Sangha Talk

Parts One & Two

An English Language Textbook for the Buddhist Sangha
PREFACE

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

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

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

THEME OF THE TEXT

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

LAYOUT OF THE TEXT

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

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

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

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

CLASS MATERIAL AND TEACHING ADVICE

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

Part One, Unit Ten, Practice 2: _____ usually ___A___ but ___B___

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

Part One, Unit Five, Practice 4:

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

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

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

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

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

Shenphen Zangpo
Taipei,
Summer, 2002
Introduction of the main characters in the dialogue (from left to right):

1. **Name:** Venerable Jen Hwa.  
   **Born:** Guangzhou, China.  
   **Status:** Student/Zen nun.  

2. **Name:** Venerable Dieu Van.  
   **Born:** Da Lat, Vietnam.  
   **Status:** Student/Pure Land nun.  

3. **Name:** Venerable He Yun.  
   **Born:** Swansea, Britain.  
   **Status:** Teacher/Zen monk.  

4. **Name:** Venerable Varavamso.  
   **Born:** Chiang Mai, Thailand.  
   **Status:** Student/Theravadin monk.  

5. **Name:** Reverend Seigen.  
   **Born:** Sendai, Japan.  
   **Status:** Student/Zen priest.  

6. **Name:** Rabgay Lama.  
   **Born:** Shigatze, Tibet.  
   **Status:** Student/Tibetan Lama.  

7. **Name:** Venerable Hwei Ming.  
   **Born:** Keelung, Taiwan.  
   **Status:** Student/Pure Land monk.
### Acknowledgements

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

- **Dharma Garden, Taiwan**: Stories by Ajahn Chah (excerpts from *A Tree in the Forest*) in Part One, Units One, Four and Seven, and Part Two, Units Two and Nine.


- **Snow Lion Publications, and Lama Surya Das**: Teachings by Nyoshul Khenpo Rinpoche (excerpts from *The Great Natural Perfection*) in Part Two, Units One, Three and Ten.

- **Dharma Drum Publications**: Teaching by Seng-Tsan (excerpt from *Poetry of Enlightenment*) in Part Two, Unit Eleven.

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

### Notes regarding the authors of the “Comprehension” stories

<table>
<thead>
<tr>
<th>Author</th>
<th>Background</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajahn Chah (In Part One, Units One, Four, and Seven; and Part Two, Units Two, and Nine)</td>
<td>Theravadin master</td>
<td>Thailand</td>
</tr>
<tr>
<td>Tilopa (In Part One, Unit Three)</td>
<td>Vajrayana master</td>
<td>India</td>
</tr>
<tr>
<td>Zen Master Dogen (In Part One, Unit Five)</td>
<td>Soto Zen master</td>
<td>Japan</td>
</tr>
<tr>
<td>Zen Master Ryokan (In Part One, Unit Nine; and Part Two, Unit Six)</td>
<td>Soto Zen master</td>
<td>Japan</td>
</tr>
<tr>
<td>Jetsun Milarepa (In Part Two, Unit Twelve)</td>
<td>Kagyu master</td>
<td>Tibet</td>
</tr>
<tr>
<td>Kodo Sawaki Roshi (In Part One, Unit Twelve)</td>
<td>Soto Zen master</td>
<td>Japan</td>
</tr>
<tr>
<td>Nyoshul Khenpo Rinpoche (In Part Two, Units One, Three, and Ten)</td>
<td>Nyingma master</td>
<td>Tibet</td>
</tr>
<tr>
<td>Kosho Uchiyama Roshi (In Part Two, Unit Five)</td>
<td>Soto Zen master</td>
<td>Japan</td>
</tr>
<tr>
<td>Zen Master Seng-Tsan (In Part Two, Unit Eleven)</td>
<td>Zen master</td>
<td>China</td>
</tr>
</tbody>
</table>
PART ONE

〈For Beginner Level〉
Contents

Part One

Unit One  --------------------------------------------------------- Page 1
Dialogue                                                                    Excuse me, is this seat free?
Practice Points  1. “Excuse me, is this seat free?”
  2. “Hello, my name is ----.”
  3. “Where are you from?”
  4. “Where are you going?”
Comprehension  A story by Ajahn Chah

Unit Two  --------------------------------------------------------- Page 9
Dialogue                                                                    What’s your name?
Practice Points  1. “After you.”
  2. “What’s your name?”
  3. “What’s your address?”
  4. “I’ll ---- for you.”
Comprehension  A Jataka Tale

Unit Three  --------------------------------------------------------- Page 15
Dialogue                                                                    How do you like Taiwan?
Practice Points  1. “This is ----. (He/She is from ----).”
  2. “How do you like ----?”
  3. “Are you from ----?”
  4. “What part of ---- are you from?”
Comprehension  The Song of Mahamudra

Unit Four  --------------------------------------------------------- Page 21
Dialogue                                                                    What time does our first class begin?
Practice Points  1. “What time does ---- begin?”
  2. “Is it---- or ----?”
  3. “Is there ----?”
  4. “Do you know how many ---- there are?”
Comprehension  A story by Ajahn Chah
Unit Five
Dialogue
“What does your brother do?”
Practice Points
1. “Do you have any ---- ?”
2. “Is your ---- a ---- ?”
3. “What does ---- do?”
4. “Do you like ---- ?”
Comprehension A story by Zen Master Dogen

Unit Six
Dialogue
I’d like to do a one-day retreat too.
Practice Points
1. “Excuse me, where’s the ---- ?”
2. “Hello, ---- how are you today ?”
3. “I’m going to ----. I need ----.”
4. “May I ---- ?”
Comprehension A Buddhist story

Unit Seven
Dialogue
Do you always attend a one-day retreat on Sundays ?
Practice Points
1. “Do you always ---- on ---- ?”
2. “I have to ----.”
3. “Oh, that’s good to hear.”
4. “Can you ---- ?”
Comprehension A story by Ajahn Chah

Unit Eight
Dialogue
“Can we leave the hall during the break?”
Practice Points
1. “When I ---- I ----.”
2. “How long is ---- ?”
3. “Can we ---- ?”
4. “Let’s ----.”
Comprehension A Buddhist story

Unit Nine
Dialogue
I’d like to invite you both for a meal.
Practice Points
1. “If you have time, I’d like to invite you ----”
2. “What would you like ?”
3. “What kind of ---- would you like ?”
4. “Would you like ---- or ---- ?”
Comprehension Poem by Zen Master Ryokan
Unit Ten

Dialogue  Do you have any children?
Practice Points 1. “Do you live in ----?”
               2. “----- usually ---- but ----.”
               3. “How often do ----?”
               4. “Do you ever ----?”
Comprehension  Advice from the Buddha

Unit Eleven

Dialogue  Why don’t you get some herbal medicine?
Practice Points 1. “I’m sorry I’m late.”
               2. “Is anything ----? You ----.”
               3. “Why don’t you ----?”
               4. “I’ve forgotten my ----. Could you lend me ---- please?”
Comprehension  An Agama Tale

Unit Twelve

Dialogue  What’s Swansea like?
Practice Points 1. “How are you feeling ----?”
               2. “What’s ---- like?”
               3. “Maybe you should ----.”
               4. “How long have you ----?”
Comprehension  A story by Kodo Sawaki Roshi

Verb Forms  (Present and past tense)
Reverend Seigen meets Venerable Hwei Ming on the train.

Seigen: Excuse me, is this seat free?
Hwei Ming: Yes, please sit down.
Seigen: My name is Seigen.
Hwei Ming: Pleased to meet you, Reverend Seigen. My name’s Hwei Ming.
Seigen: Pleased to meet you too, Venerable Hwei Ming.
Hwei Ming: Tell me Reverend Seigen, where are you from?
Seigen: I’m from Sendai, Japan, and you?

Hwei Ming: I’m from Keelung, Taiwan.
Seigen: And where are you going today?
Hwei Ming: I’m going to Puli.
Seigen: Really? I’m going there too.

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

1

Practice 1

Seigen: Excuse me, is this seat free?
Hwei Ming: Yes, please sit down.

Now you try

<table>
<thead>
<tr>
<th>A</th>
<th>Excuse me, is this seat free?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Yes / No, ____________</td>
</tr>
</tbody>
</table>

You can also reply

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

You can also say

- free ↔ taken
- e.g. Is this seat taken?

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

Seigen: (Hello.) My name is Seigen.

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

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

Now you try

A: (Hello.) My name is _____.

B: ____________.

A: ____________.

You can also say

Pleased = Glad = Nice

e.g. A: Glad to meet you, B.

B: Glad to meet you too, A.

Cultural Note:

Reverend = Japanese priest
Lama = Tibetan monk
Ani = Tibetan nun
Venerable = Monks / nuns in other countries

2. Divide class — one half role play Seigen, one half role play Hwei Ming.
3. Teacher at random says to students, “Hello, my name is ____.”
4. All students stand up and move around the class and introduce themselves to other students. Teacher walks around and monitors.

Mingle your mind with the Dharma.
Practice 3

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

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

Hwei Ming: I'm from Keelung, Taiwan.

Now you try

A: Tell me ______, where ______ from?

B: I'm from _____. ____?

A: I'm from ______.

You can also say

And you? = How about you?

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

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

Contracted form of the verb to be

Teacher Plan: 1. As plan for Practice 2 for steps 1-3.

(Practice 3)
2. Students remain seated and work through practice with neighboring students.

Teacher walks around and monitors.

3. Teacher reads contracted and non-contracted forms of verb to be. Students repeat.

4. At random, teacher points to a student / students and invite another student to make a sentence using the contracted form, i.e., "He's (name)." "We're from (name of place)", etc.
**Practice 4**

Seigen: And where are you going today?

Hwei Ming: I’m going to Puli.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong>: Where _____ going (_____) ?</td>
</tr>
<tr>
<td><strong>B</strong>: I’m __________.</td>
</tr>
</tbody>
</table>

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

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

John: Excuse me, is ___________?

Peter: Yes, please sit down.

John: ___________ John.

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

John: _____________, too.

Peter: Tell me John, ____________ you from?

John: Stirling, Scotland, _____________?

Peter: Seattle, America.

John: And, where _____________ today?

Peter: I’m __________ to Bangalore. How _____________?

John: Kathmandu.

“And, where _____________ today?”
3 Choose the correct answer.

1. Excuse me, is this seat free?
   / (A) I’m sorry, it is. / (B) I’m sorry, it isn’t. / (C) Pleased to meet you, too. /

2. My name is Mary.
   / (A) Pleased to meet you, Mary. / (B) No, it isn’t. / (C) Pleased to meet you, too. /

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

4. I’m going to Thailand next week.
   / (A) Really? I’m going there too. / (B) I’m from there too. / (C) I’m from Burma. /

4 Construct a dialogue.

1. “Oh really, I’m from Calcutta too.”

2. “Pleased to meet you too.”

Teacher Plan:

1. In pairs, students construct and write down a dialogue incorporating one of the above sentences. In the dialogue, each person must speak at least three times.

2. Teacher checks and corrects dialogue.

3. Students memorize.

4. Each pair act out their dialogue before the class. (If the class is very big, have them practice amongst themselves and at random nominate several pairs to act out before the class.)

“Oh really, I’m from Calcutta too.”
If we just listen to the Dharma teaching but don’t practice, we’re like a ladle in a pot of soup. Everyday the ladle is in the pot, but it doesn’t know the taste of the soup. You must contemplate and meditate.

Ajahn Chah

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

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

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

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

Hwei Ming: After you.
Seigen: Thank you.
Miss Chen: Welcome to Hwa Chung International Buddhist College.
Seigen: Thank you.
Miss Chen: What's your name?
Seigen: It's Seigen.
Miss Chen: And, what's your address?
Seigen: It's Tenryuji, Kitayama, Sendai, Japan.
Miss Chen: Excuse me, could you spell that please?
Seigen: Here, I'll write it for you.
Miss Chen: Thank you ....... O.K., you're in room number three.

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

Practice 1

Hwei Ming :  After you.
Seigen :  Thank you.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A :  After you.</td>
</tr>
<tr>
<td>B :  Thank you.</td>
</tr>
</tbody>
</table>

"After you."

Practice 2

Miss Chen :  What’s your name ?
Seigen :  It’s Seigen.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A :  What’s your name ?</td>
</tr>
<tr>
<td>B :  It’s __________.</td>
</tr>
</tbody>
</table>

Practice 3

Miss Chen :  What’s your address ?
Seigen :  It’s Tenryuji, Kitayama, Sendai, Japan.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A :  What’s your address ?</td>
</tr>
<tr>
<td>B :  It’s __________.</td>
</tr>
</tbody>
</table>
**Practice 4**

Seigen: I’ll write it for you.

Miss Chen: Thank you.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: I’ll _____ it for you.</td>
</tr>
<tr>
<td>B: Thank you.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You can also answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>It’s O.K., thanks. I can manage.</td>
</tr>
</tbody>
</table>

“I’ll write it for you.”

2 Complete the blank spaces.

Jane: ________________?

Mary: It’s Mary.

Jane: ________________?

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

Jane: How do you spell Clifton?

Mary: Here, I’ll ________________ you.

Jane: Thank you.

“How do you spell *Apayam*?”

* *Apayam* (Skt.) = The four evil worlds
3. Choose the correct answer.

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


1. "Welcome to London."
2. "It's 16 Patan Road, Kathmandu, Nepal."
The weather is fine. The prince and his companions are out hunting. He enters a forest. His friends, however, get stuck. He sees a great deer and chases it. The deer runs away. The prince follows it. Suddenly, the horse stops and the prince falls into a ravine. He is hurt. He is dirty.

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

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

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

A Jataka Tale
Comprehension / Discussion

Exercises:

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

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

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

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

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

There is only one way.
I walk alone.

Santoka (Zen monk)
Reverend Seigen and Venerable Hwei Ming meet their roommates.

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

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

Rrgbay and Varavamso: Pleased to meet you, too.

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

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

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

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

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

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

Varavamso: I’m from Chiang Mai.

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

Varavamso: Yes, that’s right.
Practice 1

Seigen: This is Venerable Varavamso. He’s from Thailand ....
Hwei Ming: Pleased to meet you. I’m Hwei Ming. I’m from Taiwan.
Varavamso: Pleased to meet you, too.
and Ranggay

Now you try

A: This is ______. (He / She is from ______.)
B: Pleased to meet you. I’m ______. (I’m from ______.)
C: ____________________.

Practice 2

Hwei Ming: Tell me Ranggay Lama, how do you like Taiwan?
Ranggay: I like it a lot.

Now you try

A: How do you like ______?
B: I ________.

You can also say

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

Note:

How do you like ______?
(but) he
How does she like ______?
(it

You can also answer

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

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

Rabgay: No, I’m from Shigatze.

<table>
<thead>
<tr>
<th>Now you try</th>
<th>You can also answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Are you from _____?</td>
<td>Yes, I am.</td>
</tr>
<tr>
<td>B: No / Yes, ______.</td>
<td></td>
</tr>
</tbody>
</table>

Practice 4

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

Varavamso: I’m from Chiang Mai.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What part of _____ are you from?</td>
</tr>
<tr>
<td>B: I’m ______________.</td>
</tr>
</tbody>
</table>
2. Complete the blank spaces.

*(Tom, Paul and Freda are in Tokyo.)*

Tom: _________ Paul. He’s from New York.

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

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

Freda: I’m from Seattle.

