



A STUDY OF THE USAGE OF ENGLISH COLLOCATIONS
IN SELECTED BUDDHIST LITERATURE

PHRA SONTI SANTAMANO (BROWN)

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
English (International Program)

Graduate School
Mahachulalongkornrajavidyalaya University
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การศึกษาการใช้คำปรากฏร่วมภาษาอังกฤษ
ในวรรณกรรมพุทธศาสนาที่เลือกสรร

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Thesis Title : A Study of the Usage of English Collocations in
Selected Buddhist Literature

Researcher : Phra Sonti Santamano (Brown)

Degree : Master of Arts in English (International Program)

Thesis Supervisory Committee : Asst. Prof. Dr. Phramaha Suriya Varamedhi
B.A. (Philosophy), M.P.A. (Public Administration),
M.A. (Linguistics), Ph.D. (Linguistics)

: Asst. Prof. Dr. Veerakarn Kanokkamalade
B.A. (English), M.A. (Linguistic), Ph.D. (Linguistics)

Date of Graduation : March 15, 2017

Abstract

The objectives of this study are (1) to explore the usage of English collocations of the keywords in selected Buddhist literature, and (2) to identify the types of combinations pertaining to the usage of English collocation of the keywords in selected Buddhist literature.

Both Buddhist literature, *What the Buddha Taught*, and *Good, Evil and Beyond*, were selected. The data was initially collected and analyzed by the application of the software AntConc 3.4.4w which was developed by L. Anthony. The study was followed by utilizing Microsoft Excel 2013 data base, *Oxford Collocations Dictionary for students of English* (2012), and *Longman Collocations Dictionary and Thesaurus* (2013).

The results derived from the current study through a documentary and qualitative method revealed a list of keywords which are most frequently used in the selected Buddhist literature. From the selected top 50 most frequent keywords, the collocations to each keyword were identified. Only the usage of English collocations that met specified criteria were selected and categorized into the 17 types of combinations pertaining to the usage of English collocations.

The results revealed as follows:

1) The keyword *way* had the most frequent usage of English collocations in *What the Buddha Taught* with the frequency of 75 occurrences or 11.87%. Among the frequency of 75 occurrences, the results were as follows: (1) *same way* with the frequency of 5 or 6.67% , (2) *own way* with 1 or 1.33%, (3) *practical way* with 1 or 1.33% , (4) *right way* with 1 or 1.33%, (5) *show the way* with 2 or 2.67%, (6) *find a way* with 1 or 1.33% , (7) *finds the way* with 1 or 1.33%, (8) *in this way* with 39 or 52% , (9) *on the way* with 2 or 2.67%, (10) *in this way* with 1 or 1.33%, (11) *on his way* with 1 or 1.33%, (12) *on my way* with 1 or 1.33%, (13) *way to* with 9 or 12%, (14) *way out* with 1 or 1.33%, (15) *a way* with 6 or 8%, (16) *in every way* with 1 or 1.33%, (17) *in some way* with 1 or 1.33% , and (18) *way out* with 1 or 1.33%.

The keywords *good* and *kind* had the most frequent usage of English collocations in *Good, Evil and Beyond* with the frequency of 61 occurrences or 8.32%. Among the 61 frequency of occurrences, the results were as follows: (1) *good results* with the frequency of 10 or 16.39%, (2) *good deeds* with 6 or 9.84% , (3) *good fortune* with 4 or 6.56%, (4) *good friend* with 4 or 6.56%, (5) *good life* with 2 or 3.28%, (6) *good speech* with 2 or 3.28%, and (7) *good behavior*, (8) *good deal* , (9) *good deed*, (10) *good direction*, (11) *good education*, (12) *good friends*, (13) *good harvest*, (14) *good people*, (15) *good reputation*, (16) *good things*, and (17) *good views* which all together consisted the same frequency of 1 or 1.64%, (18) *is good* with 10 or 16.39%, (19) *be good* with 5 or 8.20% , (20) *are not good* with 2 or 3.28%, (21) *is not good* with 2 or 1.64%, (22) *become the good* with 1 or 1.64%, (23) *are good* with 1 or 1.64%, and (24) *very good* with the frequency of 1 or 1.64%. The keyword *kind* also had the most frequent usage with the frequency of 61 occurrences. Among the frequency of 61 occurrences, the results were as follows: (1) *any kind* with the frequency of 4 or 6.56%, and (2) *another kind*, (3) *certain kind*, (4) *right kind*, (5) *same kind*, (6) *some kind* all together consisted the same frequency of 1 or 1.64%, (7) *kind of* with 48 or 78.69%, and (8) *in any kind*, (9) *of any kind*, (10) *of one kind*, and (11) *of this kind* all together consisted the same frequency of 1 occurrence or 1.64%.

2) The Adjective + Noun was the most frequent type of combination pertaining to the usage of English collocations of the keyword in *What the Buddha*

Taught with the frequency of 192 occurrences or 30.38%. Also in *Good, Evil and Beyond*, the Adjective + Noun was the most frequent type of combination with the frequency of 307 occurrences or 41.88%.

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List of Abbreviations

SBL	= Selected Buddhist Literature
WBT	= What the Buddha Taught
GEB	= Good, Evil and Beyond
freq.	= frequency
comb.	= combination
n.	= noun
v.	= verb
adj.	= adjective
adv.	= adverb
prep.	= preposition
n. - p.	= noun phrase
v. - p.	= verb phrase
adj. - p.	= adjective phrase
qntf.	= quantifier
sth	= something

Chapter I

Introduction

1.1 Background and Significance of the Problem

In the era of globalization, learning English is important and essential in our daily lives as it is an important tool for communication, education, career, the pursuit of knowledge, and to create an understanding of the culture and vision of the world community. English is the universal language that is used as a medium for communication worldwide.

A vast array of knowledge encompassing vocabulary, grammar, phonology, lexical items, pragmatics, semantics, etc. has to be processed in order to properly learn the English language. According to Gough, vocabulary plays a significant role in carrying the content of what we want to communicate, while grammar joins groups of these vocabulary items together, “but most of meaning is in the words”.¹ In a similar manner, Lewis stated that, “without grammar little can be conveyed; without vocabulary nothing can be conveyed. Acquiring a large vocabulary is one of the most important tasks for everyone, especially those of second/foreign language learners or users.”² Based on a lexical approach introduced by Michael Lewis in 1993, vocabulary should be the most important aspect in teaching English because “language is grammaticalised lexis, not lexicalised grammar”³ Therefore, according to Michael Lewis, vocabulary is a very crucial component of teaching English because the lexis is central in meaning and grammar is secondary when creating meaning in words.

¹C. Gough, **English vocabulary organizer: 100 topics for self-study**, (London: Language Teaching Publication, 2001), P. 3.

²M. Lewis, **Teaching collocation: Further developments in the lexical approach**, (London: Commercial Colour Press plc, 2000), P. 8.

³M. Lewis, **Lexical Approach**, (Hove, English: Language Teaching Publication, 1997), P. 95.

Recent studies have also shown that vocabulary consists of various kinds of prebuilt chunks. “Native English speakers tend to store a large amount of language in chunks. The most important chunks are called collocations.”⁴

Collocations are the way in which particular combinations of two or more words are used frequently and naturally in native English spoken and written language such as ‘answer an advertisement, desk job, rancid butter, and lie ahead’. For decades, collocation has become one of the main concerns in English language education.

Collocation, according to McIntosh et al., is the way words combine in a language to produce natural-sounding speech and writing. For example, in English, the words ‘strong wind’ and ‘heavy rain’ go together well. It would not be normal to say ‘heavy wind’ or ‘strong rain’.⁵

Collocation runs through the whole of the English language. No piece of natural spoken or written English is totally free of collocation. For the student, choosing the right collocation will make his or her speech and writing sound much more natural, more native-speaker-like, even when basic intelligibility does not seem to be at issue. A student who talks about strong rain may make himself or herself understood, but it requires more effort on the part of the listener and ultimately creates a barrier to communication.⁶

Moreover, in order for English language learners to communicate in a more effective, natural way and increase their language competence, many linguists believe that knowledge of collocations, acquiring an adequate amount of collocations in their vocabulary, and having the ability to use them correctly is paramount.

Hill emphasized the importance of collocations by stating that the first and most important reason why collocations are significant is that the way words combine

⁴M. Lewis, **Teaching collocation: Further developments in the lexical approach**, P. 8.

⁵ C. McIntosh, B. Francis, R. Poole, **Oxford Collocations Dictionary for students of English**, 2nd Edition, (China: Oxford University Press, 2012), P. v.

⁶ Ibid., P. v.

in collocations is fundamental to all language use.⁷ Likewise, Woolard stressed the importance of collocation learning by stating that “learning more vocabulary is not just learning new words, it is often learning familiar words in new combinations”.⁸ Chang et al. elaborated further on the subject by allowing that students who develop solid collocation knowledge become proficient at a native-like level. For instance, when the English language is spoken or written in an unnatural way, the listener or reader will probably understand what is being said or written, but they will have to think about the message prior to understanding. An example of this is, “I make work at the office” instead of “I do work at the office”.

Nowadays, English is very essential in propagating Buddhism especially in knowing English collocations. Collocations are all around us and appear in a variety of media, ranging from songs, movies, newspapers, to literature. Particularly, Buddhist literature is one type of the different discourses that contains a number of collocations.

Mastering the English collocations usage in both Buddhist literature, *What the Buddha Taught*, and *Good, Evil and Beyond: Kamma in the Buddha’s Teaching*, where they both contain not only the Buddha’s essential teachings, but also incorporate a great abundance of English collocations which will definitely enhance English collocations usage efficiency.

What the Buddha Taught, by Venerable Dr. Walpola Rahola, is considered an important introductory piece on Theravada Buddhism. The excerpts from the ancient texts provide clear and readable explanations of important Buddhist teachings. Dr. Walpola Rahula (1907-1997) was a Buddhist monk and scholar who was from Sri Lanka. Dr. Walpola Rahula was also a scholar and writer. He was the first bhikkhu to hold a professional chair in the western world, and is considered to be one of the intellectuals of the 20th century.

⁷ J. Hill, “Revising priorities: From grammatical failure to collocational success”. In M. Lewis (Ed.), **Teaching collocation: Further development in the lexical approach**, (London: Commercial Colour Press plc, 2000), Pp. 47-69.

⁸ G. Woodlard, “Collocation – encouraging learner independence”. In M. Lewis (Ed.), **Teaching collocation: Further development in the lexical approach**, (London: Commercial Colour Press plc, 2000), P. 31.

