Bodhi cannot be gained physically, cannot be gained mentally, but through the elimination of all forms. (Ten of Life's Common Concerns, p.8) • Lay down the slaying knife; immediately become a Buddha. (Ten of Life's Common Concerns, p.10) • All my unwholesome karma of the past, Are the result of greed, hatred, and Ignorance since the beginningless time; Committed with my body, speech, and mind, All these I now seek repentance. (Ten of Life's Common Concerns, p.11) • If someone bound and shackled, regardless of their guilt or innocence, recites the name of Avalokitesvara, the shackles will break open and he will be free. (Ten of Life's Common Concerns, Avalokitesvara Bodhisattva Sutra, p.13) • When defilements arise, extinguish them in the mind, When the mind ceases, defilements also cease. The extinction of mind and defilements are both empty,

	<p>This is called true repentance.(Ten of Life's Common Concerns, p.14)</p> <ul style="list-style-type: none"> • Four Universal Vows: Sentient beings are infinite, I vow to liberate them. Afflictions are infinite, I vow to eradicate them. Dharmas are inexhaustible, I vow to study them. Buddhahood is supreme, I vow to obtain it.(Ten of Life's Common Concerns, p.15) • Diligently practice precepts, meditative concentration and wisdom; extinguish the fires of greed, hatred and ignorance. (Ten of Life's Common Concerns, p.16) • Samantabhadra Bodhisattva's ten great vows: <ol style="list-style-type: none"> 1. paying homage to all Buddhas 2. praising to the Tathagatas 3. extensive practicing of offerings 4. repenting all unwholesome karmas 5. rejoicing in others 6. imploring the turning of the Dharma Wheel 7. imploring the presence of Buddhas in the world 8. always learning the Dharmas 9. Always obliging to the needs of sentient beings 10. transferring of merits and virtues to all sentient beings. (Ten of Life's Common Concerns, p.21) • People seeking refuge everywhere, Seeking refuge in all the ten directions, Finally realize that the ultimate place of refuge Is to be found in the most auspicious Three treasures. (The way to Buddhahood, p. 23) Those with fame and high status can fall. Those who are together may be scattered. (Ten of Life's Common Concerns, The way to Buddhahood, p. 24) • We cannot take anything with us; only karma follows us everywhere. (Ten of Life's Common Concerns, p.27) • Mount Sumera may be huge and tall, yet it will disappear one day. Despite the great depths of
--	--

	<p>the sea, it will become dry when its time is up. Though the sun and moon shine brightly, they will cease to exist before long. The great earth may be strong and may hold all that there is, but when the fire of karma burns at the end of the kalpa, it, too, cannot escape impermanence. (Ten of Life's Common Concerns, p. 31)</p> <ul style="list-style-type: none"> • All phenomena arise out of causes and conditions; all phenomena cease due to causes and conditions. Honorable Buddha, my great teacher, has always taught thus. (The Buddhist Perspective on Life and Destiny, p.11) • Never forgetting your initial determination to attain enlightenment. (The Buddhist Perspective on Life and Destiny, p.16) • Defilement is difficult to sever; the force of habit is even harder to change. (The Buddhist Perspective on Life and Destiny, p.16) • One will not be born into the saha world if one does not have strong passions. (The Buddhist Perspective on Life and Destiny, p.20) • All wholesome and unwholesome deed have their consequences; it is just a matter of time. (The Buddhist Perspective on Life and Destiny, p.25) • Before learning the Buddhist teachings, work to establish good relationships with others first. (The Buddhist Perspective on Life and Destiny, p.32) • Repent your old sins according to your circumstances and conditions, and do not commit new ones. (The Buddhist Perspective on Life and Destiny, p.38) • There is no natural Sakyamuni Buddha. (The Buddhist Perspective on Life and Destiny, p.41) • Living and dying at will. (When we die, p.9) • Three sensations experienced in death: The imbalance of the great earth element The imbalance of the great water element The imbalance of great fire element • The physical body is the cause of all suffering on earth. The sufferings of thirst and hunger, hot and cold; anger and fear; lust, desire, hatred, and tragedy—all of these stem from the existence of
--	---

	<p>the body. (When we die, Dharmapada, p.12).</p> <ul style="list-style-type: none"> • Before I was born, who was I? At the moment of my birth, who am I? if this grown man is me, then who will I be after death? (When we die, Emperor Shunzhi, p.14) • The enlightened will emerge from the head, and heavenly beings will rise to the heavenly realm through the eyes. Humans emerge from the heart and hungry ghosts from the stomach. Animals depart from the knees and hellish beings from the feet. (When we die, p.17) • If you want to know about your future life, all you have to do is reflect upon your present life. (When we die, p.18) • One lives for all beings and dies for all beings. (When we die, Master Fenyang Shanzhao, p. 30) • In this world, no one lives beyond their time, For after death, we will all become dust in the grave. As I am now eighty and three; I write this elegy to bid my body farewell. (When we die, Master Zongyuan, p.33) • A sitting or standing death cannot compare to a floating departure. It saves firewood and the ground is not disturbed. Leaving empty-handed is quite free and Joyous. Who can understand me? Venerable Chuanzi can. (When we die, Master Xingkong, p.34) • To die while sitting, lying down, or standing Is not unusual, Mrs. Pang simply let go and departed With both hands she pushed open a seamless Rock And left without a trace. (When we die, Pang Yun's wife, p.37) • All beings and I since countless kalpas have been trapped in the cycle of rebirth and cannot be liberated. Heaven and earth, here and there, we live in many forms, rising and falling. (The Wheel of Rebirth, Master Shengan, Inspiration to Pledge the Bodhicitta. P.5)
--	---

	<ul style="list-style-type: none"> • Millions of kalpas may pass, but karma does not vanish. When the condition is ripened, one must bear the consequences of one's actions. (The Wheel of Rebirth, p.8) • All phenomena do not have a substantial self. (The Wheel of Rebirth, p.18) • Cutting down a tree without taking out its roots, the tree will grow once more. Severing our desires without eradicating the 'roots,' we will repeatedly experience the suffering of rebirth. Like making an arrow and striking oneself with it. Thus is the arrow of flesh; the arrow of desire hurts all beings. (The Wheel of Rebirth, p.35) • We wish all sentient beings be liberated from suffering, not to seek peace and happiness for ourselves. (The Wheel of Rebirth, p.37) • If one wishes to become a great sage of Buddhism, one must first be a servant for all beings. (The Wheel of Rebirth, Master Guiyang Lingyou, p.38) • The vast Tripitaka cannot describe (the alaya-vijnana) completely. Impacted by the winds of circumstance, the seven abysmally deep waves arise from it. Through the effect of contact, it holds seeds for sense organs, entities of beings, and the world of receptacle. The first to come and the last to go, it acts as the master (of existence) (The Wheel of Rebirth, p.19)
--	--