Paul: ___________ Tokyo?

Freda: Mmm, _______ O.K.

“This is Tashi.”

3. Choose the correct answer.

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

2. How do you like Nepal?
   / (A) I think it’s really beautiful. / (B) It’s near India. / (C) I think it’s very O.K.

3. Are you from Hong Kong?
   / (A) Yes, I’m from Guangzhou. / (B) No, I’m from Hong Kong. / (C) Yes, I am.

4. Bangalore is in the south, right?
   / (A) No, it’s in the south. / (B) No, that’s right. / (C) Yes, that’s right.
4 Construct a dialogue.

1. “No, I’m from New Delhi.”
2. “I like it a lot. I think it’s very beautiful.”

“I like it a lot. I think it’s very beautiful.”
Clouds that drift in the sky have no roots.

They have no home.

Conceptual thoughts that float in the mind are the same.

When we see the nature of mind,

All discrimination ends.

The Song of Mahamudra
Tilopa

Questions:

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

Homework ideas:

1. Make sentences using the following words:
   A) conceptual,  B) float,  C) discrimination or discriminate,
   D) root,  E) mind.

2. Imagine you are a cloud. Write a paragraph describing a day in your life. (Ask yourself, “Am I solid? Am I separate from other clouds? How do I move?”) Show your paragraph to your teacher for correction. Memorize and tell the class.

3. Prepare to ask another student one question about the story.
   When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.
The monks are in their room. They are discussing their first class.

Seigen: What time does our first class begin?

Rabgay: At half past eight.

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

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

Varavamso: Is there a break before lunch?

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

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

Rabgay: Six, I think.

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

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

1:00 = one o'clock
1:15 = a quarter past one
1:30 = half past one
1:45 = a quarter to two
1:10 = ten past one
1:20 = twenty past one
1:40 = twenty to two
1:50 = ten to two

Practice 1

Seigen: What time does our first class begin?
Rabgay: At half past eight.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What time does _____ begin?</td>
</tr>
<tr>
<td>B: At __________.</td>
</tr>
</tbody>
</table>

Note:
When asking the time, you can say and reply:

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

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

Practice 2

Seigen: Is it classroom 1A or 1B?
Rabgay: Let me see .... It's in 1B.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Is it (__) A or B?</td>
</tr>
<tr>
<td>B: It's __________.</td>
</tr>
</tbody>
</table>

"Is it classroom 1A or 1B?"
Practice 3

Varavamso: Is there a break before lunch?
Rabgay: Yes, there are two....

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Is there ______?</td>
</tr>
<tr>
<td>B: Yes /No, ______.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. No, there isn’t.</td>
</tr>
<tr>
<td>2. No, I don’t think so.</td>
</tr>
<tr>
<td>3. I’m sorry. I don’t know.</td>
</tr>
</tbody>
</table>

Practice 4

Varavamso: And do you know how many students there are in our class?
Seigen: Six, I think.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Do you know how many ______ there are ________?</td>
</tr>
<tr>
<td>B: __________________.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You can also say</th>
</tr>
</thead>
<tbody>
<tr>
<td>How many students are there in our class?</td>
</tr>
</tbody>
</table>

Do you know how many students there are in our class?
2. Complete the blank spaces.

Stuart: _______ book shop _______?

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

Stuart: Do you know ____________?

John: At half past ten, I think.

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

John: I'm sorry ________.

3. Choose the correct answer.

1. Excuse me, what time does the bus leave?
   /(A) At half past seven. /(B) Yes, there are two. /(C) It's ten past four. /

2. Is he from London or New York?

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

4. How many people live in this city?
   /(A) About 200,000, I think. /(B) It's 200,000, I think. /(C) I know. /

"At eleven o'clock."

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

5. Comprehension / Discussion

Our defilements are like fertilizer for our practice.

Chicken manure and buffalo dung is filthy stuff, but it's fertilizer for trees.

It makes the fruit sweet.

In suffering, there is happiness.

In confusion, there is calm.

Ajahn Chah

Questions:

1. Are defilements useful?
2. Is buffalo dung useful?
3. Do you use buffalo dung in your country? What for?
4. What can we find in suffering?
Complete the blank spaces using the following words (vocabulary also includes words from Unit Three). Add "s" or change verb tenses as appropriate.

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

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

Homework ideas: 1. Make sentences using the following words:
   A) defilements, B) fertilizer, C) manure, D) confusion, E) calm.

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

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

Abide in the unborn.
WHAT DOES YOUR BROTHER DO?

The students meet their English teacher for the first time.

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

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

Seigen: What's your name?

He Yun: It's He Yun.

Rabgay: Where are you from?

He Yun: I'm from Swansea, Britain.

Varavamso: Do you have any brothers and sisters?

He Yun: Yes, I have one brother.

Hwei Ming: Is your brother a monk, too?

He Yun: No, he isn't.

Jen Hwa: What does your brother do?

He Yun: He's a doctor.

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

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

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

He Yun: Yes, very much.

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

Varavamso: Do you have any brothers and sisters?
He Yun: Yes, I have one brother.

<table>
<thead>
<tr>
<th>Now you try</th>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Do you have any ______?</td>
<td>No, I don’t.</td>
</tr>
<tr>
<td>B: Yes / No, __________.</td>
<td></td>
</tr>
</tbody>
</table>

Practice 2

Varavamso: Is your brother a monk too?
He Yun: No, he isn’t.

<table>
<thead>
<tr>
<th>Now you try</th>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Is your ______ a ___?</td>
<td>Yes, he / she is.</td>
</tr>
<tr>
<td>B: Yes / No, __________.</td>
<td></td>
</tr>
</tbody>
</table>

"Is your brother a monkey too?"
**Practice 3**

Jen Hwa: What does your brother do?
He Yun: He's a doctor.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What does _______ do?</td>
</tr>
<tr>
<td>B: He's / She's _______.</td>
</tr>
</tbody>
</table>

“What does your brother do?”

**Practice 4**

Dieu Van: Oh, I know. Do you like Taiwan?
He Yun: Yes, very much.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Do you like _______?</td>
</tr>
<tr>
<td>B: _______________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mmm, it's O.K.</td>
</tr>
<tr>
<td>2. No, not very much.</td>
</tr>
<tr>
<td>3. No, I hate it!</td>
</tr>
</tbody>
</table>

Do you like it?
Yes, very much.
"My son's a professional ball player."

Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr. Smith: Secretary: Mr.史密斯, 但我们需要问一些关于您的文件的问题。
3. Choose the correct answer.

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


1. “I’m from Rangoon.”
2. “I’m a teacher.”
When we ride in a boat, we think that the shore is moving.  
Then we observe the boat, and know that it is the boat that is moving.

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

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

*Zen Master Dogen*

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

**Homework ideas:**
1. Make sentences using the following words:
   
   A) observe,  B) believe,  C) permanent,  D) settle,  E) realize,  
   F) impermanent,  G) constantly changing.

2. Prepare to explain the meaning of this verse in your own words next class.

3. Prepare to ask another student one question about the verse.  
   When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.
Rabgay Lama runs into Venerable He Yun in the reception. It’s Saturday afternoon.

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

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

Questions:

1. Where does Rabgay Lama want to go today?
   Rabgay: Oh, really. I’d like to do a one-day retreat too. May I go with you tomorrow?

2. Is Venerable He Yun going out?
   He Yun: Of course, I’ll meet you here at half past seven.

3. Where is Venerable He Yun going today?

4. Where is Rabgay Lama going tomorrow?
   Rabgay: O.K., see you then.
Practice 1

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

You can also reply

Anytime. = You're welcome. =
Don't mention it. = No problem.

Now you Try

A: Excuse me, where's the ______?
B: It's __________.
A: Thanks.
B: __________.

Note:
lift - British English
Elevator - American English

"Excuse me, where's the zoo?"
**Practice 2**

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

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

Rabgay: Pretty good, thanks.

<table>
<thead>
<tr>
<th>Now you try</th>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Hello ______. How are you today?</td>
<td>Pretty good. = Fine thanks.</td>
</tr>
<tr>
<td>B: __________.</td>
<td>e.g. B: Fine thanks, and you?</td>
</tr>
<tr>
<td>A: __________.</td>
<td>A: Fine thanks.</td>
</tr>
</tbody>
</table>

**Practice 3**

Rabgay: No, I’m going to the library.
I need to check some information.

<table>
<thead>
<tr>
<th>Now you try</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I’m going to __________.</td>
<td></td>
</tr>
<tr>
<td>I need __________.</td>
<td></td>
</tr>
</tbody>
</table>

I’m going to (a flower) bed.
I need to rest.
Practice 4

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

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

Now you try

A: May I ________________?
B: Of course / Oh, I'm sorry, ______

You can also reply

Oh, I'm sorry, ________.

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

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

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

2 Complete the blank spaces.

Jackie: Hello, Herman. _________________?
Herman: __________ thanks ________________?
Jackie: Pretty good.
Herman: _________________ Joe today?
Jackie: He's in Bristol. He works there every Friday and Saturday.
Herman: Oh, really. I'm _______________ Bristol tomorrow. _______________

get some books.

Jackie: Are you driving?
Herman: Yes.
Jackie: _______________ with you? I can go shopping there and then come back with Joe in the evening.
Herman: _________________. I'll pick you up at eight o'clock.
Jackie: Thanks.
Herman: No problem.
Choose the correct answer.

1. How are you today?
   /(A) Pretty fine thanks. /(B) Pretty thanks. /(C) Pretty good thanks. /

2. Are you going out?
   /(A) Yes, I’m going to the post office. /(B) No, I’m going out. /(C) Yes, I’m not going out. /

3. Where is Lhasa?
   /(A) It’s in Tibet. /(B) It’s very cold there. /(C) It’s a city. /

4. May I have a biscuit?
   /(A) Of course. /(B) Oh, I’m sorry it’s a biscuit. /(C) No, have a biscuit. /

Construct a dialogue.

1. “No, I’m going to Bangalore. I need to get some incense.”

2. “Oh, really. I’d like to go to Colombo tomorrow. May I go with you?”

“Oh, really? I’d like to go to Colombo tomorrow. May I go with you?”
How does a trapper catch a monkey? He takes a coconut and makes a small hole in it. He then puts some peanuts inside and outside the coconut.

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

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

A Buddha Story

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

Homework ideas: 1. Make sentences using the following words:
   A) reach, B) stuck, C) let go, D) desire, E) samsara.

2. Imagine you are the monkey. Write your account of the story.

3. Prepare to tell the story in your own words next class.

4. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.
Venerable He Yun and Rabgay Lama are walking to Puli to attend a one-day retreat.

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

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

Rabgay: Is the retreat Zen style or Pure Land?

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

Rabgay: No, not that I know of.

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

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

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

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

He Yun: Can you speak French or German?

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

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

*Rinpoche* = Vajrayana Master (Tibet)

**The rough equivalent in other countries:**

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

---

**Practice 1**

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

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

**You can also reply**

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

**Now you try**

A: Do you always ____ on ____?

B: No / Yes, ____________.

---

**Note:**

- **Always** = 100%
- **Usually** = 80-99%
- **Often** = 60-80%
- **Occasionally** = 20-60%
- **Sometimes** = 1-20%
- **Rarely** = 0%
Practice 2

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

Now you try

I have to ________.

Practice 3

He Yun: In the West, many people are interested in Buddhism.
Rabgay: Oh, that’s good to hear.

Now you try

A: ____________.
B: Oh, that’s good to hear.

“I feel much better today.”
“Oh, that’s good to hear.”

Practice 4

He Yun: Can you speak French or German?
Rabgay: No, only English, but I’d like to learn French.

Now you try

A: Can you _________?
B: Yes / No _________.

You can also reply

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

Carl: ________________ go hiking on Sundays?

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

Carl: No, not __________. _______________ I have to work.

Michelle: On Sundays? Really? ______________________?

Carl: I work for a big Japanese company.

Michelle: Oh, __________ speak Japanese?

Carl: Yes, but ______________.

Michelle: I’d __________ go to Japan one day.

I’d __________ visit Kyoto and Mount Fuji.

3. Choose the correct answer.

1. Do you always go to Beijing in October?
   / (A) Yes, always. / (B) Yes, rarely. / (C) Yes, in October. /

2. I / (A) go / (B) have to go / (C) have to goes / to Kathmandu next week.

3. / (A) It’s October. / (B) He lives in Sri Lanka. / (C) I’ve found a new job. /
   Oh, that’s good to hear.

4. Can you speak Chinese?
   / (A) I have to go out. / (B) No, a little. / (C) No, not at all. /
4 Construct a dialogue.

1. “Oh, that’s good to hear.”
2. “Yes, but only a little.”

5 Comprehension / Discussion

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

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

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

Ajahn Chah

Questions:

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

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

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

1. When we build a house, we first make a strong _______________.
2. When we become monks or nuns we have to _______________ of family life.
3. The teacher sometimes _______________ the boy to study.
4. There is much suffering in the world of _______________.
5. Our _______________ are unending.
Homework ideas: 1. Make sentences using the following words:
   A) raise,  B) change,  C) accept, D) force, E) foundation.

2. Prepare to tell the story in your own words next class.

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

Practice is like raising a duck.
**CAN WE LEAVE THE HALL DURING THE BREAK?**

*Venerable He Yun and Rabgay Lama arrive at the temple.*

*Venerable He Yun explains the rules of the retreat.*

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

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

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

Rabgay: How long is each meditation period?

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

Rabgay: Can we leave the hall during the break?

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

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

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

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

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

**Questions:**

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

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

Now you try

When I ____, I ______.

Practice 2

Rabgay: How long is each meditation period?
He Yun: Forty minutes.

Now you try

A: How long is ______?  
B: ______________.

"How long is each meditation period?"

Practice 3

Rabgay: Can we leave the hall during the break?
He Yun: Yes, we can go to the toilet or get some water.

Now you try

A: Can we _______?  
B: Yes / No, ________.

You can also reply

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

Note:

*Can / May - a comparison:*

Can = for general and personal requests
May = for personal requests
Practice 4

Rabgay : O.K., let’s go in. I’ll talk to you at the end.
He Yun : Alright. I’ll meet you here.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A : Let’s ________ .</td>
</tr>
<tr>
<td>B : ____________ .</td>
</tr>
</tbody>
</table>

You can also reply

<table>
<thead>
<tr>
<th>e.g. 1.</th>
<th>A : Let’s go in .</th>
</tr>
</thead>
<tbody>
<tr>
<td>B : It’s a little early. How about going in in ten minutes ?</td>
<td></td>
</tr>
<tr>
<td>A : Alright</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>e.g. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A : Let’s go to London shopping .</td>
</tr>
<tr>
<td>B : Mmm, London’s a little too far. How about Bristol instead ?</td>
</tr>
<tr>
<td>A : Alright</td>
</tr>
</tbody>
</table>

Alright = Yeah, O.K.

“O.K., let’s go in.”
Complete the blank spaces.

Louise: ____________ is the lecture?

Joan: About two hours.

Louise: And, ________________ begin?

Joan: Half past two.

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

Joan: Yes, one, I think.

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

Joan: Yes, I think it’s O.K. __________ the speaker arrives, ________ can ask him.

Louise: Yes, that’s a good idea.

Are there any breaks on this walk?
3 Choose the correct answer.

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

“Let’s go hiking today instead.”