Good, Evil and Beyond: Kamma in the Buddha's Teaching, another Buddhist literature, by Venerable P.A. Payutto and translated from Thai by Bruce Evans, is based on a single chapter from Buddhadhamma. Venerable P.A. Payutto is especially renowned for his magnum opus on Theravada Buddhism titled, Buddhadhamma. He is also known by his current monastic title, Phra Bhramagunabhorn, is an eminent Thai Buddhist monk, an intellectual, and a prolific writer. He is among the foremost glittering Buddhist scholars in Thai Buddhist history.

As per the reasons outlined above, studying the usage of English collocations in selected Buddhist literature will enhance in communication in English as well as aiding Buddhist in propagating the dhamma.

1.2 Objectives of the Study

There are two main purposes as follows:

1.2.1 To explore the usage of English collocations of the keywords in selected Buddhist literature.

1.2.2 To identify the types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature.

1.3 Statement of the Problems

Based on the objectives of the study stated above, this study addresses the two following research questions.

1.2.1 What are the most frequent usage of English collocations of the keywords in selected Buddhist literature?

1.2.2 What are the most frequent types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature?

1.4 Scope of the Study

The scope of the current study consists of the four following aspects.

1.4.1 The scope of the content focuses on the usage of English collocations in the selected Buddhist literature. The first literature is *What the Buddha Taught*⁹ which was originally written in English by Venerable Dr. W. Rahula. The second literature is *Good, Evil and Beyond: Kamma in the Buddha's Teaching*¹⁰ by Venerable P. A. Payutto and translated into English by Bruce Evans. For this study, electronic versions of these selected Buddhist literature are used and downloaded.

1.4.2 The scope of the area focuses on selected Buddhist literature, *What the Buddha Taught*, and *Good, Evil and Beyond: Kamma in the Buddha's Teaching*.

1.4.3 The scope of target data focuses on the usage of English collocations of the top 50 most frequent keywords in each selected Buddhist literature.

1.4.4 The scope of time focuses on taking the time to study within January 2016 to December 2016.

1.5 Definitions of the Terms used in the Study

Significant terms related to the study are defined as follows:

Selected Buddhist Literature refers to *What the Buddha Taught*, and *Good, Evil and Beyond: Kamma in the Buddha's Teaching*.

English Collocations refers to the way words combine in a language to produce natural-sounding speech and writing.

Keywords refers to lexical words, excluding function words, which are the top 50 most frequently used words in each selected Buddhist literature.

Function words refers to auxiliary verbs, conjunctions, determiners, prepositions, pronouns, articles, and quantifiers.

Word Tokens refers to running words in a corpus.

⁹ W. Rahula, **What the Buddha Taught**, [online]. source: https://web.ics.purdue.edu/~buddhism/docs/Bhante_Walpola_Rahula-What_the_Buddha_Taught.pdf [January 5th, 2016].

¹⁰ P.A. Payutto, **Good, Evil and Beyond: Kamma in the Buddha's Teaching**, tr. by Bruce Evans, [online]. Source: http://www.buddhanet.net/pdf_file/good_evil_beyond.pdf [January 5th, 2016].

Concordance Hits refers to concordance lines from the concordance feature.

1.6 Expected Benefits

1.2.1 To know the usage of English collocations of the keywords in selected Buddhist literature.

1.2.2 To know the types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature.

Chapter II

Literature Review and Research Works Concerned

This chapter reviews the literature of collocations in five main areas. There are as follows: definition of collocations, types of collocations, significance of collocations, related studies on collocations, and summary.

2.1 Definition of Collocations

The term ‘collocation’ originates from the Latin verb ‘collocare’, which means to set in order/ to arrange.¹¹ There are many definitions attributed to the term collocations. The first linguist who was recognized as the father of collocations was John Rupert Firth. Firth stated that “collocations of a given word are statements of the habitual or customary places of that word”¹². Defining collocations from a statistical and computational point of view, Sinclair stated that “collocation is the occurrence of two or more words within a short space of each other in a text.”¹³ Lewis regarded collocations as “the readily observable phenomenon whereby certain words co-occur in natural text with greater than random frequency”.¹⁴

Collocations was given a clearer definition by McIntosh et al., as “the way words combine in a language to produce natural-sounding speech and writing”.¹⁵

¹¹M. Martynska, **Do English language learners know collocations?**.

Investigationes, (Linguisticae: Poznan, 2004), P. 2

¹²J.R. Firth, **A synopsis of linguistic theory**. In F. Palmer (Ed.), Selected paper of J. R. Firth 1952-59, (London: Longman, 1968): Pp. 181

¹³J. Sinclair, **Corpus, concordance, collocation**, (Hong Kong: Oxford University Press, 1991), P. 170.

¹⁴M. Lewis, **Implementing the lexical approach: Putting theory into practice**, (Boston: Thomson Heinle, 2002), P. 8.

¹⁵C. McIntosh, B. Francis, R. Poole, **Oxford Collocations Dictionary for students of English**, 2nd Edition, (China: Oxford University Press, 2012), P. v.

Furthermore, M. Mayor et al. stated that “a collocation is a word that you often use with another word.”¹⁶ For example, when talking about the rain, one would say ‘heavy rain’ when there is a lot of rain, or when talking about the wind, one would say ‘high winds’ about wind that is very strong.

Collocations, as defined previously, are two or more words that frequently and naturally occur together in spoken or written language.

2.2 Types of Collocations

The preeminent experts in the study of collocations are McIntosh et al., Hill, and Lewis. Each of these linguists has different views on the classification of collocations.

McIntosh et al. used the structure of words in order to classify types of collocations. They drew all the collocations from reliable data and the major source used was the Oxford English Corpus. This Corpus is a collection of texts of written or spoken language stored in electronic form as a database with “almost two billion words of text in English taken from up-to-date sources from around the world”¹⁷. This ensured that they have the most accurate information about word behavior possible. There are seventeen types of combinations in English collocations categorized by McIntosh et al.¹⁸ (see table 1)

Table 1 Types of combinations in English collocations categorized by McIntosh et al.

No.	Types of combinations	Example
(Noun entries)		
1	adjective + noun	bright/harsh/intense/strong light
2	quantifier + noun (...of)	a beam/ray of light

¹⁶ K. Mayor, et al., **Longman Collocations Dictionary and Thesaurus**, 1st Published, (China: Pearson Education Limited, 2013), P. vi.

¹⁷C. McIntosh, B. Francis, R. Poole, **Oxford Collocations Dictionary for students of English**, 2nd Edition, (China: Oxford University Press, 2012), P. vi.

¹⁸ Ibid., Pp. vi, 959-961

Table 1 (continued)

No.	Types of combinations	Example
3	verb + noun	cast/emit/give/provide/shed light
4	noun + verb	light gleams/glows/shines
5	noun + noun	a light source
	preposition:	
6	preposition + noun	by the light of the moon
7	noun + preposition	the light from the window
	phrase:	
8	noun-phrase	They really put their hearts into the task.
	(Verb entries)	
9	adverb + verb	categorically/flatly denies
10	verb + adverb	choose carefully
11	verb + verb	be free to choose
	preposition:	
12	verb + preposition	choose between two things
	phrase:	
13	verb-phrase	drink and drive, mix and match
	(Adjective entries)	
14	verb + adjective	make/keep/declare sth safe
15	adverb + adjective	perfectly/not entirely/environmentally safe
	preposition:	
16	adjective + preposition	safe from attack
	phrase:	
17	adjective-phrase	alive and well, quick and easy

Another point of view concerning collocations is Lewis, who found certain groups of words that were found together on a regular basis. Below are listed 20 types of collocations as regards expressions and phrases:¹⁹

1. Adjective + noun (e.g., a difficult decision)
2. Verb + noun (e.g., submit a report)
3. Noun + noun (e.g., radio station)
4. Verb + adverb (e.g., examine thoroughly)
5. Adverb + adjective (e.g., extremely inconvenience)
6. Verb + adjective + noun (e.g., revise the original plan)
7. Noun + verb (e.g., the fog closed in)
8. Discourse marker (e.g., to put it another way)
9. Multi-word prepositional phrase (e.g., a few month ago)
10. Phrasal verb (e.g., turn in)
11. Adjective + preposition (e.g., beware of)
12. Compound noun (e.g., fire escape)
13. Binomial (e.g., backward and forwards)
14. Trinomial (e.g., hook, line, and sinker)
15. Fixed phrase (e.g., on the other hand)
16. Incomplete fixed phrase (e.g., a sort of ...)
17. Fixed expression (e.g., not half!)
18. Semi-fixed expression (e.g., see you later/tomorrow/on Monday)
19. Part of a proverbs (e.g., too many cooks ...)
20. Part of quotation (e.g., to be or not to be ...)

Hill classified collocations differently than McIntosh et al. and Lewis in that he broke his classifications into four categories. These categories were based on

¹⁹M. Lewis, **Teaching collocation: Further development in the lexical approach**, (Boston: Thomson Heinle., 2000), Pp. 133-134

“collocational strength”²⁰ and were classified as unique, strong, medium-strength, and weak collocations

1. Unique collocations

Unique collocations are considered to have the most restrictive collocational combinations compared to the other three classifications of collocational strength. These collocations have unique meanings that are different from the definition of each individual word and are very seldom used in the spoken or written English language (e.g., foot the bill and shrug your shoulders). The examples of unique collocations given above are fixed because the verb foot cannot be used with any other nouns (e.g., *foot the invoice/coffee) and the verb shrug cannot be used with any other words concerning parts of the human body. Most idioms are in this category. Foot the bill means to pay for something, especially if you do not want to.

2. Strong collocations

Collocations that are very specific, do not commonly occur in the written or spoken English language, and are very unpredictable are classified as strong collocations. These collocations are most commonly used for specific purposes in the fields of law and business. This specificity limits the number of words that can be combined (e.g., extenuating circumstances, rancid butter, and ulterior motives).

3. Medium-strength collocations

Medium-strength collocations are more predictable and are used more frequently when compared to unique and strong collocations. On the other hand, medium-strength collocations are used on a less frequent basis in the English written and spoken language than are weak collocations.

4. Weak collocations

Combinations of words that are used frequently in the English written and spoken language are classified as weak collocations. These weak collocations are combinations of two or more words that can be freely combined in a multitude of

²⁰J. Hill, “Revising priorities: From grammatical failure to collocational success”, In M. Lewis(Ed.), **Teaching collocation: Further development in the lexical approach**, (Boston: Thomson Heinle, 2000), P. 63.

word combinations. These freely combined words have meanings that are predictable (e.g., a white shirt, white wine, red wine, red hair, long hair, and short hair). As these weak collocations resemble their own languages, learners of the English language are able to write or speak these weak collocations much easier.