Topic	Quotes
6. Buddhism and Psychology	<ul style="list-style-type: none"> • Our perception of the Three realms arises from the mind, so do the Twelve Links of Dependent Origination; birth and death emanate from the mind, they are extinguished when the mind is put to rest. (Buddhism and Psychology, Avatamsaka Sutra, p.2) • From the mind all phenomena arise. (Buddhism and Psychology, p.3) • What one receives in this life is what one cultivated in previous lives; what one receives in a future life is what one creates in this life. (Buddhism

	<p>and Psychology, p.4)</p> <ul style="list-style-type: none"> • The Three Realms are a mere manifestation of the mind, so are the myriad of Dharmas. (Buddhism and Psychology, p.4) • Seeds give rise to actions, then actions turn into new seed. (Buddhism and Psychology, p.5) • Converting consciousness into wisdom. (Buddhism and Psychology, p.6) • The 51 attributes of the mind: <ol style="list-style-type: none"> 1. five basic psychological functions: mental and physical contact, attention, feeling, identification, and analysis. 2. five deliberately created mental conditions: aspiration, comprehension, memory, concentration, and wisdom. 3. eleven wholesome psychological states: trust, diligence, humility, remorse, no greed, no hatred, no ignorance, tranquility, attentiveness, equanimity, and harmlessness. 4. six root afflictions: greed, hatred, ignorance, arrogance, doubt, and incorrect views. 5. twenty unwholesome psychological states: anger, hostility, irritation, conceit, deceit, flattery, arrogance, malice, jealousy, stinginess, remorselessness, no regret, no trust, laziness, insensitivity, apathy, agitation, forgetfulness, incorrect perception, and heedlessness. 6. four neutral states of mind: remorse, sleepiness, applied thought, and sustained thought. (Buddhism and Psychology, p.7-8) • When the mind is impure, the being is impure; when the mind is pure, the being is pure. (Buddhism and Psychology, p.9) • The mind is like a monkey, difficult to control. The mind resembles a monkey and thoughts resemble horses. (Buddhism and Psychology, p.10) • The mind is as quick as lightning and thunder. (Buddhism and Psychology, p.10) • The mind is like a wild deer, chasing after sensory pleasure all the time. (Buddhism and Psychology, p.10) • The mind is like a robber stealing our virtues and merits. (Buddhism and Psychology, p.11) • It's much easier to catch bandits hidden in the
--	--

	<p>wilderness than to eradicate a thief in our mind. (Buddhism and Psychology, Wang Yangming, p.11)</p> <ul style="list-style-type: none"> • The mind is like an enemy that inflicts suffering upon us.(Buddhism and Psychology, p.11) • Unwholesomeness in itself is empty because it is a creation of the mind; if the mind is purified, unwholesomeness will disappear quickly. (Buddhism and Psychology, p.11) • The mind is like a servant to various irritations.(Buddhism and Psychology, p.12) • The mind is like a master who has the highest authority. (Buddhism and Psychology, p.12) • The mind is like an ever-flowing spring. (Buddhism and Psychology, p.13) • The mind is like an artist who paints. (Buddhism and Psychology, p.13) • The mind is like a master painter experienced at painting many of things. (Buddhism and Psychology, Flower Ornament Sutra, p.13) • The mind is like space and is without limits. (Buddhism and Psychology, p.13) • If one wants to comprehend the enlightened state of a Buddha, one has to purify his or her mind so it becomes empty like space. (Buddhism and Psychology, p.14) • A calm mind is the antidote to a busy mind. (Buddhism and Psychology, p.16) • A benevolent mind is the antidote to a malevolent mind. (Buddhism and Psychology, p. 16) • A trusting mind is the antidote to a doubtful mind. (Buddhism and Psychology, p.17) • The Buddha’s teachings are as large as an ocean. Trust provides the only means to enter it. (Buddhism and Psychology, The Treatise on the Perfection of Great Wisdom, p.17) • A true mind is the antidote to a deluded mind. (Buddhism and Psychology, p.17) • An open mind is the antidote to a narrow mind. (Buddhism and Psychology, p.18) • A balanced mind is the antidote to a fragmented mind. (Buddhism and Psychology, p.18) • An enduring mind is the antidote to an impermanent mind. (Buddhism and Psychology, p.19)
--	---

	<ul style="list-style-type: none"> • As soon as one invokes the bodhicitta (the vow to attain Buddhahood), one is immediately enlightened. (Buddhism and Psychology, Flower Ornament Sutra, p.19) • An unattached mind is the antidote to an impulsive mind. (Buddhism and Psychology, p.19) • An unattached mind is the path to enlightenment. (Buddhism and Psychology, p.20) • Every day is a delightful day; every moment is an enjoyable moment. (Buddhism and Psychology, p.20). • Every perception and concept is created by the mind. (Buddhism and Psychology, p.24) • If one's mind is pure, the world is experienced as pure. (Buddhism and Psychology, Virmalakirti Sutra, p.24)
--	--

Topic	Quotes
7. Buddhism and Management	<ul style="list-style-type: none"> • Taking refuge in the Sangha means one should make the Sangha a well-administered and harmonious community for all sentient beings. (A Buddhist Approach to Management, Avatamsaka Sutra, p.1) • Four Principles of Living: eat only food from alms, wear only cast-off clothing, live only under trees, and take only discarded medicine. (A Buddhist Approach to Management, p.4) • Eight groups of impure possessions: house and gardens, plantations, grain storage, servants and slaves, pets and animals, money and jewels, blankets and utensils, and beds decorated with ivory and gold. (A Buddhist Approach to Management, p.4) • Six points of Reverent Harmony: <ol style="list-style-type: none"> 1. doctrinal unity in views and explanations to ensure common views and understanding; 2. moral unity in upholding the precepts to achieve equality for all under the rules 3. economic unity in community of goods to affect fair distribution of economic