4 Construct a dialogue.

1. “That restaurant is a little expensive. How about going to the one in the Kingsway instead?”
2. “Can we leave our bags here until tomorrow?”
When the sun shines we go for a hike. When a storm blows we close the windows and stay indoors. Although our reaction to each situation is different, our minds are peaceful. We accept all kinds of weather because we know that the nature of weather is change.

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

A Buddhist story

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

Homework ideas: 1. Make sentences using the following words:
   A) storm, B) peaceful, C) circumstances, D) react/reaction, E) realize.

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

  3. Prepare to ask another student one question about the teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.
After the retreat, Venerable He Yun runs into Mr. Tang, a layman who often attends the Sunday retreat.

Mr. Tang: Hello, Venerable He Yun. How are you today?
He Yun: Fine thanks, Mr. Tang...... Mr. Tang, this is Rabgay Lama. He’s a student at our college.
Mr. Tang: Pleased to meet you, Rabgay Lama.
Rabgay: Pleased to meet you too, Mr. Tang.
Mr. Tang: Say, if you have the time, I’d like to invite you both for a meal. I know a good vegetarian restaurant near here.
He Yun: Oh, thank you. That would be very nice.
Rabgay: Yes. Thank you very much.

(At the restaurant)

Waitress: What would you like?
He Yun: Oh, anything is fine. Please order for us Mr. Tang.
Mr. Tang: Oh, O.K. I’d like one plate of sweet and sour vegetables, a plate of ginger and spinach, a plate of fried tofu and soup, please.
Waitress: What kind of soup would you like? We have corn, cream of mushroom, and ginger.

Mr. Tang: Corn please.

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

Mr. Tang: Rice for me.

Rabgay: Same for me.

He Yun: I’d like noodles, please.

Waitress: Thank you.

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

Practice 1

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

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

You can also reply
e.g.: I’m sorry I can’t.

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

Now you try

A: If you have the time, I’d like to invite you ______.

B: ____________________.
Practice 2

Waitress: What would you like?
He Yun: Oh, anything’s fine....

You can also say

What would you like to
- drink?
- eat?
- do?
- etc.

Now you try

<table>
<thead>
<tr>
<th>A</th>
<th>What would you like?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>____________</td>
</tr>
</tbody>
</table>

You can also reply

1. *In a home*: Oh, *tea* would be nice.
2. *In a restaurant*: (a) *Tea*, please.
   (b) I’d like *tea*, please.

Practice 3

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

You can also reply

*As Practice 2*

Now you try

<table>
<thead>
<tr>
<th>A</th>
<th>What kind of ________ would you like?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>We ________________</td>
</tr>
<tr>
<td>B</td>
<td>________________</td>
</tr>
</tbody>
</table>

“What kind of insect would you like?”
**Practice 4**

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

Mr. Tang: Rice for me.

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>As practice 2</td>
</tr>
<tr>
<td>or</td>
</tr>
<tr>
<td>In the home:</td>
</tr>
<tr>
<td>Either's fine.</td>
</tr>
</tbody>
</table>

Now you try

| A: Would you like _______  |
| or ______ (with) ______? |
| B: ______________________|

**Extra Practice**

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

---

**Healthy Menu**

**Soup:**
- Corn
- Mushroom
- Lentil

**Beverages:**
- Hot:
  - Tea (English / Chinese)
  - Coffee

**Main Course:**
- Chinese rice
- Indian curry
- Thai noodles
- Japanese sticky rice

**Cold:**
- Orange juice
- apple juice
- papaya milk
2. Complete the blank spaces.

Sue: _________________ like to drink?
Jane: Oh, tea _____________.
Sue: _________________? I’ve got Ceylon, Chinese, and Japanese.
Jane: Oh, Ceylon _________________.
Sue: And _________________ milk and sugar with it?
Jane: Just milk, please.

3. Choose the correct answer.

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


1. “Oh, thank you. That would be nice.”
2. “Oh, Chinese tea would be nice.”
5 Comprehension / Discussion

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

Zen Master Ryokan

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

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

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

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

Homework ideas:
1. Make sentences using the following words:
   A) hermitage, B) repair, C) moonlight, D) seek, E) pursue.
2. In pairs, role play Ryokan and a reporter. The reporter interviews Ryokan about his daily life. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.
3. Prepare to tell the story in your own words next class.
4. Prepare to ask another student one question about the story. When asking a question or responding to one, you many neither look at the text nor a prepared question and answer.
Venerable He Yun, Rabgay Lama, and Mr. Tang are talking over dinner.

Rabgay: Do you live in Puli, Mr. Tang?
Mr. Tang: Yes, but I’m from Hualien originally. My wife’s from Puli.
Rabgay: Do you have any children?
Mr. Tang: Yes, two — one boy and one girl. My wife usually attends the Sunday retreat with me, but she’s helping her sister today.
He Yun: Mr. Tang translates English books into Chinese.
Mr. Tang: Yes, I try to find good books that will help our society.
Rabgay: Oh, that’s very good. Do you do all your work in Puli?
Mr. Tang: No, I do the translating here, but I go to Taipei and Hong Kong to find books and meet with publishers.
Rabgay: How often do you go to Hong Kong?
Mr. Tang: Oh, about twice a year.
Rabgay: Do you ever go to the U.S. or England?
Mr. Tang: No, never.

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

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

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

Now you try

A: Do you live in ____?
B: Yes/No, ______ (originally).

You can also reply

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

Practice 2

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

Now you try

____ usually _____, but ______.

She's helping her sister today.

Practice 3

Rabgay: How often do you go to Hong Kong?

Mr. Tang: Oh, about twice a year.

Now you try

A: How often do ____?
B: ________________.
Practice 4

Rabgay: Do you ever go to the U.S. or England?
Mr. Tang: No, never.

Now you try

A: Do you ever _____?
B: Yes/No, ________.

2 Complete the blank spaces.

Joan: _______________ Bristol, Des?
Des: Yes, but ___________ London originally.

Joan: _______________ your family still live there?
Des: Well, of course, my wife and children live with me in Bristol, but my parents and brother are in London.

Joan: ___________ get back to see them?
Des: Oh, about once a month.

Joan: Do they ___________ come to Bristol?
Des: Yes, but not very often.
3. **Choose the correct answer.**

1. Do you live in Rangoon?
   
   / (A) Yes, originally. / (B) Yes, but I’m from Rangoon originally. / (C) Yes, I do. /

2. Do you have any old books I could borrow?
   
   / (A) Yes, many. / (B) Yes, English. / (C) Yes, I’m from Rangoon. /

3. How often do you go to Seattle?
   
   / (A) About three or four times a year. / (B) Yes, quite often. / (C) Yes, twice a month. /

4. Do you ever go to that vegetarian restaurant?
   
   / (A) No, it’s too expensive. / (B) About once a week. / (C) Every day. /

---

4. **Construct a dialogue.**

1. “Yes, but I’m from New York originally.”

2. “Oh, about twice a year.”
Do not believe in anything simply because you have heard it.
Do not believe in traditions because they have been handed down for many generations.
Do not believe in anything because it is spoken or rumoured by many.
Do not believe in anything simply because it is found in religious books.
Do not believe in anything only because it is taught by your teachers and elders.
But after observation and analysis,
when you find that everything agrees with reason
and is for the benefit of all beings,
then accept it and live accordingly.

The Buddha

Questions:
1. Should we immediately believe what we hear?
2. Should we immediately believe everything that is found in religious books?
3. Before we believe something, what should we do?
4. When should we accept a teaching?
Complete the blank spaces using the following words. Add "s" or change verb tenses as appropriate.
1. believe, 2. tradition, 3. hand down, 4. rumour, 5. religious,
6. analysis, 7. agree, 8. accept.

1. A: I hear that the president is going to quit.
   B: That's only a ___________. Don't believe it.

2. There are many ____________ traditions in the world, for example
   Christianity in the West, Buddhism in the East, and Islam in the middle.

3. I cannot ____________ what you say. You must give me proof.

4. I ____________ with you. I also think we should call first.

5. In the Theravadin _____________, monks wear yellow robes.

Homework ideas:
1. Make sentences using the following words:
   A) believe, B) traditional, C) religious, D) agree,
   E) accept.

2. Prepare to explain the meaning of this verse in your own words
   next class.

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

Wonderful! Wonderful! The red flowers are red. The blue flowers
are blue — wonderful!
All the students are standing up, and Venerable He Yun has just entered the room. Venerable Varavamso is coming in behind him.

Varavamso: I’m sorry I’m late, Venerable He Yun.
He Yun: That’s O.K. But is anything wrong? You look very tired.
Varavamso: I’m O.K. I just have a bit of a cold.
He Yun: Oh, that’s too bad. Why don’t you get some herbal medicine? There’s a good doctor just down the road.
Varavamso: That’s a good idea. I’ll go during lunch break.
He Yun: O.K. class, please write down these topics for next week’s discussion.
Varavamso: Oh, I’ve forgotten my pen. Could you lend me one, please?
Seigen: Sure, here you are.
Varavamso: Thanks.
Seigen: You’re welcome.

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

**Practice 1**

Varavamso: I'm sorry I'm late, Venerable He Yun.
He Yun: That's O.K.

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. That's alright.</td>
</tr>
<tr>
<td>2. That's O.K.</td>
</tr>
<tr>
<td>Don't worry about it.</td>
</tr>
</tbody>
</table>

Now you try

| A: I'm sorry I'm late, ________.
B: That's _______. |

**Practice 2**

He Yun: Is anything wrong? You look very tired.
Varavamso: I'm O.K. I just have a bit of a cold.
He Yun: Oh, that's too bad.

<table>
<thead>
<tr>
<th>You can also say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is anything the matter?</td>
</tr>
<tr>
<td>You don't look very well.</td>
</tr>
</tbody>
</table>

Now you try

| A: Is anything _______? You _______.
B: I'm O.K. I just _____________.
A: Oh, that's too bad. |
Practice 3

He Yun: Oh, that’s too bad. Why don’t you get some herbal medicine? ...
Varavamso: That’s a good idea.

You can also reply

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

Now you try

A: Why don’t you ______?  
B: ____________________

Practice 4

Varavamso: Oh, I’ve forgotten my pen. Could you lend me one, please?  
Seigen: Sure, here you are.
Varavamso: Thanks.
Seigen: You’re welcome.

You can also say

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

You can also reply

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

Now you try

A: I’ve forgotten my ________.  
   Could you lend me one, please?  
B: ________________________.
2. Complete the blank spaces.

Alice: I’m sorry I’m late.

Bob: _____ O.K., but

_____________

______________

Alice: I’m O.K.

_____________

headache.

Bob: Oh, __________. Why

_____________

Alice: No, I’ll be O.K. Thanks.

3. Choose the correct answer.

1. I’m sorry I’m late.
   / (A) That’s too bad. / (B) That’s alright. / (C) Why don’t you see a doctor. /  
2. Is there anything wrong? You don’t look very well.
   / (A) That’s O.K. / (B) No, I’m O.K. / (C) That’s a good idea. /  
3. Why don’t you go home and take a rest?
   / (A) No, I’ll be O.K., thanks. / (B) Oh, that’s too bad. / (C) No, that’s O.K., thanks. /  
4. Excuse me, could you lend me a pen for a minute?
   / (A) Sure, how are you? / (B) I’m sorry, I don’t have one. / (C) I’m sorry, here you are. /  


1. “That’s a good idea. I think I will.”
2. “I’m O.K. I just have a bit of a stomachache.”
The master of the monastery could see into the future. One day he saw that one little novice monk called Sakmi would die in seven days. He told him to visit his parents for a week.

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

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

Sakmi continued his journey home. After seven days, he returned to the monastery. When his master saw him, he was surprised. He asked him to tell him everything that happened during the seven days.
Sakmi told him about his stay with his parents and about his journey to and from the monastery. He also told him about the ants.

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

*An Agama Tale*

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

Homework ideas:
1. Make sentences using the following words:
   A) pour,  B) struggle,  C) save,  D) monastery,  E) surprised.

2. In pairs, role play the master and Sakmi. Sakmi has just returned from his parents' home. The master is asking him questions about his journey to his parents' home. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.

3. Prepare to tell the story in your own words next class.

4. Prepare to ask another student one question about the story. When asking a question or responding to one, you may neither look at the text nor a prepared question and answer.
All the students are in class. Venerable He Yun is just beginning the lesson.

He Yun: How are you feeling today, Venerable Varavamso?
Varavamso: Oh, much better, thanks.
He Yun: Oh, that’s good ... O.K. class, today I want you to practice describing places. Everyone ask other students about their home towns. Rabgay Lama, please start.

Rabgay: O.K. Venerable He Yun, what’s Swansea like?
He Yun: Oh, you’re asking me?
Well, it’s a university city, and it has a lot of parks and beautiful beaches.

Questions:

1. Does Swansea have a university?
   He Yun: Yes, two, one is Zen and the other is Tibetan Buddhist.
   Varavamso: No Theravadin?

2. Does Swansea have a Zen centre?
   He Yun: No, not yet. Maybe you should open one.
   Varavamso: No, I don’t have enough experience to teach.

3. How many Buddhist centres are there in Swansea?
   Dieu Van: How long have you been a monk?
   Varavamso: Only two years.
Practice 1

He Yun: How are you feeling today?
Varavamso: Oh, much better, thanks.

You can also reply
1. Oh, about the same.
2. Worse, I'm afraid.

Now you try
A: How are you feeling ________?
B: ____________________.

Practice 2

Rabgay: O.K. Venerable He Yun, what's Swansea like?
He Yun: Well, it's a university city, and it has a lot of parks and beautiful beaches.

You can also say
It's a/an
- historic city.
- market town.
- port city.
- industrial city.
- commercial city.

Now you try
A: What's ________ like?
B: ________________.

Note: for people, you can reply:
He/She's very
- kind.
- generous.
- warm-hearted.
- cheerful.
- annoying.
- miserable.
- mean.
Practice 3

He Yun: No, not yet. Maybe you should open one.
Varavamso: No, I don’t have enough experience to teach.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Maybe you should _______.</td>
</tr>
<tr>
<td>B: Yes / No, _________________.</td>
</tr>
</tbody>
</table>

You can also reply
1. Yes, maybe I will.
2. Yes, that’s a good idea.

Practice 4

Dieu Van: How long have you been a monk?
Varavamso: Only two years.

<table>
<thead>
<tr>
<th>Note:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>With Verbs:</strong></td>
</tr>
<tr>
<td>1. How long have you been studying English?</td>
</tr>
<tr>
<td>2. How long have you studied English?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Only two years.</td>
</tr>
</tbody>
</table>

The Marina, Swansea.
2. Complete the blank spaces.

Irene: ___________ still live in Colombo?

Nesta: No, in Kandy.

Irene: Oh, really? ___________ there?

Nesta: Since last year.

Irene: ___________ Kandy ________?

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

Irene: It ___________ very beautiful.

Nesta: Yes, it is. ___________ move there.

Irene: Yes, maybe ___________ one day.

3. Choose the correct answer.

1. How are you feeling today?
   / (A) Yes, better thanks. / (B) Oh, about the same. / (C) Worse, thanks. /

2. What’s Ann like?
   / (A) She’s very annoying and kind. / (B) She’s from Australia. / (C) She’s very cheerful. /

3. Maybe you should go to Europe on holiday.
   / (A) No, I don’t have enough money. / (B) Yes, maybe that’s a good idea. / (C) Yes, I don’t have enough time. /

4. How long have you lived in Bhutan?
   / (A) Since two years. / (B) Only 1995. / (C) Only one year. /
Construct a dialogue.