2.3 Significance of Collocations

Collocations play an significant part for language teaching and learning. In order to communicate well in a foreign language, learners need to achieve a sufficient number of word combinations and should know how to apply the combinations correctly. Hill stated that by placing emphasis on the significance of collocations in detail, there were “at least nine reasons”²¹ why collocations are significant as follows.

1. The lexicon is not arbitrary.

The main reason why collocation is crucial is because word combinations are fundamental to all language use. The lexicon is not arbitrary since we do not speak or write as if language was a table made up of vocabulary in grammatical structures.

2. Collocations are predictable.

One thing to keep in mind is that vocabulary choice is predictable. For example, when a speaker thinks of drinking, he/she may use a common verb like have. The listener's expectations will predict words that are related to drinking (tea, coffee, milk). There would be no expectations of engine oil, shampoo, or sulphuric acid. We can also look at a much rarer verb such as enhance. The choice of objects would be limited to a small number of nouns or noun patterns. The way the words are combined provides a status that we cannot overlook.

3. The size of the phrasal mental lexicon is vast.

The size of the phrasal mental lexicon is vast since there are a great number of two-word or more-than-two word collocations that are applied in spoken and

²¹J. Hill, “Revising priorities: From grammatical failure to collocational success”. In M. Lewis (Ed.), **Teaching collocation: Further development in the lexical approach**, (London: Commercial Colour Press plc, 2000), P. 53.

written text. According to Hill, “up to 70% of everything we say, hear, read, or write is to be found in some form of fixed expression.”²²

4. Collocations help improve the role of memory.

Collocations help to improve the role of memory when English is taught. Collocations are able to be recalled since they are familiar and stay with our memory. Collocations can also be recalled as in the examples of telephone numbers or addresses being recalled.

5. Collocations enhance language fluency.

Collocations enhance language fluency because they allow for language learners to think faster and to communicate more effectively. Hill has recognized that native speakers were able to listen, speak, and read due to the word combinations. Therefore, native speakers have ready-made language because collocations help them to produce language quickly.

6. Complex ideas are often expressed lexically.

Hill believes that complex ideas are expressed lexically and they are strongly related to lexicon than grammar. Collocations, not grammar, allow for the production of longer word combinations.

7. Collocations make thinking easier.

Collocations are responsible for making thinking easier. Because complex ideas come at a faster rate with collocations, the words are expressed easily. Learners who have a strong foundation of collocations are able to provide ideas readily and easily.

8. Pronunciation is integral

Collocations make the pronunciation a crucial component when teaching the English language. When the speakers pronounce individual words, their pronunciation, stress, and intonation can sometimes be difficult for the listeners. Hill believes that learners should learn the whole phrase so they are able to get better at the stress and intonation. With supporting evidence from Kozlowski and Seymour, the stress and intonations in words will be more effective if the longer collocation patterns are memorized. Collocations lead to making the English language sound more natural.

²² Ibid., P. 53 .

9. Recognizing word combinations is essential for acquisition.

The final advantage of collocations presented by Hill is that recognizing word combinations is crucial for language acquisition. According to Hill, unseen reading is difficult for learners because they do not recognize the chunks. On the other hand, if the learner is able to identify lexical items accurately, they are able to make connections in their mental lexical.

McIntosh C., et al. show the importance of collocations when they state that collocations are found throughout the entirety of the English language. There is not a single portion of natural written or spoken English that is totally free of collocations. For students, making the right collocation choices will make his or her writing and speech sound more natural, more 'native-speaker-like', including when basic intelligibility is not at issue. A student who uses the collocation 'strong rain' may make himself or herself understood, but the listener has to put forth additional effort ultimately creating a barrier to communication.

Even more significant, collocationally vibrant language is also more accurate. The cause of this phenomenon is that most single words in the English language, particularly the more generic words, contain a vast assortment of meanings, from very distinct, to some that shade into each other by degrees. "The precise meaning in any context is determined by that context: by the words that surround and combine with the core word- by collocation."²³

Although the scholars' ideas on the types of collocations are slightly different, the main concepts of these categorized collocations remain similar. That is, each classification emphasizes naturally co-occurring words which sound natural to any native speaker of English.

²³C. McIntosh, B. Francis, R. Poole, **Oxford Collocations Dictionary for students of English**, 2nd Edition, (China: Oxford University Press, 2012), P. v.

2.4 Related Studies on Collocations

There were no direct studies found pertaining to English collocations in Buddhist literature. However, there were several related studies regarding collocations in various fields as follows.

Wannipa Yutthasaree studied on a Study of Lexical Collocations in the Selected Action Movies. The study was to explore the English lexical collocation found in the five movie hits of the year 2012, using Lewis (2000)'s seven lexical collocation patterns as a main research framework. The WordSmith Tools Version 6 was used in the analysis to find out the top five lexical words appearing on the list and to identify their partnerships. The results revealed that the patterns of Verb + Noun (72.23%) collocation occurred most frequently, followed by the Verb + Adverb (12.27%), and the Adjective + Noun (7.96%), respectively.²⁴

Sawitree Sumlitsukchok studied An Analysis of English Legal Collocations of the Official letter in the Office of the Attorney General of Thailand. The identifications and the analysis of the collocations which occurred in the official letters were based on eight types of collocations, namely, verb phrases, noun phrases, verb with noun phrases, preposition phrases, adjective phrases, adverb phrases, clause, and expression phrases. The findings revealed that the noun phrases collocation type had the highest frequency of occurrences with 199 collocations, followed by verb phrases with 48 collocations, and preposition phrases with 47 collocations. The lowest frequency of occurrences was clause phrases with only 4 collocations. Moreover, an analysis on the structure of collocations showed that they consisted of two or more words that were often used together. The meaning of the words was changed and the English structure was incorrect if they were not used together. The verb phrase most often found in the official letters was *would like to*, and the noun phrase most often found was *request for assistance*.²⁵

²⁴ Wannipa Yutthasaree, "A Study of Lexical Collocations in the Selected Action Movies", **M.A. Thesis**, (Faculty of Liberal Arts: Ubon Ratchathani University , 2013). P. iii.

²⁵ Sawitree Sumlitsukchok, "An analysis of English collocations of The official letters in the office of the attorney general of Thailand", **M.A. Thesis**, (Graduate School: Christian University of Thailand, 2008)

Chatuporn Chantapa studied the Classification of Collocations in English Newspaper Advertisements which concentrated on co-occurrences of words under collocation restrictions corresponding to the meanings of collocations, the scope of collocations, and the feelings of native speakers. The most frequent collocations found in all six categories of newspaper advertisements were adjectives and nouns. Then, following in descending order, were verbs and prepositions, nouns and verbs, nouns and nouns, and verbs and adverbs, respectively. The study also found that co-occurrence of words was restricted in view of meanings, scope, and the feelings of native speakers.²⁶

2.5 Summary

Taking the above studies into consideration, the significance of collocations in spoken and written English are obvious. The previous studies demonstrate the necessity of one's knowledge of a set of collocations in a particular discipline. However, there is no empirical research literature on English collocations in the field of Buddhist literature. Therefore, there is still much to be explored, and it is expected that this study will be valuable to people who are interested in Buddhist literature in terms of increasing English collocations proficiency.

²⁶ Chatuporn Chantap, "Classification of Collocations in English Newspaper Advertisements", **M.A. Thesis**, (Graduate School: Ramkhamhaeng University, Bangkok, 2010), Pp. iv, v.

Chapter III

Research Methodology

This chapter is aimed toward describing the research methodology of the current study. The chapter consists of five main parts: research design, sources of data, research tools, data collection, and data analysis.

In order to assist readers in following the research methodology of this study thoroughly, the research objectives are reiterated.

1. To explore the usage of English collocations of keywords in selected Buddhist literature.
2. To identify the types of combinations pertaining to the usage of English collocations of keywords in selected Buddhist literature.

3.1 Research Design

This current study employs a documentary and qualitative method in order to explore the usage and types of English collocations of keywords in selected Buddhist literature. First a corpora is created for both of Buddhist literature; What the Buddha Taught, and Good, Evil and Beyond. The research design is made up of two significant steps. The first step is the analysis of the individual keyword with its frequency of occurrence, and the analysis of the common collocates of the selected keywords. The second step of the analysis of the types of combinations of English collocations from the first step. The initial tool used for data analysis is AntConc 3.4.4w (Windows). The second tool used for data analysis is Microsoft Excel 2013. The third tools are the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013) to verify the usage of English collocations.

3.2 Sources of Data

The sources of data for this study are the two selected Buddhist literature. They are selected because both contain not only the Buddha's essential teachings, but also incorporate a great abundance of English collocations. The Buddhist literature are chosen from the two preeminent Buddhist scholarly writers. The first is *What the Buddha Taught*, by Venerable Dr. Waipola Rahola, which was originally written in English. It contains excerpts from the ancient texts providing clear and readable explanations of important Buddhist teachings. The second is *Good, Evil and Beyond: Kamma in the Buddha's Teaching*, by Venerable P.A. Payutto and translated from Thai by Bruce Evans. It is based on a single chapter from *Buddhadhamma*. The two selected Buddhist literature are available both in printed format and electronic format. For this study, the electronic versions of *What the Buddha Taught*²⁷, and *Good, Evil and Beyond*²⁸, were downloaded from the internet.

The sample group are the usage of English collocations of the top 50 most frequent keywords in selected Buddhist literature.

3.3 Research Tools

In order to explore the usage of English collocations of the keywords, and to identify the types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature, the researcher used the AntConc 3.4.4w (Windows) software as the main research tools for data collection in the initial step of this study.

²⁷W. Rahola, *What the Buddha Taught*, [online]. source: https://web.ics.purdue.edu/~buddhism/docs/Bhante_Walpola_Rahola-What_the_Buddha_Taught.pdf [January 5th, 2016].

²⁸P.A. Payutto, *Good, Evil and Beyond: Kamma in the Buddha's Teaching*, tr. by Bruce Evans, [online]. Source: http://www.buddhanet.net/pdf_file/good_evil_beyond.pdf [January 5th, 2016].

“This software is used in corpus study because the software can process data and display it with interpretable results.”²⁹ AntConc, a single file executable program, is a freeware general purpose corpus analysis toolkit for concordancing and text analysis which is used by corpus linguists, translators, language teachers, and students around the world. It is developed by Prof. Laurence Anthony, Director of the Centre for English Language Education, Waseda University (Japan).