	<p>interests</p> <ol style="list-style-type: none"> 4. mental unity in belief to provide mutual support cultivation 5. oral unity in speech to nurture compassion and love 6. bodily unity in behavior to assure non-violence and harmonious living. (A Buddhist Approach to Management, p.5-6) <ul style="list-style-type: none"> • Depending on which identity is most conducive to the liberation of a sentient being, Avalokitesvara will transform himself into that image to elucidate the Dharma. (A Buddhist Approach to Management, Universal Gateway Chapter, p.9) • Responding to whoever is desperate and wherever there's danger (A Buddhist Approach to Management, Universal Gateway Chapter, p.10) • Forever liberating sentient beings from the sea of suffering (A Buddhist Approach to Management, Universal Gateway Chapter, p.10) • If I did not work today, I will not eat today. (A Buddhist Approach to Management, Master Baizhang. P.11) • Give people faith, joy, hope, and skillful means (A Buddhist Approach to Management, p.22) • Respecting the elders while empowering the multitude. (A Buddhist Approach to Management, p.23)
--	--

Topic	Quotes
8. Buddhism and Music	<ul style="list-style-type: none"> • In order to build a pure land, the Bodhisattva make use of beautiful music to soften people's hearts. With their hearts softened, people's minds are more receptive, and thus easier to educate and transform through the teachings. For this reason, music has been established as one type of ceremonial offering to be made to the Buddha. (Buddhism and Music, Treatise on the Performance of Great Wisdom, p.2) • Music gives the people of a society a means to better communicate their moods and feelings to

	<p>each other. For instance, if someone plays a certain kind of tune, it is often quite easy for those listening to understand exactly what mood that person is trying to convey. For society to achieve some degree of integration, it is essential to be able to communicate and understand each other's moods and feelings and as a result establish a sense of unity. This is one of the important functions of music. (Buddhism and Music, Ven. Master Taixu, p.3)</p> <ul style="list-style-type: none"> • In all acts of singing there is truth; every dance portrays reality. (Buddhism and Music, the Mahavairocana Sutra, p.5)
--	---

Topic	Quotes
10. Buddhism and the Youth	<ul style="list-style-type: none"> • When one's mind is pure, the land will be pure. (A guide for young Buddhists, p.8) • All living beings have Buddha nature. (p 14) • A day without work is a day without food. (A guide for young Buddhists, Master Baizhang Huaihai, p.20) • The Buddha appeared in the saha world for one main purpose, to establish Buddhism as a guide for all sentient beings, enabling them to awaken and enter the way of Buddhahood. (A guide for young Buddhists, p.24) • Five precepts: Abstain from killing, stealing, sexual misconduct, incorrect speech, and taking intoxicants. (A guide for young Buddhists, p33)

Appendix 6

Buddhism Terminology in English

Categories	Content	Vocabularies
1. Buddha and his disciples	<ul style="list-style-type: none"> ❖ Buddha's Story ❖ The disciples' stories 	<ol style="list-style-type: none"> 1. disciple 2. lay practitioner 3. ascetic practices 4. austerity 5. equanimity 6. commentary 7. Nalanda University 8. forbearance 9. the 53 visitations of Sudhana 10. Three wholesome acts of body 11. Period of Declining Dharma 12. karmic hindrances 13. prostrate
2. Fundamental Teachings	<ul style="list-style-type: none"> ❖ Cause and Condition ❖ Karma/Cause and Effect ❖ The Four Noble Truths ❖ Dependent Origination ❖ Emptiness ❖ The Three Dharma Seals Compassion 	<ol style="list-style-type: none"> 14. the Dharma water of Samadhi 15. the law of cause and condition 16. the law of dependent origination 17. predetermination 18. random chance 19. divine design 20. destiny 21. interpersonal relationships 22. benefactor 23. egoistic 24. the Middle Path 25. beyond true or false, beyond good or bad 26. transcendental truth

		<p>27. heart of gold</p> <p>28. provide monetary assistance</p> <p>29. give kind encouragement</p> <p>30. perform meritorious deeds</p> <p>31. Four Noble Truths: suffering, the cause of suffering, the cessation of suffering, the way leading to the cessation of suffering.</p> <p>32. First Turning of the Dharma Wheel</p> <p>33. mundane world</p> <p>34. Supramundane world</p> <p>35. the Noble Eightfold Path: right understanding, right thought, right speech</p> <p>36. Karma</p> <p>37. wholesome karma; unwholesome karma; neither wholesome nor unwholesome karma; blessed karma</p> <p>38. motionless karma</p> <p>39. the body, speech, and mind</p> <p>40. rebirth</p> <p>41. three lower realms</p> <p>42. human/celestial realms</p> <p>43. the realms of form</p>
--	--	---

		<p>and formlessness</p> <ol style="list-style-type: none"> 44. the Law of Cause and Effect 45. weighty karma 46. habitual karma 47. recollective karma 48. competing karma 49. collective karma 50. individual karma 51. deity 52. dependent origination 53. dharma 54. Four Noble Truth 55. Treatise on the Middle Way 56. the Four Great Elements: earth, water, fire, wind 57. Five Aggregates 58. The Treatise on the Explanation of Mahayana 59. Three periods of time 60. Three Dharma Seals 61. Impermanent
<p>3. Buddhism Schools: Chan School</p>	<p>❖ Philosophy of Chan: Have and Have not; Motion and Motionless; Practice and Understanding; Purity and Impurity Self-realization of Intrinsic Nature (True Mind/Buddha Nature) Compassion and Wisdom (conventional wisdom and ultimate wisdom) The Sixth Patriarch's Platform Sutra and Diamond Sutra Chan's teaching methods</p>	<ol style="list-style-type: none"> 62. Buddhist scripture 63. the threefold emptiness of giving 64. give without clinging to any notion 65. deliver all beings without the notion of a self 66. live without attachment 67. cultivate without any expectation 68. nonattachment 69. no self 70. no notion

		<p>71. no cultivation 72. no realization 73. existence and nonexistence 74. renounce the household life 75. the ocean of suffering 76. differentiations 77. dualities 78. the roar of a lion 79. koan 80. non-duality 81. The Sixth Patriarch 82. Platform Sutra 83. Dharma Talk 84. the Chan School 85. Faxiang School(Mind-Only school) 86. Pure Land School 87. Instantaneous realization 88. Gradual realization 89. non-discrimination 90. self-realization 91. self-discovery 92. the Dharma of Silence 93. the Dharma of Beating and Shouting 94. the Dharma of difficult questions 95. the Dharma of Toil 96. self-realization of Intrinsic Nature 97. self-awakening 98. egotistical self-satisfaction 99. expedient means</p>
--	--	---