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

Comprehension / Discussion

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

Kodo Sawaki Roshi

* Sake = Japanese rice wine

Questions: 1. Does the moon appear the same to everyone?
2. Sawaki Roshi says that the moons seen by human beings are not real. Why not?
Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Eleven.) Add "s" or change verb tenses as appropriate.

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

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

Homework ideas: 1. Make sentences using the following words:
   A) look,       B) enjoy,       C) human beings,   D) correspond,
   E) karma.

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

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

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

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

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

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

3. Exceptions:
   - **Fly:** I fly — She flies
   - **Have:** I have — She has
   - **Be:** I am — You are — He is

<table>
<thead>
<tr>
<th>Simple Present</th>
<th>Simple Past</th>
<th>Simple Present</th>
<th>Simple Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Every day I...</strong></td>
<td><strong>Yesterday I...</strong></td>
<td><strong>Every day I...</strong></td>
<td><strong>Yesterday I...</strong></td>
</tr>
<tr>
<td>am</td>
<td>was</td>
<td>dig</td>
<td>dug</td>
</tr>
<tr>
<td>begin</td>
<td>began</td>
<td>do</td>
<td>did</td>
</tr>
<tr>
<td>bite</td>
<td>bit</td>
<td>draw</td>
<td>drew</td>
</tr>
<tr>
<td>blow</td>
<td>blew</td>
<td>drink</td>
<td>drank</td>
</tr>
<tr>
<td>break</td>
<td>broke</td>
<td>drive</td>
<td>drove</td>
</tr>
<tr>
<td>bring</td>
<td>brought</td>
<td>eat</td>
<td>ate</td>
</tr>
<tr>
<td>build</td>
<td>built</td>
<td>fall</td>
<td>fell</td>
</tr>
<tr>
<td>buy</td>
<td>bought</td>
<td>feel</td>
<td>felt</td>
</tr>
<tr>
<td>catch</td>
<td>caught</td>
<td>find</td>
<td>found</td>
</tr>
<tr>
<td>choose</td>
<td>chose</td>
<td>fly</td>
<td>flew</td>
</tr>
<tr>
<td>come</td>
<td>came</td>
<td>forget</td>
<td>forgot</td>
</tr>
<tr>
<td>cut</td>
<td>cut</td>
<td>get</td>
<td>got</td>
</tr>
<tr>
<td>Simple Present</td>
<td>Simple Past</td>
<td>Simple Present</td>
<td>Simple Past</td>
</tr>
<tr>
<td>----------------</td>
<td>------------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>give</td>
<td>gave</td>
<td>sew</td>
<td>sewed</td>
</tr>
<tr>
<td>go</td>
<td>went</td>
<td>show</td>
<td>showed</td>
</tr>
<tr>
<td>grow</td>
<td>grew</td>
<td>shut</td>
<td>shut</td>
</tr>
<tr>
<td>have</td>
<td>had</td>
<td>sing</td>
<td>sang</td>
</tr>
<tr>
<td>hear</td>
<td>heard</td>
<td>sit</td>
<td>sat</td>
</tr>
<tr>
<td>hide</td>
<td>hid</td>
<td>sleep</td>
<td>slept</td>
</tr>
<tr>
<td>hit</td>
<td>hit</td>
<td>speak</td>
<td>spoke</td>
</tr>
<tr>
<td>hold</td>
<td>held</td>
<td>spend</td>
<td>spent</td>
</tr>
<tr>
<td>kneel</td>
<td>knelt</td>
<td>stand</td>
<td>stood</td>
</tr>
<tr>
<td>know</td>
<td>knew</td>
<td>steal</td>
<td>stole</td>
</tr>
<tr>
<td>leave</td>
<td>left</td>
<td>sweep</td>
<td>swept</td>
</tr>
<tr>
<td>lend</td>
<td>lent</td>
<td>swim</td>
<td>swam</td>
</tr>
<tr>
<td>lose</td>
<td>lost</td>
<td>take</td>
<td>took</td>
</tr>
<tr>
<td>make</td>
<td>made</td>
<td>teach</td>
<td>taught</td>
</tr>
<tr>
<td>meet</td>
<td>met</td>
<td>tear</td>
<td>tore</td>
</tr>
<tr>
<td>pay</td>
<td>paid</td>
<td>tell</td>
<td>told</td>
</tr>
<tr>
<td>put</td>
<td>put</td>
<td>think</td>
<td>thought</td>
</tr>
<tr>
<td>read</td>
<td>read</td>
<td>throw</td>
<td>threw</td>
</tr>
<tr>
<td>ring</td>
<td>rang</td>
<td>understand</td>
<td>understood</td>
</tr>
<tr>
<td>run</td>
<td>ran</td>
<td>wear</td>
<td>wore</td>
</tr>
<tr>
<td>say</td>
<td>said</td>
<td>win</td>
<td>won</td>
</tr>
<tr>
<td>see</td>
<td>saw</td>
<td>write</td>
<td>wrote</td>
</tr>
<tr>
<td>sell</td>
<td>sold</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PART

TWO

〈 For Intermediate Level 〉
PART TWO

Unit One
------------------------------- Page 1
Dialogue How was your weekend?
Practice Points 1. “How was ---- ?”
2. “What did you do ---- ?”
3. “Where did you go ---- ?”
4. “I was thinking of going to ---- on ----.
   Would you like to join me?”
Comprehension Teaching by Nyoshul Khenpo Rinpoche

Unit Two
------------------------------- Page 7
Dialogue What time are you planning to leave for the hike?
Practice Points 1. “We were thinking about ----. Is that
   convenient for you ?”
2. “How about ---- (then) ?”
3. “Should we ---- ?”
4. “Could you get ---- for me ?”
Comprehension Teaching by Ajahn Chah

Unit Three
------------------------------- Page 13
Dialogue How long does it take to get to the monastery?
Practice Points 1. “How long does it take to get to ---- ?”
2. “Boy, that was some ---- !”
3. “Do you mind if ---- ?”
4. “Would you mind if ---- ?”
Comprehension Teaching by Nyoshul Khenpo Rinpoche

Unit Four
------------------------------- Page 19
Dialogue May I speak to Rabgay Lama please ?”
Practice Points 1. “Hello, may I speak to ---- please ?”
2. “Please tell ----.”
3. “Where are you ?”
4. “What are your plans for ---- ?”
Comprehension An Agama story
Unit Five
I am a Zen priest. In Japan there are two main sects — Soto and Rinzai.

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

Comprehension Kosho Uchiyama Roshi

Unit Six
We believe that if you sincerely recite the name “Amita Buddha,” then you’ll be reborn in the Pure Land.

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

Comprehension Teaching by Zen Master Ryokan

Unit Seven
Theravada Buddhism is practiced in Southern Asia.

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

Comprehension A Jataka Tale

Unit Eight
We also emphasize cultivating Bodhicitta.

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

Comprehension A Zen story

Unit Nine
What would you like to do in Taipei?

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

Comprehension Teaching by Ajahn Chah
Unit Ten

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

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

Comprehension
Teaching by Nyoshul Khenpo Rinpoche

Unit Eleven

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

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

Comprehension
Teaching by Zen Master Seng-Tsan

Unit Twelve

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

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

Comprehension
Teaching by Jetsun Milarepa

Verb Forms (Present, past and present perfect tense)
Venerable Dieu Van and Venerable Jen Hwa are talking in class on Monday morning. The other students have not yet arrived.

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

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

Jen Hwa: How was it?

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

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

Dieu Van: Oh yeah, where did you go?

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

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

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

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

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

Questions:
1. Where did Venerable Dieu Van go over the weekend?
2. Where did Venerable Jen Hwa go on Saturday?
3. Where does Venerable Jen Hwa want to go on Saturday?
4. Does Venerable Jen Hwa want Venerable He Yun to join them on a hike?
Teacher Plan: How to teach the dialogue effectively has been discussed in "Class Material And Teaching Advice" on page v. Please refer to this section. As a follow-up pronunciation exercise, the teacher may play/read the dialogue and the students repeat. (The class can be divided into two, each side taking one role. Note, however, the students should listen and repeat, not read and repeat. So their books should be closed during this exercise.) Finally, if there are still some finer points of the dialogue (such as vocabulary) that the students have not yet totally understood, then the text may be read together and the students invited to ask questions.

1

Practice 1

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

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

You can also reply

1. It was excellent.
   great.
   O.K., nothing special.

2. Mmm, it wasn’t so good.

3. It was terrible.

Now you try

<table>
<thead>
<tr>
<th>A: How was ________?</th>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: _________________</td>
<td>1. It was excellent.</td>
</tr>
<tr>
<td></td>
<td>great.</td>
</tr>
<tr>
<td></td>
<td>O.K., nothing special.</td>
</tr>
<tr>
<td></td>
<td>2. Mmm, it wasn’t so good.</td>
</tr>
<tr>
<td></td>
<td>3. It was terrible.</td>
</tr>
</tbody>
</table>

For a list of verbs in the past tense

See end of book

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

Dieu Van: ... What did you do over the weekend?
Jen Hwa: I studied on Saturday. Then, on Sunday I went for a hike.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What did you do _____?</td>
</tr>
<tr>
<td>B: ____________________</td>
</tr>
</tbody>
</table>

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

Practice 3

Dieu Van: Oh yeah, where did you go?
Jen Hwa: Just to that mountain over there ....

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nowhere. I just stayed at home.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: Where did you go _____?</td>
</tr>
<tr>
<td>B: ____________________</td>
</tr>
</tbody>
</table>

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

| A: What did you do over the weekend? or Where did you go over the weekend? |
| B: I went hiking.  |
| A: Oh really, how was it? |
| B: It was excellent. I really had a good time. |

3. One half of the class role plays "A", the other half role plays "B". Switch roles.
4. Students stand up and, moving around the class, work through dialogues similar to the above. Teacher moves around and monitors, prompting with hand signals those that are stuck with the same reply.
Jen Hwa: Well, I was thinking of going again this Saturday. Would you like to come with me?

Dieu Van: Sure, I'd love to.

You can also say

<table>
<thead>
<tr>
<th>You can also reply</th>
</tr>
</thead>
<tbody>
<tr>
<td>Would you like to join me?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: I was thinking of going to ______ on ______. Would you like to come with me?</td>
</tr>
<tr>
<td>B: __________________.</td>
</tr>
</tbody>
</table>

Teacher Plan:

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

Complete the blank spaces.

Mark: ______________ weekend, Paul?
Paul: Oh, ______ good. I ______ to the Welsh mountains for a hike. What about you, ________________?
Mark: I ____________ swimming.
Paul: Oh yeah, where ____________?
Mark: The Gower Peninsular.
Paul: Oh really? I hear it's very beautiful there.

Mark: Yes, it is. Actually, I ________________ this Saturday. Would ________________?
Paul: __________________. I have to work. Maybe some other time.
Choose the correct answer.

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

Construct a dialogue.

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

Teacher Plan:

1. In pairs, students construct and write down a dialogue incorporating one of the above sentences. In the dialogue, each person must speak at least three times.
2. Teacher checks and corrects dialogue.
3. Students memorize.
4. Each pair act out their dialogue before the class. (If the class is very big, have them practice amongst themselves and at random nominate several pairs to act out before the class.)
When one sees children running out in the street, one naturally reaches out to save them from traffic; it is not a question of thinking about it. It is not a question of whose children they are. One naturally responds. This is called compassion, but it is not really conceptualized compassion; it is just appropriate action, basic sanity. This is spontaneous enlightened behavior, the natural compassion that is the result of true realization.

Nyoshul Khenpo Rinpoche

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

Homework ideas: 1. Make sentences using the following words:
   A) naturally, B) save, C) traffic, D) conceptual, E) appropriate, F) realize.
   2. A child fell into the river. A woman immediately jumped in and saved him. In pairs, role play the woman and a reporter interviewing her about the incident. (Ideas for questions: Why did you save the child? How do you feel now? etc.). Show your interview to your teacher for correction. Memorize and act out for the class.
   3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

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

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

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

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

Jen Hwa: How about half past eight, then?

He Yun: Yes, that's fine.

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

(Venerable He Yun leaves the room.)

Hwei Ming: Should we take some food and water?

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

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

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

Rabgay: Sure, no problem.

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

Rabgay: Well, we were thinking about half past ten. Is that convenient for you?
He Yun: Actually, half past ten is a little late. I have some work to do in the afternoon.

Now you try

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

You can also reply

Yes, half past ten is fine.

Practice 2

Jen Hwa: How about half past eight, then?
He Yun: Yes, that's fine.

Now you try

A: How about ____ (then)?
B: ________________.

You can also reply

Actually half past eight is a little too early. / _______.
late.
Practice 3

Hwei Ming: Should we take some food and water?
Jen Hwa: Yes, I think we should. There are no shops on the way.

You can also reply
No, it’s not necessary.

Now you try

<table>
<thead>
<tr>
<th>A: Should we _________?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: _________________</td>
</tr>
</tbody>
</table>

Note:
In a more formal situation, you may substitute “Do I need to” for “Should I”.
e.g. A: Do I need to complete this form?
B: Yes, you do./ No, it’s not necessary.

Practice 4

Varavamso: Could you get a bottle for me too?
I have a late class.
Rabgay: Sure, no problem.

You can also reply
Oh, I’m sorry I can’t. I don’t have enough money./ time./ etc.

Now you try

<table>
<thead>
<tr>
<th>A: Could you get ______ for me?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: _______________</td>
</tr>
</tbody>
</table>

“Could you get some chicken for me please?”
2 Complete the blank spaces.

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

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

Diane: Yes, ________________.

Should we book a table at “Jake’s” for lunch?

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

Diane: O.K. I’ll call them later.

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

Diane: Sure ________________.

3 Choose the correct answer.

1. Is four o’clock convenient for you?
   /(A) Yes, that’s a little too late. /(B) Actually, four o’clock is a little fine. /(C) Actually, that’s a little too early. /

2. How about going to Swansea next summer?
   /(A) Yes, that’s fine. /(B) Actually, Swansea’s too fine. /(C) Yes, it’s fine. /

3. When we enter the meditation room, should we prostrate?
   /(A) Yes, we should not. /(B) Yes, it’s not necessary. /(C) Yes, I think we should. /

4. When you go to Bangalore, could you get me a copy of that new book please?
   /(A) Sure, yes problem. /(B) Sure, no problem. /(C) It’s not necessary. /
1. “Actually, seven o’clock is a little too early. How about eight o’clock instead.”
2. “Yes, I think we should.”

Be mindful and let all things naturally occur.

Your mind will then become quiet in any situation.

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

You will then clearly see the nature of all phenomena.

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

But you will be still.

This is the joy of the Buddha.

Ajahn Chah

Questions:
1. How can we make our mind quiet?
2. When our mind is quiet, what can we see?
3. When our mind sees “many wonderful and strange things coming and going,” do we become excited?
Complete the blank spaces using the following words. (Vocabulary from Unit One is also included.) Add "s" or change verb tenses as appropriate.

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

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

Homework ideas:

1. Make sentences using the following words:
   - A) naturally,   B) rare,   C) phenomena,   D) wonderful,   E) nature of ...   F) still.