The AntConc 3.4.4w (Windows)³⁰ is the latest version available during the time of conducting this research. There are two main features that are used for this research in this software: Word list and Concordance. The details of each feature are described as follows.

Word list function is used in the process of compiling a listing of vocabulary. The list of vocabulary is generated in alphabetical and frequency order which allows for lexical comparison of texts.

Concordance function is among the most popularly used features in finding the common collocates of given words in corpus study. The chosen words are shown with the text in its left and right collocates. These are seen in the form of sentence lists.

The second research tool used in the initial and second step for data collection and data analysis is the Microsoft Excel 2013 program to generate various necessary databases in this current study. The third research tools are the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013) which is used for analyzing and verifying the usage of English collocations, and their types of combinations in this current study. Details of the research tools used are discussed as follows.

²⁹L. Anthony, “AntConC: A learner and classroom friendly, multi-platform corpus analysis toolkit.” In *Proceedings of IWLeL 2004. An interactive workshop on Language e-Learning*. (Tokyo: Waseda University, 2004), Pp. 7-13.

³⁰L. Anthony, (2014). AntConc (3.4.4w) [Computer Software]. Tokyo, Japan: Waseda University. [online]. Source: <http://www.laurenceanthony.net/> [January 5th, 2016]

In this part, details about the selection of keywords, and finding the common collocates of keywords are shown by using the following research tools in order to explore the usage of English collocations of keywords in selected Buddhist literature.

3.3.1 Selection of 50 keywords by using Word list function and MS Excel 2013 program

In order to properly analyze the results of this study, the proper storage of the two selected Buddhist literature must be accomplished. Standardization of the selected Buddhist literature is performed by ensuring all data is readable by the computer software. Then, removing components that are unreadable and/or not required is essential. These include pictures, bibliographies, and references.

Second, the computer software are employed to count the frequency of keywords found in each selected Buddhist literature is called AntConc 3.4.4w (Windows) using its feature, Word list. The word frequency list retrieved from each selected Buddhist literature are shown as Word list. The comprehensive screenshot of Word lists are shown in Appendix A and B. Shown in Figure 1 and 2 are samples of screenshot of the top 25 words with the most frequency of occurrences in the Word list.

“It is not surprising that function words show the highest frequency rank; similar results are also found in another corpus studies”.³¹ In What the Buddha Taught’s corpus showed the most frequent function word is *the* with 3,229 occurrences (5.93%), followed by *of* 1,842 (3.38%), *and* 1,746 (3.21%), *is* 1,330 (2.44%), and *to* 1,132 (2.08%) occurrences. Whereas Good, Evil and Beyond’s corpus showed the most frequent function word is *the* with 2,146 (6.23%) occurrences, followed by *of* 1,512 (4.39%), *and* 1,077 (3.13%), *to* 934 (2.71%), and *is* 849 (2.46%) occurrences.

³¹J. Ward, “A basic engineering English word list for less proficient foundation engineering undergraduates.” *English for Specific Purposes Journal*, 28(3) (2009): pages. 170-182

Word List Results 1			Word List Results 1		
Word Types: 6668 Word Tokens: 54447			Word Types: 3793 Word Tokens: 34456		
Rank	Freq	Word	Rank	Freq	Word
1	3229	the	1	2146	the
2	1842	of	2	1512	of
3	1746	and	3	1077	and
4	1330	is	4	934	to
5	1132	to	5	849	is
6	1076	a	6	694	in
7	1023	in	7	689	a
8	555	he	8	637	kamma
9	531	not	9	465	are
10	528	it	10	409	or
11	527	or	11	403	that
12	502	that	12	396	as
13	479	this	13	358	be
14	456	as	14	301	this
15	426	i	15	299	on
16	414	be	16	298	which
17	375	are	17	292	for
18	359	one	18	289	it
19	315	buddha	19	286	not
20	313	by	20	240	with
21	309	with	21	194	one
22	299	his	22	188	good
23	290	for	23	186	by
24	286	on	24	170	from
25	265	which	25	164	we

Figure 1 Sample of the Word lists
in WBT

Figure 2 Sample of the Word lists
in GEB

Then, the computer database is generated by the researcher by using Microsoft Excel 2013 to store each Word list, What the Buddha Taught (WBT), Good, Evil and Beyond (GEB), in order of most frequent occurrence. Then, function words including auxiliary verbs, conjunctions, determiners, prepositions, pronouns, articles, and quantifiers, are manually filtered out from both Word lists. The top 50 most frequent occurrences of keywords in selected Buddhist literature (SBL) are analyzed, selected, and presented. The comprehensive results are shown in Table 5. Shown in

Table 2 are samples of the top 20 keywords from the top 50 most frequent keywords in SBL.

Table 2 Sample of the Top 50 most Frequent Keywords in SBL.

Rank	What the Buddha Taught		Good, Evil and Beyond	
	Keywords	Frequency	Keywords	Frequency
1	Buddha	315	kamma	637
2	mind	165	good	188
3	bhikkhus	161	actions	149
4	truth	152	social	139
5	life	145	law	136
6	mental	140	mind	133
7	self	136	results	116
8	see	115	life	94
9	things	112	people	90
10	man	106	body	84
11	good	105	action	81
12	nirvana	105	things	81
13	dukkha	102	conditions	80
14	noble	102	society	73
15	way	101	view	73
16	body	94	greed	72
17	world	92	level	72
18	bhikkhu	88	bad	71
19	knows	85	intention	70
20	Buddhist	84	speech	70

3.3.2 Finding Common Collocates of 50 Keywords by using Concordance Function and MS Excel 2013 program

Next, the Concordance function of AntConc 3.4.4w (Window) Tools is used in finding the common collocates of given keywords. In doing so, the keywords from Table 2 are applied to the Concordance function. Then, the selected keywords appear with the text to its left and right collocates which can be seen in the form of sentence lists. The comprehensive screenshot of Concordance Results are shown in Appendix C and D. Shown in Figures 3 and 4 are samples of the first 25 Concordance Hits of the keyword **Buddha** and **mind** in What the Buddha Taught (WBT). This allows the researcher to see how words and phrases are commonly used in a corpus of texts.

Concordance Results 1:	
Concordance Hits 315	
Hit	KWIC
1	H U L A TripitakavagUvaracharya What the Buddha Taught (Revised edition) With a Foreword by
2	Illustrations - vii Foreword - ix Preface - xi The Buddha - xv C H A P T E
3	kinds of Truths-Some erroneous views-The Buddha definitely denies 'Atman'-The Buddha's sile
4	views-The Buddha definitely denies 'Atman'-The Buddha 's silence-The idea of Self a
5	R V I I I What the Buddha Taught and the World Today Erroneous views-
6	-The ten duties of a ruler- The Buddha 's Message-Is it practical?-Asoka's
7	Truth (.Dhammapada) The Last Words of the Buddha (from the Mahaparinibbana sutta) Abbreviati
8	S P I E C E The Buddha as Bhaisajya-guru or Bhisakka in Pali
9	PAGES 16 AND 17 I. The bust of the Buddha . Bronze. Thailand. Sukhotai. About 14th cen
10	the colossal stone statue of the recumbent Buddha . Galvihara, Polonnaruva, Ceylon. 12th centu
11	of the Musee Guimet, Paris. V. The Buddha . Mathura, India. 5 th Century A.C. Mathura
12	of the Musee Guimet, Paris. VI. The Buddha . Yun Kang style. China. End of the 5
13	Guimet, Paris. BETWEEN PAGES 4 8 AND 4 9 VII. The Buddha showing the myrobalan fruit (or gem?) on
14	Guimet, Paris. viii VIII. Head of the Buddha . Hadda, Afghanistan. Stucco. Graeco- Indian
15	of the Musee Guimet, Paris. IX. The Buddha . Prah Khan, Cambodia. Khmer Art, Bayon styl
16	6 5 XI. Sujata offering milk-rice to the Buddha on the day of his Enlightenment. Borobudur,
17	Musee Guimet, Paris. XII. Head of the Buddha . Borobudur, Java. 8th century A.C. Museum,
18	of the Musee Guimet, Paris. Xni. The Buddha in Dharmacakra-mudra, symbolizing preaching
19	Guimet, Paris. XIV. The Parinirvana of the Buddha . Ajanta, India. Cave 26. 6th century A.C.
20	s 80 a n d 8 i XV. The Buddha in Dharmacakra-mudra, symbolizing preaching
21	of the Musee Guimet, Paris. XVI. The Buddha . Borobudur, Java. 8th century A.C. By
22	that island, where the Law of the Buddha flourishes from the time of Asoka and
23	have appeared on the teaching of the Buddha . It is to be regretted, however, that
24	that Ananda, the devoted attendant of the Buddha , was a bhikkhu (a monk), but
25	, who would like to know what the Buddha actually taught. For his benefit I have

Figure 3 Sample of Concordance Results of the Keyword **Buddha** in WBT

Concordance Results 2:

Concordance Hits 165

Hit	KWIC
1	E R I The Buddhist Attitude of Mind Man is supreme-One is one's
2	the present moment -'Meditation' on Sensations-on Mind -on Ethical, Spiritual and Intellectual subjec
3	later works too. I have borne in mind , too, the reader who has already some
4	had the ancient texts running in my mind , so I have deliberately kept the synonyms
5	prejudices associated with that label in our mind . Yet he may be completely free from
6	them all to be an exceptionally brilliant mind , put a question to the Buddha 'Venerable
7	tions and unnecessarily disturbing their peace of mind : 'Did I ever tell you, Malunkyaputta, "Come,
8	is very life." 'Therefore, Malunkyaputta, bear in mind what I have explained as explained, and
9	conceptions which are in the sphere of mind -objects (dharma-dyatana)1. Thus the whole realm
10	with taste, body with tangible objects, and mind (which is the sixth faculty in Buddhist
11	the sixth faculty in Buddhist Philosophy) with mind -objects or thoughts or ideas.2 All our
12	about what is meant by the term ' Mind ' (manas) in Buddhist philosophy may be useful
13	here. It should clearly be understood that mind is not spirit as opposed to matter.
14	most other systems of philosophies and religions. Mind is only a faculty or organ (indriya)
15	. The difference between the eye and the mind as faculties is that the former senses
16	be conceived by another faculty, which is mind . Now ideas and 1Abhisamuc, p. 4. Vibh. p. 72.
17	physical experiences and are conceived by the mind . Hence mind (manas) is considered a sense
18	and are conceived by the mind. Hence mind (manas) is considered a sense faculty or
19	willed, one acts through body, speech and mind .'3 Volition is 'mental construction, mental a
20	activity. Its function is to direct the mind in the sphere of good, bad or
21	95pultics (eye, ear, nose, tongue, body and mind) as its basis, and One of the
22	form, (omul, odour, taste, tangible things and mind -objects, i.e., an Idea or thought)
23	ject. Mental consciousness (mano-vihhana) has the mind (manas) as its basis and a mental
24	called tactile consciousness; on account of the mind and mind-objects (ideas and thoughts) arises
25	consciousness; on account of the mind and mind -objects (ideas and thoughts) arises a conscio

Figure 4 Sample of Concordance Results of the Keyword **mind** in WBT

After that, all content of Concordance Results are applied to MS Excel 2013 which are generated by the researcher. The comprehensive of Concordance Results in MS Excel database are shown in Appendix E. Shown in Table 3 is the sample list of the first 25 Concordance Hits of texts which are appeared with its left and right collocates to the keyword **mind**.