		100. detachment 101. Koan (Kung-an; a case-record) 102. compassion 103. passive and active compassion 104. enthusiastic and silent compassion 105. direct and indirect compassion 106. substantial and insignificant compassion 107. instant and persisting compassion 108. the endless abyss of suffering 109. related and unrelated compassion 110. sentient and non-sentient compassion 111. compassion with and without expecting a return 112. compassion with appearance and compassion without appearance 113. momentary and eternal compassion 114. the four immeasurable states of mind 115. over-tolerance
3. Buddhism Schools: Pure Land	❖ Introduction to Pure Land Buddhism School Brief History of Pure Land School Basic teachings of Pure Land School Variations within the Pure Land School	116. direct inference 117. comparative inference 118. inference from the sacred words of sages 119. thirty-two marks of excellence

	<p>The Pure Land of Amitabha Buddha The Pure Land and Modern world</p>	<p>120. the Record of the Sages of the Pure Land 121. reborn 122. the Pure Land 123. the Pure Land of the Mahayana School (the Great Vehicle School) 124. the Pure Land of the Three Vehicles 125. the Pure Land of the five Vehicles 126. the Pure Land on earth 127. the Pure Land of Crystal Radiance of the Medicine Buddha (or Eastern Pure Land of Crystal Radiance) 128. the Forty-eight great vows 129. single-mindedness 130. the Twelve great vows 131. eliminate defilements 132. realize the truth 133. become liberated from birth and death</p>
<p>4. Humanistic Buddhism</p>	<ul style="list-style-type: none"> ❖ Integrating the Five Vehicles ❖ Five Precepts and Ten wholesome Conducts ❖ The Four Immeasurable Minds ❖ Cause and Effect; Cause and Conditions ❖ Chan, Pure Land, and the Middle Way 	<p>134. Humanistic Buddhism 135. Humanism 136. Altruism 137. 10 dharma worlds 138. the Sixth Patriarch 139. Lotus Sutra 140. individualism 141. Small Vehicle 142. Great Vehicle 143. the Pure Land of Ultimate Bliss 144. the Pure Land of</p>

		<p>Azure Radiance</p> <p>145. the Pure Land of the Mind</p> <p>146. the Pure Land of Amitabha Buddha</p> <p>147. the Order</p> <p>148. the Declining Understanding of the Dharma</p> <p>149. True Understanding of the Dharma</p>
5. Life, Death, Destiny and Rebirth	<ul style="list-style-type: none"> ❖ General questions about life: <ul style="list-style-type: none"> poverty vs. wealth gains vs. losses aging and sickness repent unwholesome karma mental afflictions anchoring our life Destiny: control and change our destiny? ❖ Death and Rebirth <ul style="list-style-type: none"> How we die: the moment of death and the state of death Understanding Rebirth Grief and let go of loved ones Burial customs • Transcend birth and death 	<p>150. emancipation</p> <p>151. Mundane world</p> <p>152. ignorant</p> <p>153. right mindfulness</p> <p>154. missionary courage</p> <p>155. Deep-rooted habits</p> <p>156. habitual forces</p> <p>157. superstitions</p> <p>158. divine power</p> <p>159. divination</p> <p>160. political power</p> <p>161. family power</p> <p>162. karma of the body, speech, and mind</p> <p>163. individual karma</p> <p>164. collective karma</p> <p>165. determined karma</p> <p>166. undetermined karma</p> <p>167. the Noble Eightfold Path</p> <p>168. Right View(correct understanding and perspectives)</p> <p>169. social progress</p> <p>170. economic prosperity</p> <p>171. world peace</p> <p>172. positive,</p>

		<p>progressive, optimistic</p> <p>173. passive, regressive, pessimistic</p> <p>174. Compassion Water Repentance Service</p> <p>175. Emperor Wu's Repentance service</p> <p>176. Three Modes of Repentance of the Tiantai School</p> <p>177. alms rounds</p> <p>178. listening, contemplation, and experiential practice.</p> <p>179. reciting Amitabha's name</p> <p>180. mental afflictions</p> <p>181. spreading the Dharma</p> <p>182. inanimate world: becoming, existing and ceasing</p> <p>183. the wheel of rebirth</p> <p>184. the six realms of existence</p> <p>185. the cycle of rebirth</p> <p>186. repentance</p> <p>187. Three realms</p> <p>188. The Dharma wheel of Buddha and Bodhisattvas</p> <p>189. intermediate state (???) State) of becoming</p> <p>190. in the sea of birth and death</p> <p>191. . Confusion in- between lives</p> <p>192. heavenly realm</p>
--	--	--

		<p>193. the Western Pure Land of Ultimate Bliss</p> <p>194. burial customs</p> <p>195. annihilation</p> <p>196. the dharma body and the wisdom life</p>
6. Buddhism and Psychology	<ul style="list-style-type: none"> ❖ True Mind VS. Deluded Mind ❖ The Allegories of the Mind ❖ Purify the Mind ❖ Buddhism VS. Modern Psychology 	<p>197. a cycle of formation, abiding, destruction, and emptiness.</p> <p>198. the 51 attributes of the mind</p> <p>199. greed, anger, ignorance, arrogance and doubt</p> <p>200. Verses on the Formulation of the Eight Consciousnesses</p> <p>201. self-actualization</p> <p>202. selflessness</p> <p>203. true self (Buddha Nature)</p> <p>204. oneness and coexistence</p>
7. Buddhism and Management	<ul style="list-style-type: none"> ❖ The Buddha's Approach to management ❖ Management in the Buddhist Sutra ❖ Chinese Monastery management 	<p>205. caste system</p> <p>206. the Four Noble Truth</p> <p>207. the Three Dharma Seals</p> <p>208. the Seven Reconciliation Rules</p> <p>209. Four Principles of Living</p> <p>210. summer retreat during raining season</p> <p>211. Six points of Reverent Harmony</p>

		<p>212. Karna Assembly meetings</p> <p>213. four all-embracing virtues: giving, affectionate speech, beneficial deeds, and teamwork</p> <p>214. Louts Sutra— universal gateway chapter</p> <p>215. the Rules of Ethics</p> <p>216. self-commitment</p> <p>217. self-monitoring</p> <p>218. self-discipline</p> <p>219. self-assessment</p> <p>220. ten directions</p> <p>221. the regulation for Chan Monastery</p> <p>222. alms seeker</p> <p>223. devotees</p> <p>224. The Order</p> <p>225. sutra recitation</p> <p>226. ceremonial rites</p> <p>227. elucidation of the Dharma</p>
<p>8. Buddhism and Music</p>	<ul style="list-style-type: none"> ❖ History of Buddhist Music ❖ Contributions of Buddhist Music ❖ Modern Buddhist music 	<p>228. Treatise on the Performance of Great Wisdom</p> <p>229. Dharma Instruments: the gong, large bell, large drum, wooden fish, small cymbals, large cymbals, Chinese tambourine</p> <p>230. the Song of the three treasures (sab bao ge)</p> <p>231. holy hymns</p> <p>232. Incense offering prayer</p> <p>233. Incense prayer for</p>