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

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

He Yun: O.K., everyone's here. Let's go.
Dieu Van: How long does it take to get to the monastery?
Jen Hwa: About one hour. Then, it's another 1 1/2 hour hike to the pavilion.
Dieu Van: That's a good hike. I could do with some exercise.

(At the pavilion)

Seigen: Boy, that was some climb! Let's take a break here.
Varavamso: Actually, do you mind if we eat now? It's half past eleven, and in the Theravadin tradition we cannot eat after noon.
He Yun: No, not at all. Actually some members of the Mahayana sangha also only eat before noon too. Anyway, please eat. I have to leave now. I have to do some work this afternoon.
Rabgay: Would you mind if I go with you? I have to meet our Chinese teacher at three.
He Yun: No, of course not.

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

**Practice 1**

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

Jen Hwa: About one hour....

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
</table>
| **A**: How long does it take to get to ________?  
**B**: _____________. |

**Note:**

1. How long does it take to get to **A** from **B**?  
- on foot.  
- by car.  
- by bus.  
- by train.  
- by plane.

2. About one hour

**Practice 2**

Seigen: Boy, that was some climb!

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boy, that was some _____!</td>
</tr>
</tbody>
</table>

**Note:**

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

e.g. 1. *(Looking at Mount Everest)*  
Boy, that's some mountain!

2. *(After eating a very large and good meal)*  
Boy, that was some meal!

Boy, that's some mountain!
Practice 3

Varavamso: Actually, do you mind if we eat now?
He Yun: No, not at all.

Now you try

A: Do you mind if ________?
B: ________________.

You can also reply

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

e.g. 1. A: Do you mind if I open the window?
     B: Well actually, I have a bit of a cold.

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

Practice 4

Rabgay: Would you mind if I go with you? I have to meet our Chinese teacher at three.
He Yun: No, of course not.

Now you try

A: Would you mind if ________?
B: ________________.

You can also reply

As practice 3.

Would you mind if I go with you?
2 Complete the blank spaces.

Graham: ____________________________
__________ to the Zen centre?
Anne: About thirty minutes.
Graham: By bus?
Anne: No, on foot. By bus, it takes
about ten minutes. ____________________ on foot? I ____________
__________ exercise.
Graham: No, _____________. It’s a nice evening. I’d enjoy a walk, too.

3 Choose the correct answer.

1. How long does it take from Tokyo to Kyoto?
   / (A) By train, about three hours. / (B) By foot, about a week. / (C) About by bus. /
2. Boy, that was some meal!
   / (A) Yes, the girl ate too. / (B) It was French food. / (C) Yes, I’m really full. /
3. Do you mind if I switch on the radio?
   / (A) Yes, please do. / (B) No, please do. / (C) Yes, that’s right. /
4. Would you mind if I borrowed your car today?
   / (A) Well actually, I’m going to be using it. / (B) No, I’m going to be using it. /
   (C) It’s the red one. /
4 Construct a dialogue.

1. “Well actually, I’m going to meditate this afternoon.”
2. “About twenty minutes by car.”

5 Comprehension / Discussion

Look outward at the appearing objects,

And like the water in a mirage,

They are more delusive than delusion.

Unreal like dreams and illusions,

They resemble a reflected moon and rainbows.

Nyoshul Khenpo Rinpoche

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

1. Make sentences using the following words:
   A) mirage, B) delusive, C) delusion, D) illusion, E) reflect.

2. In pairs, role play a Buddhist master and his disciple. The disciple has just read Nyoshul Khenpo’s paragraph and asks the master questions about it. Write down the dialogue and show it to your teacher for correction. Memorize your lines and act out for the class.

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

A silver bowl full of snow. 
An egret hidden in the bright moonlight.
These are similar, yet not the same. 
When merged, their differences can be seen.
Zen Master Tung-Shan
Sunday morning at the college reception. Rabgay Lama receives a call from his friend Karma Dorjee.

Miss Chen : Hello, this is Hwa Chung International Buddhist College. May I help you?
Karma Dorjee : Yes, may I speak to Rabgay Lama, please?
Miss Chen : Yes, hold on please. I'll call him (buzzing on the intercom).... Hello, is Rabgay Lama there please?
Seigen : Yes, hold on. I'll call him.
Miss Chen : Please tell him there's a call for him in reception.
Seigen : O.K., I'll tell him.

(At the reception desk)
Rabgay : Hello.
Karma Dorjee : Hello Rabgay. This is Karma Dorjee.
Rabgay : Karma Dorjee? Where are you?
Karma Dorjee : I'm in Hong Kong. Listen, I'm going to Japan next week. Maybe I can make a stopover in Taipei en-route. What are your plans for this week?
Rabgay : Well, I'll be in school until Thursday. Friday's a national holiday, so I'm free from Friday until Sunday.
Karma Dorjee: O.K., I’ll try to arrange to stay in Taiwan from Friday until Sunday.

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

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

Karma Dorjee: Yes, may I speak to Rabgay Lama please?
Miss Chen: Yes, hold on please. I’ll call him.

You can also say

Hello, is Rabgay Lama there?

You can also reply

A: No, I’m sorry, he’s out.  1. Can you call back at (time) ?  2. May I take a message ?

You can continue like this:

B: 1. Yes, sure.
   2. Yes, O.K. thank you. Please tell him (name) called and (message).

A: O.K., I’ll tell him.

B: Thanks.
A: You’re welcome.

Now you try

A: Hello, may I speak to ________, please?
B: Yes / No, ________.
Practice 2

Miss Chen: Please tell him there’s a call for him in reception.
Seigen: O.K., I’ll tell him.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A:</strong> Please tell __________.</td>
</tr>
<tr>
<td><strong>B:</strong> O.K. I’ll tell him/her.</td>
</tr>
</tbody>
</table>

Practice 3

Rabgay: Karma Dorjee? Where are you?
Karma Dorjee: I’m in Hong Kong.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A:</strong> Where are you?</td>
</tr>
<tr>
<td><strong>B:</strong> I’m __________.</td>
</tr>
</tbody>
</table>

Practice 4

Karma Dorjee: What are your plans for this week?
Rabgay: Well, I’ll be in school until Thursday. Friday’s a national holiday, so I’m free from Friday until Sunday.

You can also reply

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

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A:</strong> What are your plans for _______?</td>
</tr>
<tr>
<td><strong>B:</strong> Well, _________.</td>
</tr>
</tbody>
</table>
2 Complete the blank spaces.

Tony: Hello.
Theresa: Hello, is William ________?
Tony: No, I’m sorry he’s out. ______
__________________________.
Theresa: Yes, O.K. Thank you. ______
______ Theresa called, and ___
__________________________ to meet me
outside the school at 4 o’clock.
Tony: O.K., I’ll ________________.
Theresa: ________________.
Tony: Don’t mention it.

3 Choose the correct answer.

1. Hello. (Answering the telephone)
   /(A) Hello, may I speak to John, please? /(B) Are John there please? /(C) Hello,
   may I speak to Peter there, please? /

2. Please ask her to get me some milk.
   /(A) O.K. thank you. /(B) O.K. I’ll tell she. /(C) O.K. I’ll tell her. /

3. Where are you?
   /(A) I’m eating lunch. /(B) I’m on Taipei. /(C) I’m in Taipei. /

4. What are your plans for next October?
   /(A) Well, I’ll probably going to Khumbu. /(B) Well, I’m probably going to
   Khumbu. /(C) If I can, I might going to Khumbu. /
4 Construct a dialogue.

1. “Well, if it’s not raining, I’ll go for a hike.”
2. “I’m in Kathmandu.”

5 Comprehension / Discussion

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

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

Finally she went to the Buddha. The Buddha said, “If you can bring me a mustard seed, I can help you. The mustard seed, however, must come from a house in which no one in the family has ever died.”
Kisa Gotami visited every house in the city. Everywhere people took pity on her and offered her mustard seeds.

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

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

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

An Agama Story

Questions:
1. Why did Kisa Gotami carry around her son’s corpse?
2. When she saw the Buddha, did he help her?
3. Did people offer her mustard seeds?
4. The Buddha gave Kisa Gotami an important teaching. What was it?
Complete the blank spaces using the following words (Vocabulary from Unit Three is also included.) Add "s" or change verb tenses as appropriate.

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

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

Homework ideas: 1. Make sentences using the following words:
   A) accept, B) corpse, C) pity, D) offer, E) empty-handed,
   F) natural, G) impermanent, H) comfort, I) disciple.

2. In pairs, role play the Buddha and Kisa Gotami. She has just returned to the Buddha empty-handed. Write down the dialogue and show it to your teacher for correction. Memorize and act out for the class.

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

What are you staring at?
Don’t you know it’s about you?
Zen Master Kōdō Sawaki
Impermanence
I AM A ZEN PRIEST. IN JAPAN THERE ARE TWO MAIN SECTS — SOTO AND RINZAI.

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

He Yun:  That was a good hike on Saturday.
Seigen:  Yes, I really enjoyed it.  We'll have to go again some time.
Varavamso:  I hear that there are many temples and hermitages on Jin Fwo Mountain. Have you ever been there?
He Yun:  Yes, many times.  People often go there on pilgrimages.  It's a sacred mountain.  Maybe next time we can go there.  But, it's quite far.  We'll need to stay overnight.  Anyway we can talk about that again.  Today I want you to introduce your practices.  Reverend Seigen, can you go first?

Seigen:  O.K., well, I'm a Zen priest.  In Japan there are two main sects — Soto and Rinzai.
Rabgay:  Which sect do you belong to?
Seigen:  The Soto sect.
Hwei Ming:  How do you say it in Chinese?
Seigen:  Tsao Dung.
Rabgay:  And what's your main practice?
Seigen:  Well, it's centred around a meditation technique called "Shikantaza".  Thoughts that arise are neither followed nor suppressed.  We just let them go, and so rest in the nature of the mind.  (Continued on next page)
Varavamso: Do you have any moving practice?
Seigen: Well, of course, we should be mindful in everything we do, but we also have a walking meditation called "Kinhin". We walk very slowly and just let the arising thoughts go, like in the sitting meditation.

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

Practice 1

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

Now you try
I hear (that) ________.

Practice 2

Varavamso: ...... Have you ever been there?
He Yun: Yes, many times.

Now you try

A: Have you ever ________?
B: ________________.

You can also reply

Yes, but only 1. once.
2. twice.
No, not yet.
No, never.

For a list of present perfect verbs
See end of book
Practice 3

Rabgay: Which sect do you belong to?
Seigen: The Soto sect.

Now you try

A: Which/What sect do you belong to?
B: ____________________.

Practice 4

Hwei Ming: How do you say it in Chinese?
Seigen: Tsao Dung.

Now you try

A: How do you say _____ in _____?
B: ____________________.

2 Complete the blank spaces.

Su Jen: I _______ that Anne’s gone to Nepal.
Dan: Oh really. ____________________
       _______ there?
Su Jen: Yes, many times. It’s really beautiful.
Dan: Maybe I should go next summer. By the way, ____________________ Nepal ______ Chinese?
Su Jen: Ni Po Er.
Choose the correct answer.

1. I hear that restaurant’s very good.
   /(A) Yes, it is. /(B) Yes, I hear. /(C) The food’s good. /

2. Have you ever been to New York?
   /(A) No, but only once. /(B) I didn’t like it. /(C) No, never. /

3. Which sect do you belong to — Pure Land or Zen?
   /(A) I like Pure Land practice. /(B) Zen. /(C) It originated in China. /

4. How do you say this in English?
   /(A) I’m sorry, I don’t know. /(B) I’m not English, I’m American. /(C) No, never. /

Construct a dialogue.

1. “I hear that area is very beautiful.”

2. “No, not yet.”
Dogen Zenji taught that our attitude should be one of diligent practice in every situation that we encounter. If we fall into hell, we just go through hell; this is the most important attitude to have.

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

Kosho Uchiyama Roshi

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

Homework ideas:
1. Make sentences using the following words:
   A) attitude,    B) diligent,    C) encounter,
   D) sincerity (or) sincere, E) No matter what, F) foundation,
   G) universe.

2. In pairs, role play Dogen Zenji and a disciple. The disciple asks the following question: “In life I will encounter both pleasant and unpleasant situations. How should I deal with them?” Using the information in this verse, continue the dialogue. Write it down and show it to your teacher for correction. Finally, memorize it and act out for the class.

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

4. Prepare to discuss the meaning of the text.
Just sit in the reality of life,
seeing heaven and hell, misery and joy,
life and death all with the same eye.
We believe that if you sincerely recite the name “Amita Buddha”, then you’ll be reborn in the Pure Land.

Today Venerable Jen Hwa explains her practice.

He Yun: Yesterday Reverend Seigen explained his practice. Rabgay Lama and I have attended a Soto Zen retreat.
Rabbgay: Yes, it was very good. I learnt a lot.
He Yun: Today, could one of the nuns explain her practice. Venerable Dieu Van, can you start?
Dieu Van: Well, I practice Soto Zen too, so my practice is the same as Reverend Seigen’s.
He Yun: Oh O.K., then Venerable Jen Hwa you start.

Jen Hwa: O.K., I practice Pure Land. We believe if you sincerely recite the name “Amita Buddha”, then you’ll be reborn in the Pure Land.
Varavamso: Do you have any other practices?
Jen Hwa: Yes, visualization and strictly keeping the monastic vows.
Varavamso: Excuse me, but why do you want to be born in another world?
Jen Hwa: Well, we have the goal to reach Buddhahood, but we believe this is easier to do in the Pure Land.
Varavamso: Do you have to be ordained in order to be reborn in the Pure Land?
Jen Hwa: No, lay people can also be reborn there.
Questions:
1. Why didn’t Venerable Dieu Van introduce her practice?
2. In the Pure Land sect, is reciting the name of Amita Buddha the only practice?
3. Why do practitioners of the Pure Land sect want to be reborn in the Pure Land?
4. Can only monks and nuns be reborn in the Pure Land?

Practice 1

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

Note 1:

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

Comparison:
1. *Past tense indicates action completed and a time is given.*
   e.g. I attended the lecture yesterday. (time / completed)

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

Now you try

| I have | (verb) |

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

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

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

Zen Master Ritsugen
Practice 2

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

Now you try

If __________, then __________.

Practice 3

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

Now you try

Why do you want to __________?

Practice 4

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

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

Now you try

A: Do _____ have to ________?
B: Yes / No, _____________.

Note:

“You” in English often refers to to people in general, not an individual “you”.
This is the case in Venerable Varavamso’s question.

You can also reply

1. Yes, you do.
2. No, you don’t.
Complete the blank spaces.

Jane: Let’s go to London tomorrow.

Jennifer: But I _________ there many times recently.

Jane: Oh really, ________________

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

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

Jennifer: Do ___________ get them this weekend?

Jane: No.

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

Jane: Sure ____________.
Choose the correct answer.

1. /(A) I already ate breakfast. /(B) I have already eaten breakfast at 8 o’clock. /(C) I have already eaten breakfast. 

2. /(A) If you like it, then take it. /(B) If you like it. Then take it. /(C) You like it, then take it. 

3. Why do you want to practice Buddhism?  
   /(A) Because you like it. /(B) Because I want to discover the truth. /(C) I’ve practiced for many years. 

4. Do we have to take our shoes off?  
   /(A) Yes, it’s the custom in Japan. /(B) I think we should take them off. /(C) No, you do. 

Construct a dialogue.

1. “No, thanks. I’ve already eaten.”