Table 3 Sample of Concordance Results of the keyword **mind** in WBT.

Keyword: mind			
No.	Concordance Hits 165		
1	The Buddhist Attitude of	Mind	Man is supreme-One is one's
2	moment -'Meditation' on Sensations-on	Mind	-on Ethical, Spiritual and Intellectual
3	later works too. I have borne in	mind	, too, the reader who has already

Table 3 (continued)

Keyword: mind		
No.	Concordance Hits 165	
4	had the ancient texts running in my	mind , so I have deliberately kept
5	associated with that label in our	mind . Yet he may be completely free
6	all to be an exceptionally brilliant	mind , put a question to the Buddha
7	unnecessarily disturbing their peace of	mind : 'Did I ever tell you, Malunkyaputta,
8	'Therefore, Malunkyaputta, bear in	mind what I have explained as explained,
9	conceptions which are in the sphere of	mind objects (dharma-dyatana)1.
10	, body with tangible objects, and	mind (which is the sixth faculty in Buddhist
11	sixth faculty in Buddhist Philosophy) with	mind -objects or thoughts or ideas.
12	about what is meant by the term '	Mind (manas) in Buddhist philosophy may be
13	It should clearly be understood that	mind is not spirit as opposed to matter.
14	systems of philosophies and religions.	Mind is only a faculty or organ (indriya)
15	The difference between the eye and the	mind as faculties is that the former senses
16	by another faculty, which is	mind . Now ideas and 1Abhisamuc,
17	experiences and are conceived by the	mind . Hence mind (manas) is considered
18	and are conceived by the mind. Hence	mind (manas) is considered a sense
19	one acts through body, speech and	mind .3 Volition is 'mental construction,
20	activity. Its function is to direct the	mind in the sphere of good, bad or
21	pultics (eye, ear, nose, tongue, body and	mind) as its basis, and One of the
22	, (omul, odour, taste, tangible things and	mind -objects, i.e., an Idea or thought)
23	consciousness (mano-vihhana) has the	mind (manas) as its basis and a mental
24	tactile consciousness; on account of the	mind and mind-objects (ideas and thoughts)
25	; on account of the mind and	mind -objects (ideas and thoughts) arises a

3.4 Data Collection

Both selected Buddhist literature are available in printed format and electronic format. For this study, the electronic versions of *What the Buddha Taught*³², and *Good, Evil and Beyond*³³ were downloaded from the internet.

The data are collected by using the research tools described in the previous section for the purpose of exploring the usage of English collocations of the keywords, and identifying the types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature.

The entire text of both Buddhist literature are selected in original length. However, there are some parts to be removed, including pictures, bibliographies, and references. The reason why pictures, bibliographies, and references are removed is because their contents relate to the sources of references, and not the context of Buddhist literature.

3.5 Data Analysis

Data analysis is explained in details according to the two research questions presented in the current study. The researcher interpreted and analyzed the entire collected data into two steps as follows.

Step 1

Data Analysis for Research Question 1

Research question 1: What are the most frequent usage of English collocations of the keywords in selected Buddhist literature?

1. The computer database is generated by the researcher using Microsoft

³²W. Rahula, *What the Buddha Taught*, [online]. source: https://web.ics.purdue.edu/~buddhism/docs/Bhante_Walpola_Rahula-What_the_Buddha_Taught.pdf [January 5th, 2016].

³³P.A. Payutto, *Good, Evil and Beyond: Karma in the Buddha's Teaching*, tr. by Bruce Evans, [online]. Source: http://www.buddhanet.net/pdf_file/good_evil_beyond.pdf [January 5th, 2016].

Excel 2013 which included the categories of numbers, keywords, collocations of keywords, frequency, English collocations of keywords in sentences, and types of combinations.

2. Every line of the data obtained from Concordance Results (see sample Table 3) are manually analyzed, collected, and typed by the researcher in respective categories by using the list of McIntosh et al.'s collocations types of combinations (see Appendix F), the Oxford Collocations Dictionary for students of English (2012), as well as Longman Collocations Dictionary and Thesaurus (2013) as references to explore the usage of English Collocations of the Keywords in Sentences as shown in sample Tables 6 and 7.

3. Another computer database is generated by the researcher using Microsoft Excel 2013 which included the categories of number, keywords, part of speech, types of combinations, English collocations of the keywords, and frequency.

4. The obtained results from The English Collocations of Keywords in Sentences in both SBL (see samples Tables 6 and 7) are being analyzed sentence by sentence. Then, they are collected, typed, and keyed into the computer database by the researcher using the list of McIntosh et al.'s collocations types of combinations, the Oxford Collocations Dictionary for students of English (2012), as well as Longman Collocations Dictionary and Thesaurus (2013) as references to explore the most frequent usage of English collocations of the keywords as shown in Tables 8 and 9.

5. The researcher typed the data obtained from the Tables 8 and 9 In a computer database by using Microsoft Excel 2013. The computer database included of categories of rank, keywords, keywords frequency, part of speech, types of combinations, and frequency. (see Tables 10 and 11)

6. Finally, the results from Tables 8, 9, 10, and 11 are analyzed in terms of frequency and percentage for the most frequent usage of English collocations of the keywords. The results are then reported by using table presentation. (see Tables 12 and 13)

Step 2

Data Analysis for Research Question 2

Research question 2: What are the most frequent types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature?

1. The obtained data from the Tables 8 and 9, The Top 50 Most Frequent Usages of English Collocations of the Keyword and Their Types of Combinations in SBL, and Tables 10 and 11, The Keyword, Types of Combinations and Their Frequencies, were selected and analyzed.

2. The results were analyzed in terms of the types of combinations and calculated in terms of frequency and percentage, and are reported by using table presentation. (see Tables 14 and 15)

Chapter IV

Results of the Data Analysis

In this chapter, the results of the data analysis from the Selected Buddhist Literature are presented. The researcher presents the research results of the collected data in the same order as that of the two research questions. The first section explores the most frequent usage of English collocations of the keywords. The second section identifies the most frequent types of combination pertaining to the usage of English collocations of the keywords.

Results of Research Question 1

Research question 1: What are the most frequent usage of English collocations of the keywords in the selected Buddhist literature?

General Information of Word Tokens and Word Types in SBL

Table 4 Number of Word Tokens and Word Types in SBL

No.	Names of the SBL	Word Tokens	Word Types
1	What the Buddha Taught	54,447	6,668
2	Good, Evil and Beyond	34,456	3,793
Grand Total		88,903	10,461

The collected data was analyzed and counted by the Word list function of AntConc 3.4.4w (Window) to explore the number of word tokens and word types of the two selected Buddhist literature. Shown in Table 4, there are a total of 88,903 word tokens (running words) and 10,461 word types: 54,447 word tokens and 6,668

word types from What the Buddha Taught, and 34,456 word tokens (running words) and 3,793 word types from Good, Evil and Beyond.

The 50 Keywords in Selected Buddhist Literature

In order to explore the usage of English collocations of the keywords in selected Buddhist literature, the top 50 most frequent keywords in SBL are presented in Table 5. WBT revealed the total frequency of occurrence of 4,330, and in GEB revealed the total frequency of occurrence of 4,133.

Table 5 The Top 50 Most Frequent Keywords in SBL.

Rank	What the Buddha Taught		Good, Evil and Beyond	
	Keywords	Frequency	Keywords	Frequency
1	Buddha	315	kamma	637
2	mind	165	good	188
3	bhikkhus	161	actions	149
4	truth	152	social	139
5	life	145	law	136
6	mental	140	mind	133
7	self	136	results	116
8	see	115	life	94
9	things	112	people	90
10	man	106	body	84
11	good	105	action	81
12	nirvana	105	things	81
13	dukkha	102	conditions	80
14	noble	102	society	73
15	way	101	view	73
16	body	94	greed	72

Table 5 (continued)

Rank	What the Buddha Taught		Good, Evil and Beyond	
	Keywords	Frequency	Keywords	Frequency
17	world	92	level	72
18	bhikkhu	88	bad	71
19	knows	85	intention	70
20	Buddhist	84	speech	70
21	right	80	way	70
22	teaching	80	human	69
23	Buddhism	77	cause	68
24	suffering	77	evil	65
25	enlightenment	70	unskillful	65
26	consciousness	68	kusala	63
27	path	68	suffering	62
28	sense	66	being	59
29	arises	65	mental	58
30	blessed	64	result	58
31	happiness	64	akusala	56
32	being	61	beings	56
33	called	60	water	56
34	conditioned	59	skillful	55
35	evil	59	time	53
36	lives	58	happiness	52
37	regard	58	say	52
38	cessation	57	Buddha	51
39	troubles	57	kind	51
40	objects	56	delusion	49
41	thirst	55	factors	48

Table 5 (continued)

Rank	What the Buddha Taught		Good, Evil and Beyond	
	Keywords	Frequency	Keywords	Frequency
42	arisen	54	present	48
43	dhamma	53	world	48
44	meditation	53	right	47
45	own	53	desire	45
46	desire	52	natural	45
47	state	51	self	45
48	mindfulness	50	based	44
49	sutta	50	account	43
50	word	50	process	43
Total		4,330	4,133	

Table 6 Samples of English Collocations of the Keywords Buddha, mind, bhikkhus, truth, and life in Sentences in WBT