		<p>upholding the precepts</p> <p>234. the prayer for offering made to celestial beings</p> <p>235. ten-recitations Vinaya</p> <p>236. the Meal offering Dharani</p> <p>237. the Meal Completion Mantra</p> <p>238. Gatha for the Transfer of Merits</p> <p>239. to propagate the Dharma</p>
9. Buddhism and Architecture	<ul style="list-style-type: none"> ❖ Architecture and Culture ❖ Buddhist Architecture: Stupa and Pagoda • Modern Buddhist Temple 	<p>240. Architecture</p> <p>241. Buddhist Temple</p> <p>242. Buddhist Stupas</p> <p>243. Ceylon</p> <p>244. India</p> <p>245. Burma</p> <p>246. Thailand</p> <p>247. Cambodia</p> <p>248. Java</p> <p>249. Tibet</p> <p>250. nine-layered Mandala</p> <p>251. Celestial beings hall</p> <p>252. the Lecture hall</p> <p>253. the Patriarch hall</p> <p>254. the abbot's quarters</p> <p>255. palace-style temple</p> <p>256. Cave Temple</p> <p>257. the Main Hall</p> <p>258. Maitreya Bodhisattva Hall</p> <p>259. Medicine Buddha Hall</p> <p>260. Guanyin Bodhisattva Hall</p> <p>261. the Meditation</p>

		<p>Hall</p> <p>262. The Chanting Hall</p> <p>263. the Yun Shui Hall</p> <p>264. the Great Compassion Hall</p> <p>265. the Great Wisdom Hall</p> <p>266. the Great Vow Hall</p> <p>267. the Great Practice Hall</p> <p>268. monk</p> <p>269. nun</p> <p>270. Buddha's Light Retirement Home</p> <p>271. the Daci Children's Home</p> <p>272. the Longevity Memorial Park</p> <p>273. Fo Guang Clinic</p> <p>274. Relics (corporeal remains of the Buddha)</p> <p>275. reliquary</p> <p>276. pagoda</p> <p>277. the inverted alms- bowl stupa,</p> <p>278. the multi-storey pagoda,</p> <p>279. the close-eaved pagoda,</p> <p>280. the single-storey pagoda,</p> <p>281. the Tibetan-style dagoba,</p> <p>282. the diamond- throne pagoda</p> <p>283. the Sanci Stupas (The oldest stupas extant in the world)</p> <p>284. Mahathupa Ruwanveliseya or the Great Stupa of Anuradhapura (the largest and most</p>
--	--	---

		<p>magnificent stupa in Sri Lanka)</p> <p>285. The golden Shwedagon Pagoda (the largest golden pagoda in Myanmar)</p> <p>286. Svayambhu Stupa (Nepal's tallest stupa)</p> <p>287. Fogong Monastery's Sakya Pagoda(in Yingxian, Shanxi, China; world's tallest wooden pagoda)</p> <p>288. the Youguo Monastery Pagoda (in Kaifeng, Henan; the oldest glazed-brick pagoda extant in China)</p> <p>289. the Five-Storey Pagoda of Horyuji (in Nara; the oldest wooden pagoda extant in Japan)</p> <p>290. Single Pillar Pagoda of Dien Huu Tu Temple(in Hanoi ; Vietnam's first wooden building and the oldest pavilion-temple extant)</p> <p>291. Songyue Temple Pagoda (in Dengfeng, Henan; the oldest close-eaved brick pagoda extant in China)</p> <p>292. the White Dagoba (at Miaoying</p>
--	--	---

		<p>Temple, Beijing; the largest and oldest Tibetan-style dagoba extant in China)</p> <p>293. the diamond-throne pagoda (The Mahabodhi Temple, the site of the Buddha's Enlightenment in Bihar, India)</p> <p>294. the Big Relic Stupa of Phra That Luang (in Vientiane, Laos)</p> <p>295. Manfeilong Pagodas(in Xishuangbana Dai Autonomous Prefecture, Yunnan, China)</p> <p>296. the pagoda-temple or the pagoda-monastery</p>
10. Buddhism and the Youth	<ul style="list-style-type: none"> ❖ Modern Buddhist world view ❖ Buddhism modern world ❖ Buddhist Precepts ❖ Altruism ❖ Meditative concentration and wisdom 	<p>297. delusion</p> <p>298. celestial years</p> <p>299. celestial beings</p> <p>300. trichiliocosms</p> <p>301. the Pure Land of Vairocana</p> <p>302. Indra's net</p> <p>303. the era of divine power</p> <p>304. evolution</p> <p>305. the era of monarchical power</p> <p>306. the modern era of people power</p> <p>307. the era of life power</p> <p>308. nymadic society</p> <p>309. agricultural society</p> <p>310. industrial</p>

		<p> revolution 311. materialism 312. ordination 313. religion of nature 314. deities and spirits 315. a religion of hero- worship 316. religion of truth 317. farming Chan 318. working Chan 319. Buddhist recitation groups 320. lay Buddhist groups 321. grasping and clinging 322. self-respect 323. living or dying 324. having or having not 325. coming or going 326. possession or non- possession 327. non-existent 328. enlightened and liberated 329. dragon maiden 330. the Immaculate world of the south 331. self-awareness 332. willpower 333. self-purification 334. uphold the precepts 335. practice the Dharma 336. self-reflection 337. homicide 338. assault 339. violation 340. bribery 341. robbery 342. morality 343. polygamy 344. sexual assault </p>
--	--	--