2. “If it doesn’t rain, then let’s go there tomorrow.”

“No, thanks. I’ve already eaten.”
5 Comprehension / Discussion

When there is beauty, there is ugliness.
Right cannot exist without wrong.
Wisdom and ignorance are dependent,
And illusion and enlightenment are an inseparable pair.
This is not a new concept, but an ancient truth.
Wanting this and that
is mere stupidity.
I'll let you know a secret — All things are impermanent.

Zen Master Ryokan

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

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


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

Homework
1. Make sentences using the following words:
   ideas: A) wisdom, B) ignorance, C) dependent, D) illusion, E) impermanent.

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

Today Venerable Varavamso tells the class about his practice.

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

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

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

Varavamso: Well, I'm a Theravadin monk. Theravada Buddhism is practiced in southern Asia. We emphasize observing the bikkhu precepts, practice meditation, and go on daily alms rounds.

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

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

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

Varavamso: That's a good example.

Seigen: Do you always sit to meditate?

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

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

Varavamso: Yes, I used to go every day when I lived in Taipei.
Questions:
1. Where is Theravada Buddhism practiced?
2. How often do Theravadin monks go on alms rounds?
3. What is “vipassana” called in English?
4. Has Venerable Varavamso ever been on an alms round in Taiwan?

Practice 1

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

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

Now you try

A: ____________________.
B: (Well) in that case, __________ ________ instead.

Practice 2

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

Now you try

As you (all) know, __________.

Note:

A further example of when this structure is used:
A: Let’s go for a hike tomorrow.
B: O.K., but what if it rains?
A: Then in that case, we can go to a teashop instead.

Note:

This structure is generally used when introducing yourself or introducing a subject which the listener is familiar with.
Practice 3

Seigen: Do you always sit to meditate?
Varavamso: No, we also do a walking meditation...

Now you try

<table>
<thead>
<tr>
<th>A: Do you always ________?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: _______________________</td>
</tr>
</tbody>
</table>

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

Practice 4

Rabgay: Have you ever been on an alms round in Taiwan?
Varavamso: Yes, I used to go every day when I lived in Taipei.

Now you try

<table>
<thead>
<tr>
<th>A: _________?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: I used to ________</td>
</tr>
</tbody>
</table>

Note:
“I used to” can be used in the following ways:
e.g.

1. A simple statement:
   I used to live in Mexico.

2. In answer to a question:
   A: Can you speak French?
   B: I used to (when I was younger).
Complete the blank spaces.

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

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

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

Stuart: ____________ always go to Nepal in the autumn?

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

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

Choose the correct answer.

1. What if it rains tomorrow?
   / (A) Then, that's a case, we go to a museum. / (B) Then, in that case, we can go to a museum. / (C) Then, there's a museum. /

2. As you all know,
   / (A) let's go hiking tomorrow. / (B) Bangkok is the capital of Thailand. / (C) I used to. /

3. Do you always go to Swansea on Saturday?
   / (A) No, but usually. / (B) Yes, usually. / (C) No, only ever. /

4. Do you speak Chinese?
   / (A) I used to, but I've forgotten. / (B) Four years ago. / (C) There are many Chinese in Seattle. /
Construct a dialogue.

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

Comprehension / Discussion

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

“This child is mine,” shouted the first woman.

“No, she stole him,” shouted the second. “He’s mine.”

The sage didn’t speak, but drew a line on the ground. He put the child on the line. Next, he told the women to hold onto the arms of the child and pull. The woman who could pull the baby over to her side would be the mother and could take the child home, he said.
The women pulled. Immediately the baby began to cry. The second woman immediately let go and also began to cry, but the first woman did not stop. She pulled the baby to her side and shouted, “The child’s mine.”

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

“But I won. It’s my child,” protested the first woman.

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

And so the baby was returned to his real mother.

A Jataka Tale

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

Homework ideas:
1. Make sentences using the following words:
   A) claim, B) mine, C) immediately, D) sage, E) protest.

2. Imagine that the child in the story is now twenty years old. A friend is asking him about this incident. In pairs, role play the friend and the now grown up child. Write down your dialogue and show it to the teacher for correction. Finally, memorize the skit and act out for the class. You can start with this line:
   Friend: I hear that when you were a child a woman stole you. How did you find your real mother?

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

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

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

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

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

Dieu Van: What is your main practice?

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

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

(Continued on next page)
Rabgay: Yes, the first monastery was founded in 814 A.D.

Hwei Ming: Who founded it?

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

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

Practice 1

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

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What does ______ mean?</td>
</tr>
<tr>
<td>B: It means __________.</td>
</tr>
</tbody>
</table>

"RUN, DINOSAUR!"

“I know what ‘run’ means, but what does ‘dinosaur’ mean?”
Practice 2

Rabgay: .... This is the oldest sect.

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>_______ is the ______</td>
</tr>
<tr>
<td>_______ in __________</td>
</tr>
</tbody>
</table>

Note:

Superlatives:
Superlatives are formed in two ways:

1. *With words of less than three syllables, by adding “...est”*
   
e.g. old — oldest
       small — smallest

2. *With words of three syllables or more, by placing the word “most” before the adjective.*
   
e.g. difficult — most difficult
       beautiful — most beautiful

You can also use this structure in the following way:

The Nyingma sect is the oldest sect in Tibet.

*A further example of this structure is:*

Tokyo is the biggest city in Japan.

Practice 3

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

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

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>_______ must be _______</td>
</tr>
</tbody>
</table>
Practice 4

Hwei Ming: Who founded it?
Rabgay: Padmasambhava, or Guru Rinpoche as he is often called.

Now you try
A: Who founded ____?
B: ____________.

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

Complete the blank spaces.

Masumi: Wow, this temple is really big.
Akio: Yes, it's the ___________ temple of the Japanese Soto sect.
Masumi: Who ___________?
Akio: Zen master Dogen. He moved here in 1244.
Masumi: Is it the ___________ temple in Japan?
Akio: No, there are older temples in Nara and Kyoto.
Masumi: Anyway, it's very interesting, though it's very high in the mountains. It ______ very cold in the winter.
Akio: Yes, it is. It often snows until April.
Masumi: That's too cold for me. Look at these old Chinese characters on the gate. ________________?
Akio: Let me see. They mean “Dragon gate”.

2
3 Choose the correct answer.

1. What do these words mean?
   /A They say “practice makes perfect.” /B They mean “Practice makes perfect.” /C Their meaning is “Practice makes perfect.”

2. /A Mumbai is the bigger city in India. /B Mumbai is the biggest in India. /C Mumbai is the biggest city in India.

3. Who founded that building?
   /A King George was. /B King George. /C King George founded.

4. He has a very big car and a beautiful house.
   /A He’s a man. /B His car is red. /C He must be rich.

4 Construct a dialogue.

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

5 Comprehension / Discussion

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

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

A Zen story

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

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

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

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

Homework ideas:
1. Make sentences using the following words: A) stranded, B) slip, C) journey, D) set, E) allow.

2. Prepare to explain the meaning of this Zen story next class.

3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.
Rabgay Lama is at the airport waiting for his friend, Karma Dorjee Lama to arrive.

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

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

(In the Buddhist supplies shop)
Shop Assistant: May I help you?
Karma Dorjee: Yes, I'm looking for some incense.
Shop Assistant: O.K., I'll light some for you to see which you like.
Karma Dorjee: This one's a little too strong.
Shop Assistant: How about this one?
Karma Dorjee: Yes, this one's good, but it's a little short. Do you have any longer ones?  (Continued on next page)
Shop Assistant: Let me see ... Yes, this is the same incense in a longer stick.
Karma Dorjee: How much is it?
Shop Assistant: 800 N.T. dollars a box.
Karma Dorjee: I'll take two boxes, please.
Shop Assistant: Thank you.

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

Practice 1
Rabgay: So, what would you like to do in Taipei?
Karma Dorjee: Well, I need to buy some Taiwanese incense to take to Japan. Other than that, anything's fine.

Practice 2
Shop Assistant: May I help you?
Karma Dorjee: Yes, I'm looking for some incense.

Now you try
A: (So,) what would you like to do ____________?
B: ____________________.

You can also reply
No, thanks. I'm just looking.
Practice 3

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

<table>
<thead>
<tr>
<th>Note:</th>
<th>“See” in this structure means to know or to find out.</th>
</tr>
</thead>
<tbody>
<tr>
<td>e.g.</td>
<td>1. I’ll call and see if he wants to come.</td>
</tr>
<tr>
<td></td>
<td>2. I’ll try it on and see if it fits.</td>
</tr>
</tbody>
</table>

Now you try

I’ll _____ to/and see ________.

Practice 4

Karma Dorjee: ...... Do you have any longer ones?

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

<table>
<thead>
<tr>
<th>Note:</th>
<th>Comparatives:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Comparatives are formed in two ways:</td>
</tr>
<tr>
<td></td>
<td>1. With words of less than three syllables, by adding “er”</td>
</tr>
<tr>
<td></td>
<td>e.g. long — longer</td>
</tr>
<tr>
<td></td>
<td>fast — faster</td>
</tr>
<tr>
<td></td>
<td>2. With words of three syllables or more, by placing the word “more” before the adjective.</td>
</tr>
<tr>
<td></td>
<td>e.g. difficult — more difficult</td>
</tr>
<tr>
<td></td>
<td>wonderful — more wonderful</td>
</tr>
</tbody>
</table>

Now you try

Practice according to examples given on the right:

A is (more ___ / ___er) than B ___.

You can also use comparatives in the following way:

These incense are longer than those.
A further example of this structure is China is bigger than Japan.
Nesta: ____________ plans for the winter holiday?

Louie: Well, ____________ flight, I’ll go to India.

Nesta: ____________ to India before?

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

Nesta: Why ____________ there?

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

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

Louie: No, of course not.

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

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

Nesta: ____________ from Calcutta to Bodh Gaya?

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

Nesta: I’m really looking forward to going.

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

Nesta: Great.
3. Choose the correct answer.

1. What would you like to do tomorrow?
   / (A) Anything’s fine. / (B) I’m going to bed early tonight. / (C) I like beaches. / 

2. May I help you?
   / (A) Hello, my name’s John. / (B) Yes, I’m looking at a watch. / (C) Yes, I’m looking for a watch. / 

3. / (A) I’m going to Bristol to hear if they have that book. / (B) I’m going to Bristol to see if they have that book. / (C) I’m going to Bristol to found if they have that book. / 

4. / (A) Japanese is diffcultur than English. / (B) Japanese is most difficult than English. / (C) Japanese is more difficult than English. / 


1. “O.K., I’ll call and see if they have any.”

2. “I’m looking for a Buddha statue.”

5. Comprehension / Discussion

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

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

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

Ajahn Chah

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

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

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

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

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

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

Karma Dorjee: Sounds good to me.

(Walking down a street)

Karma Dorjee: So, how do you like Taiwan?

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

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

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

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

Rabgay: Where? In Nepal?

Karma Dorjee: No, probably near Mysore in Southern India.
Questions:
1. What was Rabgay Lama planning to do that day?
2. Did Karma Dorjee Lama agree with his plan?
3. What is Rabgay Lama planning to do after graduating from college?
4. Is Karma Dorjee Lama planning to do a retreat in Nepal?

Practice 1

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

<table>
<thead>
<tr>
<th>Now you try</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practice as example to the right:</td>
</tr>
<tr>
<td>A: What are you planning to do _______?</td>
</tr>
<tr>
<td>B: I don’t know. I _______.</td>
</tr>
</tbody>
</table>

Note:
- will = 100%
- probably = 70%-99%
- might = 40%-69%
- probably won’t = 1%-40%
- won’t = 0%

<table>
<thead>
<tr>
<th>Note:</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Might” is often used in this way:</td>
</tr>
<tr>
<td>A: What are you planning to do tomorrow?</td>
</tr>
<tr>
<td>B: I don’t know. I might go to the city or I might just stay at home and read. It depends on how I feel./ the weather.</td>
</tr>
</tbody>
</table>

What are you planning to do today?
Practice 2

Karma Dorjee: O.K. then, what shall we do?
Rabgay: Well, I was thinking of looking around the city this morning and then going for a hike in the afternoon. What do you think?
Karma Dorjee: Sounds good to me.

Now you try

<table>
<thead>
<tr>
<th>A: What shall we do <em>time</em>?</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: Well, I was thinking of ______ ______. What do you think?</td>
</tr>
<tr>
<td>A: Sounds good to me.</td>
</tr>
</tbody>
</table>

You can also reply

| 1. That's fine with me. |
| 2. A: Well actually, if you don't mind, I think I'd rather visit a museum. |
| B: No, that's fine with me. |

_This exchange is also possible:_

| 3. A: What shall we do today? |
| B: How about visiting a museum? |
| A: Yes, that's fine with me. |

Practice 3

Karma Dorjee: And, what do you plan to do after you graduate from college?
Rabgay: I'm not sure. I'll probably stay here and help at one of the Tibetan Buddhist centres. On the other hand, I might go to the West...

Now you try

<table>
<thead>
<tr>
<th>A: What do you plan to do ______?</th>
</tr>
</thead>
</table>
| B: I'm not sure. I'll probably ______, or, on the other hand, I might ______.
Practice 4

Rabgay: What are your plans?
Karma Dorjee: Well, I hope to do a long retreat next year.

<table>
<thead>
<tr>
<th>Now you try</th>
<th>You can also say</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: What are your plans for (time)?</td>
<td>What are your plans for the future?</td>
</tr>
<tr>
<td>B: Well, I hope _________</td>
<td>the summer?</td>
</tr>
<tr>
<td></td>
<td>next week?</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

Extra Practice:

Make predictions in the following way:

Will: I think he will become the president of the United States.
Probably: I think he'll probably become the president of the United States.
Might: I think he might become the president of the United States.

<table>
<thead>
<tr>
<th>Buddhism</th>
<th>this city</th>
<th>this country</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100 years</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Complete the blank spaces.

Gwen: ___________ today?
Sian: Well, it’s a really nice day and I was ___________ that Sri Lankan monastery in the mountains. ______

Gwen: Sounds ___________. And what are ___________ do over the weekend?
Sian: I don’t know. I’ll ___________ stay at home. On the other hand, I ________ go to London. Why?
Gwen: Well, there’s a three day retreat in Scotland that I’m thinking to attend. Would ___________ me?
Sian: Sure, I’d love to.

3. Choose the correct answer.

1. What are you planning to do on Saturday?
   /(A) I don’t know yet. Why? /(B) I’m thinking of go to the mountains. /(C) I don’t know. I might staying at home or I might visiting my family. /

2. What shall we do tomorrow?
   /(A) How about going to Manchester. /(B) How about Manchester? /(C) I’m thinking of Manchester. /

3. What do you plan to do when you get to Thailand?
   /(A) I hope to learn vipassana meditation. /(B) I’ll probably learning vipassana meditation. /(C) Vipassana meditation is fine with me. /

4. What are your plans for the future?
   /(A) Well, I hope become a monk. /(B) I’m thinking become a monk. /(C) I’ll probably become a monk. /
Construct a dialogue.

1. “Well, I was thinking of visiting Japan. What do you think?”
2. “I don’t know. I might go to the city or I might just stay at home. Why?”

Comprehension / Discussion

Allow the mind to go wherever it will, as the Diamond sutra suggests when it states, “Cultivate the awareness that abides nowhere.”