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences			Types of Combinations
1	Buddha	(Not listed in the Collocations Dictionaries)					
2	mind	brilliant mind	1	... by them all to be an exceptionally	brilliant mind	, put a question to the Buddha ...	adj. + n.
		Total	1				
		bear in mind	1	Therefore, Malunkyaputta,	bear in mind	what I have explained as ...	v. + n.
		bearing in mind	1	He always spoke to people	bearing in mind	their standard of development,	v. + n.
		concentrate your mind	1	of it, you never for a second	concentrate your mind	on it. Now you are	v. + n.
		concentrate your mind	1	will gradually, by and by, begin to	concentrate your mind	on your breathing.	v. + n.
		control the mind	1	wherever it lists. Good it is to	control the mind	. A controlled mind ...	v. + n.
		controlled mind	1	it is to control the mind. A	controlled mind	brings happiness.	v. + n.
		Total	6				
		in his mind	1	With these thoughts	in his mind	, the Buddha hesitated ...	prep. + n.
		in mind	1	Watchful of speech, well restrained	in mind	, let him do no evil with	prep. + n.
		in mind	1	... or origination-and-dissolution-factors	in mind	. Or his mindfulness is ...	prep. + n.
		in mind	1	... in mind or dissolutionfactors	in mind	or origination-and-dissolution-...	prep. + n.
		in mind	1	He lives observing origination-factors	in mind	or dissolutionfactors in mind ...	prep. + n.
		in mind	1	For him who is pure (	in mind	) any day is auspicious, ...	prep. + n.
		in mind	1	He is strained, and disturbed	in mind	, 7i and he does not enjoy	prep. + n.
		in mind	1	It should be clearly borne	in mind	that whatever the form ...	prep. + n.
		in mind	1	He always spoke to people bearing	in mind	their standard of ...	prep. + n.
		in mind	1	Therefore, Malunkyaputta, bear	in mind	what I have explained as ...	prep. + n.
		in mind	1	I have borne	in mind	, too, the reader who has ...	prep. + n.
		in my mind	1	I have had the ancient texts running	in my mind	, so I have deliberately kept	prep. + n.
		in our mind	1	... prejudices associated with that label	in our mind	. Yet he may be completely	prep. + n.

Table 6 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
		in the mind	1	, that there may be doubt or perplexity	in the mind	of even one bhikkhu about	prep. + n.
		Total 14					
		mind and body	1	... whatsoever to Name and Form (	mind and body	), and he who does not	n. - p.
		state of mind	1	... without ignorance; the shrunken	state of mind	as the shrunken state;	n. - p.
		state of mind	1	... shrunken state; the distracted	state of mind	as the distracted state;	n. - p.
		state of mind	1	... distracted state; the developed	state of mind	as the developed state;	n. - p.
		state of mind	1	... developed state; the undeveloped	state of mind	as the undeveloped state;	n. - p.
		state of mind	1	of mind as the undeveloped state; the	state of mind	with some other mental ...	n. - p.
		state of mind	1	... mentally superior to it; the	state of mind	with no other mental state	n. - p.
		state of mind	1	... superior to it; the concentrated	state of mind	as the concentrated state;	n. - p.
		state of mind	1	... state; the unconcentrated	state of mind	as the unconcentrated state;	n. - p.
		state of mind	1	... unconcentrated state; the liberated	state of mind	as the liberated state;	n. - p.
		state of mind	1	... liberated state; and the unliberated	state of mind	as the unliberated state.	n. - p.
		state of mind	1	Dhyana, 'trance', recueillement, a	state of mind	achieved through higher ...	n. - p.
		states of mind	1	... to prevent evil and unwholesome	states of mind	from arising, and (2) to get	n. - p.
		states of mind	1	..., good and wholesome	states of mind	not yet arisen, and (4) to	n. - p.
		states of mind	1	... perfection the good and wholesome	states of mind	already present in a man.	n. - p.
		states of mind	1	... to all sentiments, emotions, and	states of mind	. Then there is a form	n. - p.
		Total 16					
3	bhikkhus	(Not listed in the Collocations Dictionaries)					
4	truth	Absolute Truth	1	... What is Nirvana?-Language and	Absolute Truth	-Definitions of Nirvana ...	adj. + n.
		Absolute Truth	1	... not negative-Nirvana as	Absolute Truth	- What is Absolute Truth?	adj. + n.
		Absolute Truth	1	... as Absolute Truth- What is	Absolute Truth	?-Truth is not negative...	adj. + n.

Table 6 (continued)

No. Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations
	Absolute Truth	1	to express the real nature of the	Absolute Truth or Ultimate Reality ...	adj. + n.
	Absolute Truth	1	... experience like that of the	Absolute Truth is not of such a category.	adj. + n.
	Absolute Truth	1	... cannot be applied to Nirvana,	Absolute Truth , which is beyond duality ...	adj. + n.
	Absolute Truth	1	may get some idea of Nirvana as	Absolute Truth from the Dhatuvibhanga ...	adj. + n.
	Absolute Truth	1	... so endowed is endowed with this	Absolute Truth . For, the Absolute ...	adj. + n.
	Absolute Truth	1	Now, what is	Absolute Truth ? According to Buddhism, ...	adj. + n.
	Absolute Truth	1	According to Buddhism, the	Absolute Truth is that there is nothing ...	adj. + n.
	Absolute Truth	1	Nirvana as its final plunge (into the	Absolute Truth), as its goal, as its ultimate	adj. + n.
	Absolute Truth	1	... Cessation of Dukkha, Nirvana, the	Absolute Truth , the Ultimate Reality.	adj. + n.
	Absolute Truth	1	... summum bonum, Ultimate Reality,	Absolute Truth , lit. 'blowing out, extinction'.	adj. + n.
	Absolute Truth	1	Paramattha (Skt. Paramartha),	Absolute Truth , Ultimate Reality.	adj. + n.
	eternal truth	1	is appeased by kindness. This is an	eternal truth .!1 'One should win anger ...	adj. + n.
	Ultimate Truth	1	... cannot arise, because Nirvana is the	Ultimate Truth . If it is Ultimate, there can	adj. + n.
	Ultimate Truth	1	after Nirvana, then that will be the	Ultimate Truth and not Nirvana.	adj. + n.
	Ultimate Truth	1	... discussions regarding Nirvana or	Ultimate Truth or Reality, we shall never...	adj. + n.
	Ultimate Truth	1	..., Skt. samvrti-satja) and	ultimate truth (paramattha-sacca, ...	adj. + n.
	Ultimate Truth	1	... convention of the world. But the	ultimate truth is that there is no ...	adj. + n.
	Ultimate Truth	1	things as they are, and realizes the	Ultimate Truth , Nirvana.	adj. + n.
	Ultimate Truth	1	of mind, to the realization of the	Ultimate Truth , Nirvana.	adj. + n.
	Ultimate Truth	1	..., which leads to the realization of	Ultimate Truth . Apart from those ...	adj. + n.
	Ultimate Truth	1	... noblest aim, the realization of the	Ultimate Truth , Nirvana.	adj. + n.
	Total 24				
	known Truth	1	... seen Truth, has attained Truth, has	known Truth , has penetrated into Truth, ...	v. + n.
	speak a truth	1	self or being as such, but we	speak a truth conforming to the ...	v. + n.
	speak the truth	1	... harmful speech one naturally has to	speak the truth , has to use words that	v. + n.

Table 6 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations
		spoke the truth	1	... venerable recluses and brahmanas	spoke the truth , and who spoke falsehood.'	v. + n.
		Total	4			
		Truth are	1	... referring to persons who realized	Truth are : 'The dustless and stainless ...	n. + v.
		Truth is	1	... reality, and to see this	truth is to realize Nirvana, which is ...	n. + v.
		Truth is	1	But the ultimate	truth is that there is ...	n. + v.
		Truth is	1	The Fourth Noble	Truth is the Path leading to the ...	n. + v.
		Truth is	1	The Third Noble	Truth is the Cessation of Dukkha, ...	n. + v.
		Truth is	1	The Second Noble	Truth is the Origin of Dukkha, ...	n. + v.
		Truth is	1	The First Noble	Truth is Dukkha, the nature of life, ...	n. + v.
		Truth is	1	'The Path' The Fourth Noble	Truth is that of the Way leading to	n. + v.
		Truth is	1	... secret is discovered, when the	Truth is seen, all the forces which ...	n. + v.
		Truth is	1	It is beyond cause and effect.	Truth is not a result nor an effect.	n. + v.
		Truth is	1		Truth is never negative, though ...	n. + v.
		Truth is	1	According to Buddhism, the Absolute	Truth is that there is nothing absolute ...	n. + v.
		Truth is	1	... experience like that of the Absolute	Truth is not of such a category.	n. + v.
		Truth is	1	The Third Noble	Truth is that there is emancipation, ...	n. + v.
		Truth is	1	The Second Noble	Truth is that of the arising or origin	n. + v.
		Truth is	1	This aspect of the First Noble	Truth is more popularly known ...	n. + v.
		Truth is	1	What is Absolute Truth?-	Truth is not negative-Nirvana and ...	n. + v.
		Total	17			
		Truth in	1	... Buddha unequivocally uses the word	Truth in place of Nibbana: 'I will teach	n. + prep.
		Total	1			
5	life	daily life	1	... Erroneous views-Buddhism for all-In	daily life -Family and social life-Lay life	adj. + n.
		daily life	1	It is common experience in our	daily life . But the third form of dukkha	adj. + n.