		<p>345. pilgrimages 346. orphanages 347. senior citizen homes</p>
14. Ritual and Observances	<ul style="list-style-type: none"> ❖ Buddhist ceremony and rituals Paying Homage to the Buddha Celebration of Buddha's Birthday Buddhist Iconography ❖ Dharma Instruments in Buddhism 	<p>348. The Tree of Enlightenment (Bodhi Tree) 349. Bathing the Buddha ceremony 350. Vesak Festival (in Sri Lanka, Buddha Day) 351. Buddha Unfolding Festival (in Tibet) 352. revering the Buddha 353. paying homage 354. the eight holy sites of Buddhism 355. the Buddha's birthplace in Lumbini 356. the site of the Buddha's enlightenment in Bodhigaya 357. the site of the Buddha's first turn of the dhamrna Wheel in Isipatana (Deer Park) 358. sites of his subsequent teachings 359. the site of his Parinirvana in Kusinagara 360. unsurpassed merit 361. auspiciousness 362. joyfulness 363. Symbols of reverence 364. iconography 365. the Enlightened</p>

		<p>One</p> <p>366. circumambulate</p> <p>367. The Dharma Wheel (symbolizes the Buddha's teachings)</p> <p>368. The Buddhist Flag</p> <p>369. Prostration</p> <p>370. Expounder of the Dharma Chapter” of the “Lotus Sutra”</p> <p>371. ten kinds of offerings: flowers, perfume, precious gems, fragrant ointments, scented powders, burning incense, canopies, flags, banners, clothing, and music.</p> <p>372. Dharma lectures</p> <p>373. joint cultivation of Chan and Pure Land</p> <p>374. Dharma Instruments</p> <p>375. Thus have I heard</p> <p>376. First Buddhist Council</p> <p>377. Palm-Leaf Buddhist manuscripts</p> <p>378. incense burner</p> <p>379. prayer beads/ mala beads</p> <p>380. staff</p> <p>381. alms-bowl</p> <p>382. the three essential articles of offering</p> <p>383. the four essential articles of offering</p> <p>384. the five complete articles of offering</p>
--	--	---

		<p>385. the big bell-bowl 386. the wooden fish 387. the wooden fish board(the meal board) 388. the bronze cloud plate 389. the bell 390. the drum 391. morning bell and evening drum 392. Transmission of the Robe and the Bowl</p>
--	--	---

References

- Altheide, D. L., & Johnson, J.M. (1994). Criteria for assessing interpretive validity in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 485-499). Thousand Oaks, CA: Sage.
- Bachman, L. F. (1990). *Fundamental Considerations in Language Testing*. Oxford: Oxford University Press.
- Bahous, J. (2001). Teach ESP through critical thinking and problem-solving skills. Paper presented at the Meeting of the International Association of teachers of English as a foreign language. Bielefeld, Germany.
- Bailey, R. (2003). Conceptual metaphor, Language, Literature and Pedagogy. *Journal of Language and Learning*, 1(2), 59-72.
- Barber, C. L. (1962). Some measurable characteristics of modern scientific prose. In J.M. Swales (Eds.), *Episodes in ESP*. New York: Pergamon Institute of English.
- Berwick, R. (1989). Needs assessment in language programming: from theory to practice. In R. K. Johnson (Eds.), *The Second Language Curriculum*. Cambridge: Cambridge University Press.
- Bhatia, V. K. (1993). *Analysing Genre: language use in professional settings*. London: Longman.
- Brindley, G. P. (1989). The role of needs analysis in adult ESL programme design. In R. K. Johnson (Eds.), *The Second Language Curriculum*. Cambridge: Cambridge University Press.
- Boers, F. (1997). No pain, no gain in a free market rhetoric: a test for cognitive semantics? *Metaphor and Symbol*, 12(4), 231-241.
- Boers, F. (2000). Metaphor awareness and vocabulary retention. *Applied linguistics*, 21(4), 553-571.
- Boers, F. (2000). Enhancing metaphoric awareness in specialized reading. *English for Specific Purposes*, 19(2), 137-147.
- Boers, F., & Demecheleer, M. (1998). A cognitive semantic approach to teaching prepositions. *ELT Journal*, 52(3), 197-203.
- Bogdan, R. C., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods*. Boston: Allyn & Bacon.

- Caballero-Rodriguez, M. d. R. (2003). How to talk shop through metaphor: bringing metaphor research to the ESP classroom. *English for Specific Purposes*, 22, 177-194.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1, 1-47.
- Cameron, L., & Low, G. D. (1999). Metaphor. *Language Teaching*, 32, 77-96.
- Cameron, L., & Low, G. D. (2004). Figurative variation in episodes of education talk and text. *European Journal of English Studies*, 8 (3), 355-373.
- Charteris-Black, J. (2000). Metaphor and vocabulary teaching in ESP economics. *English for Specific Purposes*, 19, 149-165.
- Charteris-Black, J. (2002). Second Language Figurative Proficiency: A Comparative Study of Malay and English. *Applied Linguistics*, 23(1), 104-133.
- Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks: Sage Publications.
- Cruz, G. I., Bonissone, P. R., & Baff, S. J. (1995). The Teaching of Culture in Bilingual Education programs: Moving Beyond the Basics. *New York State Association for Bilingual Education Journal*, 10, 1-5. Retrieved October 10, 2007 from <http://www.ncela.gwu.edu/miscpubs/nysabe/vol10/nysabe101.htm>
- Danesi, M. (1995). Learning and teaching languages: the role of “conceptual fluency”. *International Journal of Applied Linguistics*, 5(1), 3-20.
- Ding, M. (1996). *The Study of Metaphorical Literature in Buddhism*. Kao-Xiong, Taiwan: Fo Guang Shan Publications.
- Dudley-Evans, A. (1987). An outline of the value of genre analysis in LSP work. In C. Lauren, & M. Nordmann (Eds.), *Special language from humans thinking to thinking machines* (pp. 72-80).
- Dudley-Evans, A. (1994). Genre Analysis: an approach to text analysis in ESP. In M. Coulthard (Eds.), *Advances in Written Text Analysis*. London: Routledge.
- Dudley-Evans, T., & St. John, M. J. (1998). *Developments in English for Specific Purposes: A multi-disciplinary approach*. Cambridge: Cambridge University Press.