The Mahamudra master, the Indian Siddha Martripa, sang, “Let thoughts go free, just like a dove released from a ship in the middle of the infinite ocean. For just as the bird finds nowhere to land but back on the ship, thoughts have no place to go other than returning to their place of origin.” Know the source, mind itself, and be free.

Nyoshul Khenpo Rinpoche

Questions:

1. Does the Diamond Sutra suggest that we limit our awareness?
2. When a dove is released from a ship in the middle of a huge ocean, where will it finally settle?
3. Where is the source of thoughts?
Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Nine.) Add “s” or change verb tenses as appropriate.

1. cling, 2. meditation, 3. lead to, 4. arise, 5. let go, 6. cultivate, 7. aware, 8. release, 9. origin, 10. source.

1. Right practice will ____________ perfect wisdom.
2. In Buddhism we are taught to ____________ compassion.
3. Sometimes the weather is fine, sometimes it’s stormy. In life both pleasant things and unpleasant situations will _____________. This is life.
4. In vipassana meditation we are ____________ of our body movements and sensations.
5. The young girl ____________ the rabbit from the trap.
6. In shikantaza meditation we don’t ____________ to our thoughts but just ______ them ____________.
7. They climbed up into the mountains to find the ____________ of the river.

Homework ideas: 1. Make sentences using the following words:
   A) suggest, B) cultivate, C) awareness or aware, D) let go, E) infinite, F) origin or originate.

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

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

Why do they keep eating it if it makes them ill?

Samsara honey — especially sweet and sticky.
Thoughts have no place to go other than returning to their place of origin.
Rabgay Lama and Karma Dorjee Lama are at a Tibetan Buddhist centre in Taipei.

Karma Dorjee: I think I'd like to get another box of incense. Do you mind if we go to that shop again?

Rabgay: No, but the head of this centre wants me to translate a letter for him. Why don't you go alone. It's not far, and then I'll meet you back here.

Karma Dorjee: O.K., but how do I get there? I don't remember.

Rabgay: Well, when you leave the building turn right, then take the second left. The shop is on the left, just past the supermarket.

Karma Dorjee: O.K., that doesn't sound too difficult.

(In the Buddhist supplies shop)

Shop Assistant: Hello again. What can I do for you today?

Karma Dorjee: I'd like some more of that incense I bought yesterday.

Shop Assistant: How many boxes would you like?

(Continued on next page)
Karma Dorjee: Well, I'd like two, but I don't think I can afford it, so just one's fine.

Shop Assistant: O.K., certainly. *(The shop assistant starts to wrap two boxes.)*

Karma Dorjee: No, not two boxes, only one, please.

Shop Assistant: That's O.K. I'd like to offer you one box.

Karma Dorjee: You are very kind.

Shop Assistant: No, it's my pleasure.

**Questions:**

1. Where did Karma Dojee Lama want to go?
2. Why didn't Rabgay Lama go with him?
3. Is the incense shop in the supermarket?
4. How many boxes of incense did Karma Dorjee Lama pay for?

**Practice 1**

Rabgay: No, but the head of this centre wants me to translate a letter for him.

Now you try

A wants B to _____ for him / her.
Practice 2

Karma Dorjee: O.K., but how do I get there?
I don’t remember.

Rabgay: Well, when you leave the building turn right, then take the second left.
The shop is on the left, just past the supermarket.

Note:

*When asking for directions you can say:*

“Excuse me, how do I get to the post office from here?”

*Using the map on page 68 and the words to the right, practice asking and giving directions.*

A: Excuse me, how do I get to ____ from here?
B: Walk up/down this road and take ________________.

Useful Vocabulary:

next to: The bank is next to the supermarket.

between: The bakery is between the post office and the library.

across from / opposite: The post office is across from the bank.

on the right: The bank is on the right.

on the left: The library is on the left.

on the corner of: The library is on the corner of Oxford Street and York Street.
Now you try

A: Excuse me, how do I get to ________ from here?
B: ________.

Note:

1. Chemist = *British English*
   Drug store = *American English*

2. Car park = *British English*
   Parking lot = *American English*

Excuse me, how do I get to the zoo from here?
Practice 3

Karma Dorjee: Well, I'd like two, but I don't think I can afford it, so just one's fine.

You can also say

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I don’t think I can afford one at the moment. this month. yet.</td>
<td></td>
</tr>
<tr>
<td>2. I can’t afford one</td>
<td></td>
</tr>
</tbody>
</table>

Now you try

__________ I can afford __________.

Practice 4

Karma Dorjee: You are very kind.
Shop Assistant: No, it's my pleasure.

Now you try

A: You are very kind.
B: No, it's my pleasure.

You are very kind. No, it's my pleasure.
2 Complete the blank spaces.

Joe: The monk at the local meditation centre _______ me to _______
some fruit _________ the centre.
Is there a fruit shop around here?

Cindy: Yes, there’s one on Mesa Drive.

Joe: ________________________?

Cindy: Well, when you leave the house
______________________________.
By the way, what kind of fruit are
you going to get?

Joe: Well, I’d like to get some mangoes and papaya. I know the people at the
centre like those, but I’m not sure if I can __________ them. They are
really expensive at the moment.

Cindy: Don’t worry. I’d like to make an offering, so I’ll pay half.

3 Choose the correct answer.

1. /A) John wants to get for him a book. /B) John wants me to get a book for him. /C) John wants me get a book for him. /

2. How do I get to the chemist from here?
   /A) Walk up the road and take the chemist on the left. /B) Walk up the road and take the first right. The chemist is on the right. /C) Walk up the road, then take the first right. The chemist is open at 9 a.m. /

3. /A) It’s very cheap. I can afford two. /B) It’s too cheap. I can’t afford it. /C) I’d like two, but I can afford it. /

4. You’re very kind.
   /A) Yes, it’s my pleasure. /B) No, it’s my pleasure. /C) No, it’s my pleasure. /

1. “Walk up this street and take the first right. The bakery is on the left, next to the bank.”

2. “Yes, I’d love to, but I’m afraid I can’t afford it at the moment, maybe later in the year.”

5. Comprehension / Discussion

Abiding nowhere yet everywhere,
The ten directions are right before you.

The smallest is the same as the largest
In the realm where delusion is cut off.

The largest is the same as the smallest;
No boundaries are visible.

Existence is precisely emptiness;
Emptiness is precisely existence.

If it is not like this,
Then you must not preserve it.

Zen Master Seng-Tsan
(excerpt from Faith in Mind)

Questions:
1. When we abide nowhere, where do we abide?
2. Are the smallest and the largest different?
3. Are existence and emptiness the same?
Homework ideas: 1. Make sentences using the following words:
   A) abide, B) direction, C) realm,
   D) visible, E) exist (or) existence, F) empty (or) emptiness,
   G) preserve.

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

3. Prepare to discuss the meaning of the text.
I HAVE A FLIGHT TO TOKYO AT HALF PAST FOUR.

*Karma Dorjee Lama arrives back at the Tibetan Buddhist centre. He is talking to Rabgay Lama.*

**Rabgay:** Were you able to find the shop?

**Karma Dorjee:** Yes, no problem. And the shop assistant offered me an extra box of incense.

**Rabgay:** Oh really? Yes, that often happens here. People are very devoted to the Dharma.

**Karma Dorjee:** Listen, I mustn’t be late for my flight, so we should leave for the airport around 2 o’clock.

**Rabgay:** O.K., by the way, while I was translating the letter, one of the lay disciples of this centre came and invited us for lunch. He’ll pick us up at half past eleven.

**Karma Dorjee:** Oh O.K. That’s very nice.

(Continued on next page)
Karma Dorjee: Oh, I don’t want to trouble you to do that.
Lay disciple: No trouble at all. It’s my pleasure.
Karma Dorjee: Then, thank you.
Lay disciple: By the way, how long will you be staying in Japan?
Karma Dorjee: One month.

Questions:
1. What does Karma Dorjee Lama want to do at 2 o’clock?
2. What happened when Rabgay Lama was writing a letter?
3. Where did the lay disciple want to take Karma Dorjee Lama and Rabgay Lama?
4. How long is Karma Dorjee Lama going to stay in Japan?

Practice 1

Rabgay: Were you able to find the shop?
Karma Dorjee: Yes, no problem.

You can also reply
1. Yes, I was.
2. No, I got lost.
3. No, I wasn’t.

Now you try

A: Were you able to ________?
B: Yes / No, ________.

You can also say and reply

A: Did you manage to find the shop?
B: 1. Yes, no problem.
   2. Yes, I did.
   3. No, I got lost.
   4. No, I didn’t.

To study the Way, understand poverty and become poor, then you will be in harmony with the Way.

Zen Master Longyu
**Practice 2**

Karma Dorjee: Listen, I mustn’t be late for my flight.

Now you try

I mustn’t ________.

**Practice 3**

Rabgay: O.K., by the way, while I was translating the letter, one of the lay disciples of this centre came and invited us for lunch.

Now you try

While _____ was _____, ________.

**Practice 4**

Lay disciple: By the way, how long will you be staying in Japan?

Karma Dorjee: One month.

Now you try

A: (By the way), how long will you be _____?
B: ____________.

You are not going to believe this, but while you were in the bathroom, a gorilla came and took your dinner.
2. Complete the blank spaces.

Doug: __________ catch the bus?

Anne: No, I missed it. I __________ oversleep again tomorrow. I can’t _______ to take a taxi again. It’s really expensive. How was your day?

Doug: Good. __________ I _______
walking to work, I met an old friend. He’s going to Nepal in October and he asked me to join him.

Anne: Are you going?

Doug: Yes, I think I will. I _______ a break.

Anne: ___________________________ for?

Doug: Only two weeks.

3. Choose the correct answer.

1. Were you able to meet with the Venerable Master?
   /(A) No, I didn’t. /(B) No, he didn’t. /(C) No, I wasn’t. /

2. I mustn’t
   /(A) eat too much sweet food. /(B) eating too much sweet food. /(C) ate too much sweet food. /

3. /(A) While I was read a book, /(B) While I read, /(C) While I was reading, /
   a friend called.

4. By the way, how long will you meditate this evening?
   /(A) I don’t know, but probably about two hours. /(B) About one metre. /(C) Yes, the evening is a good time to meditate./
Construct a dialogue.

1. “No, I didn’t. He’d gone out.”
2. “While I was meditating, __________.”

Comprehension / Discussion

External forms are illusory.

Not knowing this, we stupidly accept them as true.
In the past, I was turned by ignorance,
And I lived in a world of delusion and confusion.
I mistook gods and demons as real.

Through the kind teaching of my guru,
I realized that there is neither a samsara to leave nor
a nirvana to create.
Whatever arises is Mahamudra.

Realizing that delusion has neither source nor substance
cleared the murky waters, allowing the moon of clarity to shine through.
From the Eastern horizon, the sun’s rays penetrated through the clouds,
expelling darkness and ignorance.
Confusion and foolishness dissolved away.

Jetsun Milarepa
(Taken from “Mahamudra”)

Questions:
1. Are external forms true?
2. Neither samsara nor nirvana exist. How did Milarepa realize this?
3. What caused the confusion and foolishness to dissolve away?
Complete the blank spaces using the following words. (Vocabulary also includes words from Unit Eleven.) Add "s" or change verb tenses as appropriate.

1. abide, 2. delusion, 3. boundary, 4. existence, 5. visible, 6. preserve, 7. accept, 8. gurū, 9. samsara, 10. expel.

1. When we want to cross the ______________ between two countries, we have to pass through customs.
2. When the mist cleared, the mountains were ______________.
3. Some old people cannot ______________ new ideas.
4. Through the kind teachings of our ______________ we can attain liberation.
5. We must realize that phenomena is just a big ______________.
6. The boy was really bad in school, so the headmaster ______________ him.
7. In Europe, people like to ______________ historic buildings.

Homework ideas: 1. Make sentences using the following words:
   A) confusion, B) real, C) guru, D) samsara, E) nirvana. F) source.

2. Prepare to explain and discuss the second stanza of this verse.
3. Prepare to ask and be asked one question regarding this teaching. When asking a question or responding to one, you may neither look at the text nor a prepared question or answer.

For as long as there is space and sentient beings exist, may I remain in order to alleviate their sufferings.

Shantideva
Verb Tenses

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

1. Add *verb to be* + "...ing" (as a suffix of a verb) in the simple present tense.
   
e.g. I am going to ____.
   
   She is going to eat.

2. Place the word "will" before a verb in the simple present tense.
   
e.g. I will go.
   
   She will eat.