Table 6 (continued)

No. Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
	daily life	1	When we use such expressions in our	daily life	as T, 'you', 'being', 'individual',	adj. + n.
	daily life	1	regard to all activities in your usual	daily life	. These two forms ...	adj. + n.
	daily life	1	they could not follow it in their	daily life	in the world of today.	adj. + n.
	future life	1	, when the mind is impure, a bad	future life	must be expected.	adj. + n.
	future life	1	, when the mind is pure, a good	future life	must be expected.	adj. + n.
	good life	1	happiness arising out of a faultless and	good life	. From the few examples ...	adj. + n.
	human life	1	So Brahmana, is	human life	, like a mountain river.	adj. + n.
	next life	1	... thoughtmoment in the so-called	next life	, which, in fact, is the ...	adj. + n.
	quiet life	1	. ..., who lived a simple and	quiet life	with only one meal a day,	adj. + n.
	simple life	1	He must lead a	simple life	, and should not indulge in a	adj. + n.
	spiritual life	1	..., enjoying the	spiritual life	(abhiratariipa), with faculties	adj. + n.
	spiritual life	1	..., without impediment (to his	spiritual life	), partake of the choicest ...	adj. + n.
	spiritual life	1	... impediment (harm) to him (to his	spiritual life	). The Four Pairs attained ...	adj. + n.
	whole life	1	... be expected to devote his	whole life	to the service of others, ...	adj. + n.
	whole life	1	, is in a position to devote his	whole life	'for the good of the many,	adj. + n.
	Total	17				
	take life	1	The Buddha did not	take life	out of the context of its	v. + n.
	Total	1				
	family life	1	..., such as the happiness of	family life	and the happiness of ...	n. + n.
	family life	1	... and women leading the	family life	, who followed his teaching ...	n. + n.
	family life	1	... and women leading the	family life	who followed his teaching ...	n. + n.
	family life	1	... sadara-Brahmacariya 'sacred	family life	. Here, too, the significance ...	n. + n.
	family life	1	... lay men, leading the	family life	with wife and children.	n. + n.
	family life	1	..., who leads an ordinary	family life	, has four kinds of happiness.	n. + n.
	Total	6				

Table 6 (continued)

No. Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences			Types of Combinations
	for all life	1	.., of respect and regard	for all life	, of freedom from selfishness, ...	prep. + n.
	Total	1				
	all his life	1	help others. But if a man lives	all his life	in solitude, thinking only ...	n. - p.
	all his life	1	sons or wealth be his ? Even if	all his life	a fool associates with a	n. - p.
	life after death	1	... manifest themselves even in a	life after death	. Here we have ...	n. - p.
	life after death	1	Before we go on to	life after death	, let us consider what this	n. - p.
	life after death	1	... point of view, the question of	life after death	is not a great mystery, ...	n. - p.
	living the life of	1	... follow and practise it while	living the life of	an ordinary man.	n. - p.
	living the life of	1	... can follow Buddhism while	living the life of	an ordinary layman, ...	n. - p.
	way of life	1	That is the aim of the Buddhist	way of life	: in it wisdom and compassion	n. - p.
	way of life	1	, one may see that it is a	way of life	to be followed, ...	n. - p.
	way of life	1	.., which is the Buddhist	way of life	, is meant for all, without	n. - p.
	way of life	1	... framework of the Buddhist	way of life	, as the Buddha envisaged it.	n. - p.
	way of life	1	Buddhism is a	way of life	, and what is essential is	n. - p.
	Total	12				

The data were analyzed and collected from the Concordance Results. Shown in Table 6 are samples of English collocations of the top 5 keywords, namely, Buddha, mind, bhikkhus, truth, and life in WBT. Only the usage of English collocations of the keywords that met specified criteria were selected by using the list of McIntosh et al.'s collocations types of combinations, Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013) as references.

Table 7 Samples of English Collocations of the Keywords, Kamma, good, actions, social, and law in Sentences in GEB

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
1	Kamma	(Not listed in the Collocations Dictionaries)					
2	good	good education	1	Birth into an affluent community and a	good education	can procure a higher position in	adj. + n.
		good results	1	... of the words "good actions bring	good results	, bad actions bring bad results,"	adj. + n.
		good results	1	... bad results, bad actions bring	good results	." For example, ...	adj. + n.
		good results	1	... to repeat, "good actions bring	good results	, bad actions bring bad results,"	adj. + n.
		good behavior	1	A child's	good behavior	(kusala) can be based on a ...	adj. + n.
		good deal	1	..., but also a	good deal	of inner reflection.	adj. + n.
		good deed	1	..., such as in doing one single	good deed	, an act of giving, ...	adj. + n.
		good deeds	1	... or stumbling block to performing	good deeds	.	adj. + n.
		good deeds	1	... summarized in the words, "	good deeds	" bring good results, ...	adj. + n.
		good deeds	1	..., the mistake of performing	good deeds	as a kind of investment made ...	adj. + n.
		good deeds	1	This means to perform	good deeds	without the need for a result ...	adj. + n.
		good deeds	1	... no longer be any incentive to do	good deeds	.	adj. + n.
		good deeds	1	... prevails it only causes people to do	good deeds	as an investment, ...	adj. + n.
		good direction	1	tend to flow in a proper and	good direction	. This applies not only ...	adj. + n.
		good fortune	1	...; and gladness at the	good fortune	of others.	adj. + n.
		good fortune	1	... intoxicated in times of	good fortune	, and not to fall into ...	adj. + n.
		good fortune	1	..., gladness at the	good fortune	of others; and upekkha,...	adj. + n.
		good fortune	1	sympathetic joy or gladness at the	good fortune	of others. Thus, ...	adj. + n.
		good friend	1	make good kamma is like having a	good friend	at your side.	adj. + n.
		good friend	1	..., we have the kalyanamitta, the	good friend	. The good friend is one kind	adj. + n.
		good friend	1	..., the good friend. The	good friend	is one kind of external influence.	adj. + n.
		good friend	1	... stressed the importance of a	good friend	, even going so far as to	adj. + n.

Table 7 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
	good friends		1	far as to say that association with	good friends	was the essence of the Holy	adj. + n.
	good harvest		1	may plant water melons, and reap a	good harvest	, but that year everybody ...	adj. + n.
	good life		1	step on the way to developing a	good life	. Kamma fruition in ...	adj. + n.
	good life		1	and take no interest in conducting a	good life	as explained in this Sutta.	adj. + n.
	good people		1	..., a degenerate society, oppression of	good people	, praise of the bad, and so	adj. + n.
	good reputation		1	..., find one praiseworthy; a	good reputation	spreads; one dies unconfused;	adj. + n.
	good results		1	..., "good deeds bring	good results	, bad deeds bring bad results."	adj. + n.
	good results		1	..., "Good actions bring	good results	, bad actions bring bad results."	adj. + n.
	good results		1	real world" there are many who obtain	good results	from bad actions and bad ...	adj. + n.
	good results		1	..., "good actions bring	good results	." Instead of understanding ...	adj. + n.
	good results		1	..., or "good actions bring about	good results	in accordance with the law of	adj. + n.
	good results		1	..., interpreting "good actions bring	good results	" as	adj. + n.
	good results		1	be so critical that without expectation of	good results	in a future life, there will	adj. + n.
	good speech		1	... this wrong speech and cultivate	good speech	.' Having been so ...	adj. + n.
	good speech		1	... that wrong speech and cultivates	good speech	. This is a condition ...	adj. + n.
	good things		1	meaning to be "good actions result in	good things	." Bearing this in mind, ...	adj. + n.
	good views		1	On account of those	good views	. It is like a seed of	adj. + n.
		Total	39				
	are good		1	, but to a heart bright and cheerful,	are good	kamma.	v. + adj.
	are not good		1	... which is unskillful, actions which	are not good	, or are evil; specifically, actions	v. + adj.
	are not good		1	, a face wet with tears and distraction,	are not good	kamma."	v. + adj.
	be "good		1	... they take the meaning to	be "good	actions result in good things."	v. + adj.
	be good		1	virtuous and moral person is said to	be good	; delicious food ...	v. + adj.
	be good		1	is good to one person might not	be good	to many others.	v. + adj.
	be good		1	..., a certain thing may	be good	, but not from another.	v. + adj.

Table 7 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences			Types of Combinations
		be good	1	a future life, ensure that it will	be good	? In the light ...	v. + adj.
		become the good	1	These	become the good	and evil of Social Preference,	v. + adj.
		is good	1	... with outflows, which	is good	kamma and of beneficial ...	v. + adj.
		is good	1	... contains outflows, which	is good	and of beneficial result to body	v. + adj.
		is "good	1	What	is "good	," and how is it so?	v. + adj.
		is good	1	Teach the Dhamma, which	is good	in the beginning, good in the	v. + adj.
		is good	1	... contains the outflows, which	is good	, and is of beneficial result to	v. + adj.
		is good	1	Moreover, something which	is good	to one person might not be	v. + adj.
		is good	1	in the context of whether that kamma	is good	or evil, to consider the matter	v. + adj.
		is good	1	... peace and harmony, the government	is good	, people live virtuously,	v. + adj.
		is good	1	... and Brahmins about what	is good	, what is evil, what is harmful,	v. + adj.
		is good	1	... and Brahmins about what	is good	... At death, on account of that	v. + adj.
		is not good	1	Why is that? Because the seed	is not good	. "Monks! When there is Right	v. + adj.
		is not good	1	That killing of living beings by me	is not good	, is not worthy.	v. + adj.
		Total	21				
		very good	1	Mankind has a	very good	knowledge of the creations of ...	adv. + adj.
		Total	1				
3	actions	actions on	1	The results of	actions on	a long term basis are derived	n. + prep.
		Total	1				
4	social	social activity	1	..., that is, from the perspective of	social activity	, we have kamma in its sense	adj. + n.
		social activity	1	...: Kamma as	social activity	or career ...	adj. + n.
		social activity	1	...: Kamma as	social activity	or career From an even broader	adj. + n.
		social conventions	1	... will be one who, gauging the	social conventions	and institutions of the time	adj. + n.

Table 7 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
	social conventions		1	"Good" and "evil" as	social conventions	should be recognized as Social	adj. + n.
	social conventions		1	us consider an area in which these	social conventions	may overlap with the law of	adj. + n.
	social conventions		1	... and "wrong," as changing	social conventions	, as opposed to the unchanging	adj. + n.
	social conventions		1	It does not change along with those	social conventions	. For example, a society ...	adj. + n.
	social conventions		1	..., independent of any	social conventions	which are at odds with it	adj. + n.
	social environment		1	... of external factors, or the	social environment	. These can be either ...	adj. + n.
	social environment		1	... follow the influences from the	social environment	around them.	adj. + n.
	social function		1	.. established by society for a specific	social function	, such as to enable people to	adj. + n.
	social harmony		1	... indeed be instruments for creating	social harmony	, or they may not.	adj. + n.
	social ideals		1	... for life are political systems and	social ideals	. When authoritarian rule ...	adj. + n.
	social ideals		1	..., life experiences and	social ideals	. Actions, speech and ...	adj. + n.
	social institutions		1	... religious conventions, traditions,	social institutions	and laws which are based on	adj. + n.
	social mores		1	... and an understanding of	social mores	can help to override failings in	adj. + n.
	social perspective		1	are socially preferred and "good" from a	social perspective	is "bad" from a moral one.	adj. + n.
	social perspective		1	Looked at from a	social perspective	, those conventions or ...	adj. + n.
	social positions		1	... own personalities and our life-styles,	social positions	and fortunes.	adj. + n.
	social problem		1	Corruption is another	social problem	which seems impossible to ...	adj. + n.
	social problems		1	... large amount of mental and	social problems	, heart disease and so on, that	adj. + n.
	social problems		1	... rapid material progress. Thus,	social problems	can often be traced down to	adj. + n.
	social problems		1	... occasional attempts to rectify	social problems	and create constructive ...	adj. + n.
	social progress		1	not be destructive to the physical body,	social progress	should not be destructive to the	adj. + n.
	social scale		1	be utilized to shift upwards on the	social scale	. Upadhivipatti: Deformity or ...	adj. + n.
	social scale		1	be seen even more clearly on the	social scale	than on the individual level. .	adj. + n.
	social scale		1	..., and becomes kamma on a	social scale	. It may seem that this chain	adj. + n.
	social situations		1	..., when confronted with problems in	social situations	, kindly speech can be expressed	adj. + n.