- Ely, M., Anzul, M., Friedman, T., Garner, D., & Steinmetz, A. C. (1991). *Doing qualitative research: circles within circles*. New York: Falmer.
- Erlanson, D. A., Harris, E. L., Skipper, B. L., & Allen, S. D. (1993). *Doing naturalistic inquiry: A guide to methods*. Newbury Park, CA: Sage.
- Ewer, J., & Hughes-Daves, G. (1971) Further notes on developing an English Programme for students of science and technology. In J.M. Swales (Eds.), *Episodes in ESP*. New York: Pergamon Institute of English.
- Fauconnier, G., & Turner, M. (1998). Conceptual integration networks. *Cognitive Science*, 22(2), 133-187.
- Flowerdew, J. (1993). An educational, or process, approach to the teaching of professional genres. *ELT Journal*, 47(4), 305-316.
- Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational Research: An introduction*. Boston: Allyn & Bacon.
- Gallese, V., & Lakoff, G. (2005). The Brain's Concepts: The Role of the Sensory-Motor System in Conceptual Knowledge. Retrieved August 12, 2007 from <http://www.unipr.it/arpa/mirror/pubs/pdf/Gallese/Gallese-Lakoff%202005>
- Glesne, C., & Peshkin, A. (1992). *Becoming qualitative researchers: An introduction*. White Plains, NY: Longman.
- Gokhale, B. G. (1980). The Image-World of the Nikayas. *Journal of the American Oriental Society*, 100 (4), 445-452.
- Grady, J. (1997). "Theories are Buildings" revisited. *Cognitive Linguistics*, 8(4), 267-290.
- Grady, J. E., Oakley, T., & Coulson, S. (1999). Blending Metaphor. In G. Steen & R. Gibbs (Eds.), *Metaphor in cognitive linguistics*. Philadelphia: John Benjamins.
- Hadley, A. O. (1993). *Teaching language in context*. Boston, Mass.: Heinle & Heinle.
- Hammerly, H. (1982). *Synthesis in Second Language Teaching: An Introduction to Linguistics*. Blaine, Washington: Second Language Publications.
- Holme, R. (1991). *Talking texts*. Harlow, UK: Longman.
- Heileman, L.K., & Kaplan, I. M. (1985). Proficiency in Practice: the Foreign Language Curriculum. In C. J. James (Ed.), *Foreign Language Proficiency in the*

- Classroom and Beyond* (pp. 55-78). Lincolnwood, Illinois: National Textbook Company.
- Henderson, W. (2000). Metaphor, economics and ESP: some comments. *English for Specific Purposes*, 19, 167-173.
- Hendon, U. S. (1980). Introducing Culture in the High School Foreign Language Class. *Foreign Language Annuals*, 13(3), 191-199.
- Herrera, H., & White, M. (2000). Cognitive linguistics and the language learning process. *Estudios Ingleses de la Universidad Complutense*, 8, 55-78.
- Hoey, M. (1983). *On the Surface of Discourse*. London: Allen & Unwin.
- Holliday, A., & Cooke, T. (1982). An ecological approach to ESP. In *Issues in ESP*. Lancaster Practical Papers in English Language Education 5. Lancaster: Lancaster University.
- Howatt, A. P. R. (1984). *A History of English Language Teaching*. Oxford: Oxford University Press.
- Huberman, A. M., & Miles, M. B. (1994). Data management and analysis methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 428-444). Thousand Oaks, CA: Sage.
- Hutchinson, S. A. (1988). Education and grounded theory. In R. R. Sherman & R. B. Webb (Eds.), *Qualitative research in education: Focus and methods* (pp.123-140). London: Falmer Press.
- Hutchinson, T., & Waters, A. (1987). *English for Specific Purposes: A learning-centered approach*. Cambridge: Cambridge University Press.
- Hymes, D. (1972). On communicative competence. In J.B. Pride., & J. Holmes (Eds.), *Sociolinguistics. Selected readings* (pp. 269-293). Harmondsworth: Penguin.
- Jasso-Aguilar, R. (1999). Sources, methods and triangulation in needs analysis: A critical perspective in a case study of Waikiki hotel maids. *English for Specific Purposes*, 18(1), 27-46.
- Johnson, M. (1987). *The Body in the mind. The Bodily basis of meaning, reason, and imagination*. Chicago: University of Chicago Press.
- Jordan, M. P. (1984). *Rhetoric of Everyday English Texts*. London: Allen & Unwin.
- Katchen, J. E. (1995). Speaking skills for the sciences. Paper presented at the Annual International Conference of the institute of language in education. Hong Kong.

- Kellerman, E. (2001). New uses for old language: Cross-linguistic and cross-gestural influence in the narratives of native speakers. In J. Ceñoz ., B. Hufeisen & U. Jessner(Eds.), *Cross-linguistic Influence in Third Language Acquisition* (pp. 170-191). Clevedon: Multilingual Matters.
- Kramsch, C. (1998). *Language and Culture*. Oxford, U.K.: Oxford University Press.
- Kövecses, Z. (2002). *Metaphor: a practical introduction*. New York: Oxford University Press.
- Kövecses, Z. (2005). *Metaphor in Culture: universality and variation*. New York: Cambridge University Press.
- Kövecses, Z., & Szabo, P. (1996). Idioms: a view from cognitive semantics. *Applied Linguistics*, 17(3), 326-355.
- Lakoff, G. (1987). *Women, fire and dangerous things*. Chicago: University of Chicago Press.
- Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Eds.), *Metaphor and thought* (pp. 202-251). New York: Cambridge University Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
- Lakoff, G., & Johnson, M. (1999). *Philosophy in flesh*. New York: Basic Books.
- Lakoff, G., & Turner, M. (1989). *More than cool reason: A field guide to poetic metaphor*. Chicago: Chicago University Press.
- Lessard-Clouston, M. (1997). Towards an understanding of culture in L2/FL education. *The Internet TESL Journal*, 3, 5, 1-12. Retrieved October 10, 2007 from <http://iteslj.org/Articles/Lessard-Clouston-Culture.html>
- Lincoln, Y. S. & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Lindstromberg, S. (1991). Metaphor and ESP: A Ghost in the Machine? *English for Specific Purposes*, 10, 207-225.
- Littlemore, J., & Low, G. (2006). *Figurative thinking and foreign language learning*. New York: Palgrave Macmillan.
- Littlemore, J., & Low, G. (2006). Metaphoric Competence, Second Language Learning, and Communicative Language Ability. *Applied Linguistics*, 27(2), 268-294.