<table>
<thead>
<tr>
<th>Simple Present</th>
<th>Simple Past</th>
<th>Present Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Every day I...</em></td>
<td><em>Yesterday I...</em></td>
<td><em>I have (already) ...</em></td>
</tr>
<tr>
<td>am</td>
<td>was</td>
<td>been</td>
</tr>
<tr>
<td>begin</td>
<td>began</td>
<td>begun</td>
</tr>
<tr>
<td>bite</td>
<td>bit</td>
<td>bitten</td>
</tr>
<tr>
<td>blow</td>
<td>blew</td>
<td>blown</td>
</tr>
<tr>
<td>break</td>
<td>broke</td>
<td>broken</td>
</tr>
<tr>
<td>bring</td>
<td>brought</td>
<td>brought</td>
</tr>
<tr>
<td>build</td>
<td>built</td>
<td>built</td>
</tr>
<tr>
<td>buy</td>
<td>bought</td>
<td>bought</td>
</tr>
<tr>
<td>catch</td>
<td>caught</td>
<td>caught</td>
</tr>
<tr>
<td>choose</td>
<td>chose</td>
<td>chosen</td>
</tr>
<tr>
<td>come</td>
<td>came</td>
<td>come</td>
</tr>
<tr>
<td>cut</td>
<td>cut</td>
<td>cut</td>
</tr>
<tr>
<td>dig</td>
<td>dug</td>
<td>dug</td>
</tr>
<tr>
<td>do</td>
<td>did</td>
<td>done</td>
</tr>
<tr>
<td>draw</td>
<td>drew</td>
<td>drawn</td>
</tr>
<tr>
<td>drink</td>
<td>drank</td>
<td>drunk</td>
</tr>
<tr>
<td>drive</td>
<td>drove</td>
<td>driven</td>
</tr>
<tr>
<td>eat</td>
<td>ate</td>
<td>eaten</td>
</tr>
<tr>
<td>fall</td>
<td>fell</td>
<td>fallen</td>
</tr>
<tr>
<td>Simple Present</td>
<td>Simple Past</td>
<td>Present Perfect</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><em>Every day I...</em></td>
<td><em>Yesterday I...</em></td>
<td><em>I have (already) ...</em></td>
</tr>
<tr>
<td>feel</td>
<td>felt</td>
<td>felt</td>
</tr>
<tr>
<td>find</td>
<td>found</td>
<td>found</td>
</tr>
<tr>
<td>fly</td>
<td>flew</td>
<td>flown</td>
</tr>
<tr>
<td>forget</td>
<td>forgot</td>
<td>forgotten</td>
</tr>
<tr>
<td>get</td>
<td>got</td>
<td>got</td>
</tr>
<tr>
<td>give</td>
<td>gave</td>
<td>given</td>
</tr>
<tr>
<td>go</td>
<td>went</td>
<td>gone</td>
</tr>
<tr>
<td>grow</td>
<td>grew</td>
<td>grown</td>
</tr>
<tr>
<td>have</td>
<td>had</td>
<td>had</td>
</tr>
<tr>
<td>hear</td>
<td>heard</td>
<td>heard</td>
</tr>
<tr>
<td>hit</td>
<td>hit</td>
<td>hit</td>
</tr>
<tr>
<td>hold</td>
<td>held</td>
<td>held</td>
</tr>
<tr>
<td>hurt</td>
<td>hurt</td>
<td>hurt</td>
</tr>
<tr>
<td>kneel</td>
<td>knelt</td>
<td>knelt</td>
</tr>
<tr>
<td>know</td>
<td>knew</td>
<td>known</td>
</tr>
<tr>
<td>leave</td>
<td>left</td>
<td>left</td>
</tr>
<tr>
<td>lend</td>
<td>lent</td>
<td>lent</td>
</tr>
<tr>
<td>lose</td>
<td>lost</td>
<td>lost</td>
</tr>
<tr>
<td>make</td>
<td>made</td>
<td>made</td>
</tr>
<tr>
<td>meet</td>
<td>met</td>
<td>met</td>
</tr>
<tr>
<td>pay</td>
<td>paid</td>
<td>paid</td>
</tr>
<tr>
<td>put</td>
<td>put</td>
<td>put</td>
</tr>
<tr>
<td>read</td>
<td>read</td>
<td>read</td>
</tr>
<tr>
<td>ring</td>
<td>rang</td>
<td>rung</td>
</tr>
<tr>
<td>run</td>
<td>run</td>
<td>run</td>
</tr>
<tr>
<td>say</td>
<td>said</td>
<td>said</td>
</tr>
<tr>
<td>see</td>
<td>saw</td>
<td>seen</td>
</tr>
<tr>
<td>sell</td>
<td>sold</td>
<td>sold</td>
</tr>
<tr>
<td>sew</td>
<td>sewed</td>
<td>sewn</td>
</tr>
<tr>
<td>show</td>
<td>showed</td>
<td>shown</td>
</tr>
<tr>
<td>shut</td>
<td>shut</td>
<td>shut</td>
</tr>
<tr>
<td>sing</td>
<td>sang</td>
<td>sung</td>
</tr>
<tr>
<td>Simple Present</td>
<td>Simple Past</td>
<td>Present Perfect</td>
</tr>
<tr>
<td>---------------</td>
<td>-------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><em>Every day I</em></td>
<td><em>Yesterday I</em></td>
<td><em>I have (already)</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>verb</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>sit</td>
<td>sat</td>
<td>sat</td>
</tr>
<tr>
<td>sleep</td>
<td>slept</td>
<td>slept</td>
</tr>
<tr>
<td>speak</td>
<td>spoke</td>
<td>spoken</td>
</tr>
<tr>
<td>spend</td>
<td>spent</td>
<td>spent</td>
</tr>
<tr>
<td>stand</td>
<td>stood</td>
<td>stood</td>
</tr>
<tr>
<td>steal</td>
<td>stole</td>
<td>stolen</td>
</tr>
<tr>
<td>sweep</td>
<td>swept</td>
<td>swept</td>
</tr>
<tr>
<td>swim</td>
<td>swam</td>
<td>swum</td>
</tr>
<tr>
<td>take</td>
<td>took</td>
<td>taken</td>
</tr>
<tr>
<td>teach</td>
<td>taught</td>
<td>taught</td>
</tr>
<tr>
<td>tear</td>
<td>tore</td>
<td>torn</td>
</tr>
<tr>
<td>tell</td>
<td>told</td>
<td>told</td>
</tr>
<tr>
<td>think</td>
<td>thought</td>
<td>thought</td>
</tr>
<tr>
<td>throw</td>
<td>threw</td>
<td>thrown</td>
</tr>
<tr>
<td>understand</td>
<td>understood</td>
<td>understood</td>
</tr>
<tr>
<td>wear</td>
<td>wore</td>
<td>worn</td>
</tr>
<tr>
<td>win</td>
<td>won</td>
<td>won</td>
</tr>
<tr>
<td>write</td>
<td>wrote</td>
<td>written</td>
</tr>
</tbody>
</table>
List of Buddhist Organizations

For enquiries or orders, please contact your nearest centre.

AUSTRALIA
THE AMITABHA BUDDHIST ASSOCIATION OF QUEENSLAND INC. (AUSTRALIA)
11 TOONA PLACE CALAMVALE, BRISBANE, QLD 4116 AUSTRALIA
Tel: 61-7-32731693; Fax: 61-7-32720677

BUDDHIST COUNCIL OF NEW SOUTH WALES INC.
P.O. BOX 224 BURWOOD NSW 2134 AUSTRALIA
SHOP 82, BKK CENTRE, EVANS AVENUE, EASTLAKES, NSW, 2018, AUSTRALIA
Tel: 61-2-96930353; Fax: 61-2-96931146

BANGLADESH
ATTADEEP FOUNDATION, BANGLADESH
ANANDA VIHARA, TABALCHARI, RANGAMATI, RANGAMANTI MUNICIPALITY,
RANGAMATI HILL TRACTS, POST CODE NO. 4500, BOX NO. 21, BANGLADESH
Tel: 880-351-2395, Fax: 880-351-2395, 880-610420

MAHAMANDAL WELFARE ORGANIZATION (MWO), BANGLADESH
G.P.O. Box No. 1100 P.S. CHITTAGONG
HATHAZARI DIST. CHITTAGONG, BANGLADESH
Tel: 880-31-208229, 208405; Fax: 880-31-225200

CANADA
VANCOUVER YUAN YUNG BUDDHISM CENTRE SOCIETY
3642 KINGSWAY, VANCOUVER B.C.
CANADA V5R 5M2
Tel: 604-434-1223; Fax: 604-4341223

THE CHAM SHAN
BUDDHIST LIBRARY AND GALARY
1224 LAWRENCE AVENUE WEST NORTH YORK,
ONTARIO M6A 1E4, CANADA
Tel: 416-7841357, 2259228; Fax: 416-7899025

ENGLAND
AMARAVATI BUDDHIST MONASTERY
GREAT GADDENSEN, HEMEL HEMPSTEAD
HERTFORDSHIRE HP1 3BZ ENGLAND
Tel: 44-2842455; Fax: 44-2843721

BUDDHIST EDUCATION FOUNDATION U.K.
18 HUSON CLOSE, HAMPSTEAD,
LONDON NW3 3JW, ENGLAND
Tel: 171-5866923, 1268-540522; Fax: 171-7948594

THE LONDON BUDDHIST VIHARA
DHARMAPALA BUILDING, THE AVENUE,
BEDFORD PARK CHISWICK
LONDON W4 1UD, ENGLAND
Tel: 44-181-9959493; Fax: 44-181-9948130

FRANCE
INTERNATIONAL BUDDHIST ASSOCIATION
7, CITE FIRMIN BOURGEOIS,
LE BOURGET 93350, FRANCE
Tel: 33-1-48- 351071, 352249; Fax: 33-1-48-376314

PAGODE LINH SON
(LINH SON TEMPLE/PARIS)
9 AVE JEAN JAURES 94340 JOINVILLE LE PONT,
FRANCE
Tel:33-1-48-837547; Fax:1-48837759

HONG KONG
BUDDHIST YOUTH ASSOCIATION LTD.
144 BOUNDARY STREET, 2/F., KOWLOON,
HONG KONG
Tel: 852-23360437; Fax:23361851, 4806120

INDIA
MAHA BODHI SOCIETY
14, KALIDASA ROAD, GANDHINAGAR,
BANGALORE-560 009, INDIA
Tel: 91-812-260684, 250684; Fax: 91-80-2264438, 2250292

BAUDDHA PRAUSHIKSHAN SANSTHAN,
BUDDHA BHOMI
KAMPTEE-NAGPUR G.N. ROAD P.O. KHAIIRI-440002, DIST. NAGPUR, (M.S.) INDIA
Tel: 91-7109-88732, 91-712-640366; Fax: 91-7109-88707

VIPASSANA RESEARCH INSTITUTE
DHAMMA GRI, IGATPURI -422 403, DIST. NASHIKA,
MAHARASHTRA, INDIA.
Tel: 91-2553-84076, 84086, 83402; Fax: 91-2553-84176

WORLD BUDDHIST MISSION
S. NO. 124, JADHAV WASTL, KALAS,
PUNE 411 015, INDIA
Tel: 91-212-887447; Fax: 91-212-313268

DHMMACHAKRA PRAVARTAN MAHAVIHA
MAHAVIHA, RAJA HARISHCHANDRA RD,
DAPODI, PUNE-411 012, INDIA
Tel: 91-212-318174,312919; Fax: 91-212-313268

ANANDA BUDDHA VIHARA TRUST
SAINGAUR, TUKARAM GATE, NORTH
LALLAGUDA, SECUNDERABAD-500 017 A.P. INDIA
Tel: 91-40-7732421; Fax: 91-40-842477

MAHA BODHI SOCIETY
17, KENNET LANE, EGMORE,
MADRAS-600 008, INDIA
Tel: 44-8252458

INTERNATIONAL BROTHERHOOD MISSION
MAHABODHI VIHAR JYOTINAGAR (NALLAPOOL),
DIBRUGARH-786001 ASSAM, INDIA
Tel: 91-373-23014, 20145; Fax:91-373-22300

MACAU
MACAU BUDDHIST YOUTH CENTRE
AV, HORTA E COSTA 90B 1 F EDF,
POU ON-MACAU
Tel:853-211733, 533894; Fax:853-750096, 573672
MALAYSIA
PERSATUAN PENGANUT AGAMA BUDDHA AMITABHA (MALAYSIA)
16-A, FIRST FLOOR, JLN PAHANG 53000 KUALA LUMPUR, MALAYSIA
Tel:60-3-4414101; Fax:60-3-4412172

BUDDHIST MISSIONARY SOCIETY
123 JALAN BERHALA, OFF JALAN TUN SAMBANTHAN, 50470 KUALA LUMPUR, MALAYSIA.
Tel: 60-3-2741886, 60-3-2741889; Fax:60-3-2733835

WISDOM AUDIO VISUAL EXCHANGE, W.A.V.E.
No.2, JALAN CHAN AH THONG OFF JLN TUN SAMBANTHAN 50470 KUALA LUMPUR, MALAYSIA
Tel: 60-3-2749509

MYANMAR
CHINESE BUDDHIST TEMPLE
SHWEGONDINE ROAD, BAHAN T/S. YANGON, MYANMAR
Tel:95-1-549608

DHAMMA JOTI VIPASSANA CENTRE,
INTERNATIONAL DHAMMAGIRI VIPASSANA
ASSOCIATION
WINGABA YELE KYAUNG, NGAHTATGYI
PAGODA (CAMBLYE) ROAD, BAHAN TOWNSHIP,
YANGON, MYANMAR
Tel: 95-1549290; Fax:95-1-289965, 95-1-524983

NEPAL
NAGARJUNA INSTITUTE OF EXACT METHODS
(A CENTRE FOR BUDDHIST STUDIES)
P.O. BOX 100 CHAKUPAT, LALITPUR KATHMANDU, NEPAL
Tel:997-1-520558; Fax:997-1-527446

SRI KIRTI VIHARA (SIRIKITTI VIHAR)
KIRTIPUR, KATHMANDU, NEPAL
Tel: 977-1-330836; Fax:977-1-330889

BIR-PURNA PUSTAK SANGRAHALAY
GABAHAL, LALITPUR-18, NEPAL
Tel: 977-1-533326, 533077; Fax: 977-1-527446, 533326

NEW ZEALAND
BODHIN YANARAMA BUDDHIST MONASTERY
17 RAKAU GROVE, STOKES VALLEY,
WEILLINGTONG, 6008 NEW ZEALAND
Tel:64-4-5637193; Fax: 64-4-5635125

TSI MING BUDDHIST TEMPLE
17 WAIRAKEI STREET GREENLANE AUCKLAND,
NEW ZEALAND
Tel: 64-9-5798758; Fax:64-9-5799138

NORWAY
VIETNAMESE BUDDHIST ORGANIZATION IN NORWAY, KHUONG VIET TEMPLE
BLYSTADTVN 2, 2006 LOVENSTAD, NORWAY
Tel:47-67-973033; Fax:47-67-971905

PHILIPPINES
UNIVERSAL WISDOM FOUNDATION
RESOURCE CENTER
12-B DONA RUJANA RODRIGUEZ AVE.,
(BROADWAY) NEW MANILA,
QUEZON CITY, PHILIPPINES
Tel: 632-7224750, 7226425; Fax:632-7254908, 7215517

POLAND
THE BUDDHIST MISSION IN POLAND
ul. Slaska 12/12, 70-432 Szczecin, POLAND
Tel:48-91-4880289; Fax: 48-91-880289, 48-91-4880289

SINGAPORE
AMITABHA BUDDHIST SOCIETY (SINGAPORE)
NO. 2 LORONG 35 GEYLANG SINGAPORE 387934
Tel:65-744-7444; Fax: 65-744-4774

SINGAPORE BUDDHIST MEDITATION
CENTRE
No.1, JALAN MAS PUTIH SINGAPORE-128607
Tel:65-7783330; Fax:65-7730150

SOUTH AFRICA
NAN HUA TEMPLE
P.O. BOX 741 BRONKHORSTSPRUIT 1020 R.S.A.;
Tel:27-13-9310009; Fax: 27-13-9310013

SPAIN
AMITABHA BUDDHIST SOCIETY (SPAIN)
C/ VALVERDE 5, 28004 MADRID, SPAIN
Tel:341-5222603, 34-91-5223603; Fax:34-91-5227151

SRI LANKA
DHARMA CHAKKRA CHILD FOUNDATION
GONAPOLA ROAD VEEDAGAMA
BANDARAGAMA SRI LANKA
Tel:94-3-491771; 94-1-493773; Fax:94-1-508616

THAILAND
BHOMAN-KHUNARAM TEMPLE
323 SOI 19 WAT BHOHAN SATHU PRADIT ROAD,
YANNAWA BANKOK 10120 THAILAND
Tel:2117885, 2112636; Fax:662-2127777

USA
AMITABHA BUDDHIST SOCIETY OF USA
650 S. BERNARDO AVE. SUNNYVALE,
CA 94087, USA
Tel:408-7363386; Fax:408-7363389

AMIDA SOCIETY
5918 CLOVERLY AVE., TEMPLE CITY CA, 91780 USA
Tel:626-2865700; Fax:626-2867988

AMITABHA BUDDHIST SOCIETY OF PHILADELPHIA (IN ORGANIZATION )
1010 ARCH SFL., PHILA. PA. 19107 USA
Tel:O:215-9232388, 215-9231066; Fax:215-9235106

THE BUDDHIST ASSOCIATION OF
THE UNITED STATES
Rd #13, ROUTE 301 CARMEL, NY 10512 USA
Tel: 914-2251819, 2256117; Fax:914-2250447 , 914-
2251819

DALLAS BUDDHIST ASSOCIATION,INC.
515 APOLLO ROAD, RICHARDSON, TX 75081 USA
Tel:972-2344401; Fax:972-2348342
With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra’s Supreme Vows.

The supreme and endless blessings
of Samantabhadra’s deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Land of
Limitless Light!

The Vows of Samantabhadra

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in his Land of Ultimate Bliss and Peace.

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

The Vows of Samantabhadra
Avatamsaka Sutra