- Low, G. D. (1988). On teaching metaphor. *Applied Linguistics*, 9(2), 125-147.
- Mackay, R. (1978). Identifying the Nature of the Learner's Needs. In R. Mackay & A. J. Mountford (Eds.), *English for specific purposes*. London; Longman.
- Mackay, R., & Mountford, A. J. (1978). The teaching of English for special purposes: Theory and practice. In R. Mackay & A. J. Mountford (Eds.), *English for specific purposes*. London; Longman.
- MacLennan, C. H. G. (1994). Metaphors and prototypes in the teaching and learning of Grammar and Vocabulary. *IRAL*, 32(2), 97-110.
- Marshall, C., & Rossman, G. B. (1995). *Designing qualitative research*. Thousand Oaks, CA: Sage.
- McCarthy, M. (1991). *Discourse Analysis for Language Teachers*. Cambridge: Cambridge University Press.
- McMahan, D. L. (2002). *Empty vision: metaphor and visionary imagery in Mahayana Buddhism*. London: Routledge Curzon.
- Merriam, S. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass.
- Micheau, C., & Billmyer, K. (1987). Discourse strategies for foreign business students: preliminary research findings. *English for Specific Purposes*, 6, 87-98.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: A sourcebook of new methods*. Thousand Oaks, CA: Sage.
- Nunan, D. (1988). *The learner-centered curriculum: A study in second language teaching*. Cambridge: Cambridge University Press.
- O'Malley, M., & Chamot, A.U. (1990). *Learning Strategies in Second Language Acquisition*. New York: Cambridge University press.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Newbury Park, CA: Sage.
- Peck, D. (1998). *Teaching Culture: Beyond Language*. Retrieved October 10, 2007 from <http://www.yale.edu/ynhti/curriculum/units/1984/3/84.03.06.x.html>
- Rambelli, F. (1995). SRB Insights: Buddhism and Semiotics. *The Semiotic Review of Books*, 6(1), 11-12.

- Richterich, L., & Chancerel, J. L. (1980). *Identifying the Needs of Adults Learning a Foreign Language*. Oxford: Pergamon.
- Riggenbach, H. (2002). *Discourse analysis in the language classroom*. Ann Arbor: University of Michigan Press.
- Roach, M. (2004). *The Tibetan Book of Yoga: Ancient Buddhist Teachings on the Philosophy and Practice of Yoga*. Doubleday Books: Random House.
- Robinson, G. L. N. (1985). *Crosscultural Understanding: processes and approaches for foreign language, English as a second language and bilingual educators*. New York: Pergamon Press.
- Robinson, P. (1991). *ESP Today: a Practitioner's Guide*. Hemel Hempstead: Prentice Hall International.
- Roldan-Riejos, A. M., Ubeda-Mansilla, P., & Martin-Castillejos, A. M. (2001). The impact of visuals: using a poster to present metaphor. *European Journal of Engineering Education*, 26(3), 310-310.
- Salager-Meyer, F. (1994). Hedges and textual communication function in Medical English written discourse. *English for Specific Purposes*, 13, 149-170.
- Savignon, S., & Sysoyev, P.V. (2002). Sociocultural strategies for a dialogue of cultures. *The Modern Language Journal*, 86(4), 510-524.
- Sellami, A. B. (2000). *Teaching towards cultural awareness and intercultural competence: From What through How to Why culture is?* Paper presented at the Annual Teachers of English to Speakers of Other Languages. Abstract retrieved October 10, 2007 from http://www.eric.ed.gov/ERICDocs/data/ericdocs2/content_storage_01/0000000b/80/23/53/f8.pdf
- Stern, H. H. (1983). Toward a Multidimensional Foreign Language Curriculum. In R.G. Mead (Ed.), *Foreign Languages: Key Links in the Chain of Learning* (pp. 120-141). Middleberry, VT: Northeast Conference.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Stevens, P. (1988). ESP after twenty years: a re-appraisal. In M. Tickoo (Eds.), *ESP: State of the Art*. Singapore: SEAMEO Regional Language Centre.
- Smith, G. P. (1995). How high can a dead cat bounce?: Metaphor and the Hong Kong Market. *Hong Kong Papers in Linguistics and Language Teaching*, 18, 43-57.

- Swales, J.M. (1981). *Aspects of Article Introductions*. ESP Monograph no. I. Language Studies Unit, Aston University.
- Swales, J. M. (Eds.) (1988). *Episodes in ESP*. Hemel Hempstead: Prentice Hall International.
- Swales, J. M. (1990). *Genre Analysis: English in Academic and Research Settings*. Cambridge: Cambridge University Press.
- Swales, J. M., & Feak, C. (1994). *Academic Writing for Graduate students*. Ann Arbor: University of Michigan Press.
- Tarone, E., & Yule, G. (1989). *Focus on the language learner*. Oxford: Oxford University Press.
- Varghese, M. M., & Johnson, B. (2007). Evangelical Christians and English Language Teaching. *TESOL Quarterly*, 41(1), 5-31.
- Wayman, A. (1974). The mirror as a pan-Buddhist metaphor-smile. *History of Religions*, 13(4), 251-269.
- Weissberg, R., & Burker, S. (1990). *Writing Up Research: Experimental Report Writing for Students of English*. Englewoods Cliffs, NJ: Prentice Hall.
- White, M. (2003). Metaphor and economics: the case of growth. *English for Specific Purposes*, 22, 131-151.
- Widdowson, H.G. (1990). *Teaching language as communication*. Oxford: Oxford University Press.
- Wilson, S. (1979). Exploration of the usefulness of case study evaluations. *Evaluation Quarterly*, 3, 446-459.
- Winter, E. (1982). *Towards a Contextual Grammar of English*. London: Allen & Unwin.
- Wolcott, H. F. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Thousand Oaks, CA: Sage.
- Wolcott, H. F. (2001). *Writing up qualitative research*. Thousand oaks, CA: Sage.
- Wright, D. (1993). The Discourse of Awakening. *Journal of the American Academy of Religion*, 61(1), 23-40.

Vita

Chihyang Liu was born in Keelung, Taiwan on February 25, 1970, the son of Hui-Hsiung Liu and Yueh-Hsia Lin. After passing the Joint University Entrance Examination in 1988, he entered the Department of Foreign Language and Literature of National Chung-Hsing University in Taichung, Taiwan. He received his Bachelor of Arts in 1992. From 1992-1994, he served in the Ministry of Defense in Taiwan as a Chinese/English translator. He entered the Graduate School at the University of Texas at Austin, and received the degree of Master of Arts in Foreign Language Education in May 1998. He continued his doctoral study at the University of Texas at Austin since 1998. From Fall 1998 to Spring 2002, he was a teaching assistant teaching second-year Chinese in the Department of Asian Studies, the University of Texas at Austin. Fall 2002, he was promoted as a full time lecturer teaching first-year and third year Chinese.

Permanent address: 6 Zhong-Shan 1st. Rd.
Keelung, Taiwan 203, R.O.C.

This dissertation was typed by the author.