Table 7 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences		Types of Combinations	
	social sphere		1	... which materialize in the	social sphere	. These are things ...	adj. + n.
	social system		1	by wrong view, desiring to change the	social system	of Cambodia, proceeded to ...	adj. + n.
	social system		1	Brahmanism completely controlled the	social system	, dividing the whole of society ...	adj. + n.
	social unrest		1	..., irrational behavior, crime and	social unrest	. And at the most subtle level,	adj. + n.
	social unrest		1	born into an age when there is	social unrest	, bad government, a	adj. + n.
	social value		1	This collective support becomes a	social value	, a quality adhered to ...	adj. + n.
	social value		1	..., whether as a personal view, a	social value	or an ideology, cannot be ...	adj. + n.
	social value		1	the quality of life if even one	social value	, that of materialism, were to ...	adj. + n.
	social value		1	it leads to the submission to the	social value	concerned.	adj. + n.
	social values		1	... have on our minds. From	social values	, ditthi extends outwards to ...	adj. + n.
	social values		1	this context, not as a set of	social values	as is commonly used for the	adj. + n.
	social values		1	. It is easy to see the influence	social values	have on people.	adj. + n.
	social values		1	very familiar with the role played by	social values	and the effect they have	adj. + n.
	social values		1	On the larger scale, beliefs,	social values	, and the consensus of	adj. + n.
	social values		1	... such as religious beliefs, traditions and	social values	. It is easy to see how	adj. + n.
	social values		1	... new systems of thought, new	social values	and ways of life, which in	adj. + n.
	social values		1	..., the individual is the originator of	social values	and conventions.	adj. + n.
	social values		1	This agreement, or endorsement, of	social values	, is an intentional act on the	adj. + n.
	social values		1	Here in Thailand, we are accepting the	social values	introduced to us by the West,	adj. + n.
	Social Welfare		1	... as the Four Conditions for	Social Welfare	. Dana, giving or generosity, ...	adj. + n.
	Social Welfare		1	, such as in the four Conditions for	Social Welfare	. The two levels of virtue are	adj. + n.
	Social Welfare		1	... four sangaha vatthu, the Conditions for	Social Welfare	: dana, generosity; piyavaca, ...	adj. + n.
	social world		1	... in communication within the	social world	, we must use the convention of	adj. + n.
			Total	52			

Table 7 (continued)

No.	Keywords	Collocations of Keywords	Freq.	English Collocations of the Keywords in Sentences			Types of Combinations
5	law	by the law	1	... the fruits of kamma dictated	by the law	of kamma - he doesn't	prep. + n.
		within the law	1	And even	within the law	of kamma there may arise	prep. + n.
		Total	2				

The data were analyzed and collected from the Concordance Results. Shown in Table 7, are samples of English collocations of the top 5 keywords, namely, Kamma, good, actions, social, and law in GEB. Only the usage of English collocations of the keywords that met specified criteria were selected by using the list of McIntosh et al.'s collocations types of combinations, Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013) as references.

Table 8 The Top 50 Most Frequent Usages of English Collocations of the Keywords and Their Types of Combinations in WBT

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase											
		1 Freq.	Adj. + N	2 Freq.	Qntf +N	3 Freq.	V + N	4 Freq.	N + V	5 Freq.	N + N	6 Freq.	V + Adv	7 Freq.	Adv. + V	8 Freq.	V + V	9 Freq.	V + Adj.	10 Freq.	Adv. + Adj.	11 Freq.	Prep. comb.	12 Freq.	Phrase comb.
No.	Keywords																								
1	Buddha	n.	(Not listed in the Coll. Dicts.)																						
	Total	0		0	0		0		0		0		0		0		0		0		0		0		0
2	mind	n.	1	brilliant mind		2	concentrate													10	in mind	prep.+n.	11	state of mind	n.-p.
					1	bear in mind														1	in the mind	prep.+n.	4	states of mind	n.-p.
						bearing in																			mind and
					1	mind														1	in my mind	prep.+n.	1	body	n.-p.
						control the																			
					1	mind														1	in our mind	prep.+n.			
						controlled																			
					1	mind														1	in his mind	prep.+n.			
	Total	1		0	6		0		0		0		0		0		0		0		14		16		
3	bhikkhus	n.	(Not listed in the Coll. Dicts.)																						
	Total	0		0	0		0		0		0		0		0		0		0		0		0		0
4	truth	n.	14	absolute truth		1	known truth	16	truth is											1	truth in	n.+prep.			
			9	ultimate truth		1	speak a truth	1	truth are																
							speak the																		
			1	eternal truth		1	truth																		
							spoke the																		
						1	truth																		
	Total	24		0	4		17		0		0		0		0		0		0		1		0		

Table 8 (continued)

McIntosh et al.'s		Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase	
No.	Keywords		1 Adj. + N	2 +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 + Adj.	11 Prep.	12 Phrase		
			Freq.	Qntf	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.
5	life	n.	5 daily life		1 take life		6 life					1 for all life	prep.+n.	5 way of life	n.-p.	
			3 spiritual life											3 life after death	n.-p.	
			2 future life											2 all his life	n.-p.	
			2 whole life											2 living a life of	n.-p.	
			1 good life													
			1 human life													
			1 next life													
			1 quiet life													
			1 simple life													
Total			17	0	1	0	6	0	0	0	0	0	0	1		12
		adj	mental													
6	mental	.	8 discipline													
			4 mental activities													
			3 mental state													
			2 mental energies													
			2 mental health													
			2 mental illness													
			1 mental activity													

Table 8 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase	
		1 Adj. + N	2 Qntf +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 Adv. + Adj.	11 Prep. comb.	12 Phrase comb		
No.	Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.			
				1 explains											
				1 say things											
	Total	2	0	10	0	0	0	0	0	0	0	0			
10	man	n.	9	wise man							6 in man	prep.+n.			
			9	young man											
			1	good man											
			1	grown man											
	Total		20		0	0	0	0	0	0	6	0			
		adj								fairly					
11	good	.,n.	6	good men	2 do good				8 be good	1 good	3 for the good	prep.+n.	3 good and evil	n.-p.	
			5	good hearted	2 doing good						3 good for	adj.+pre			
			2	good counsel							1 good to	adj.+pre			
			1	good behaviour											
			1	good conduct											
			1	good deed											
			1	good deeds											
			1	good education											
			1	good friend											
			1	good friends											

Table 8 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition	Phrase
		1 Adj. + N	2 Qntf +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 Adv. + Adj.	11 Prep. comb.	12 Phrase comb
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	
	good												
	1 government												
	1 good husband												
	1 good qualities												
	1 good reputation												
	1 good rest												
	1 good teaching												
	duplicate: (1)good life												
	dupllicate: (1)good man												
	duplicate: (1)good things												
Total	26	0	4	0	0	0	0	0	8	1	7	3	
12 nirvana	n. (Not listed in the Coll. Dicts.)												
Total	0	0	0	0	0	0	0	0	0	0	0	0	
13 dukkha	n. (Not listed in the Coll. Dicts.)												
Total	0	0	0	0	0	0	0	0	0	0	0	0	
14 noble	adj (No Collocation)												
Total	0	0	0	0	0	0	0	0	0	0	0	0	

Table 8 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase				
		1 Adj. + N	2 Qntf +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 Adv. + Adj.	11 Prep.	12 Phrase					
No. Keywords		Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	comb.	Freq.	comb.			
	adj	buddhist																
20	buddhist	9																
		buddhist																
		3																
		3																
		buddhist																
		2																
		scriptures																
		buddhist																
		1																
		monasteries																
		buddhist																
		1																
		monastery																
		1																
		buddhist monks																
		buddhist																
		1																
		temples																
	Total	21	0	0	0	0	0	0	0	0	0	0	0	0	0			
21	right	adj	5										2	in the right	prep.+n.	4	right and	n.-p.
			2															
			1															

Table 8 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase	
		1 Adj. + N	2 Qntf +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 Adv. + Adj.	11 Prep. comb.	12 Phrase comb		
No.	Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.			
		duplicate: (1)right way													
	Total	8	0	0	0	0	0	0	0	0	0	2	4		
22	teaching	n.	2 fundamental teaching	2 followed his teaching	2 accepting teaching	1 good teaching	1 their teaching					4 teaching on in the teaching	n.+prep. prep.+n.		
	Total	3	0	3	0	0	0	0	0	0	0	5	0		
23	buddhism	n.	(No Collocation)												
	Total	0	0	0	0	0	0	0	0	0	0	0	0		
24	suffering	n.	1 mental suffering												
	Total	1	0	0	0	0	0	0	0	0	0	0	0		
25	enlighten- ment	n.	(No Collocation)												
	Total	0	0	0	0	0	0	0	0	0	0	0	0		
26	conscious- ness	n.	1 higher consciousness												
	Total	1	0	0	0	0	0	0	0	0	0	0	0		
27	path	n.	duplicate: (5)right path	1 follow the path	12 path leading							12 the path	prep.+n.		

Table 8 (continued)

McIntosh et al.'s		Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase	
No.	Keywords		1 Freq.	2 Adj. + N Freq.	3 Qntf +N Freq.	4 V + N Freq.	5 N + V Freq.	6 N + N Freq.	7 V + Adv Freq.	8 Adv. + V Freq.	9 V + V Freq.	10 V + Adj. Freq.	11 Adv. + Adj. Freq.	12 Prep. comb. Freq.	13 Phrase comb. Freq.	
			2 supreme being													
	Total		5	0	0	0	0	0	0	0	0	0	0	0		
33	called	v.	1 called free													
	Total		0	0	0	0	0	1	0	0	0	0	0	0		
34	conditioned	adj	(No Collocation)													
	Total		0	0	0	0	0	0	0	0	0	0	0	0		
		adj														
		n.	duplicate: (3) good and evil													
35	evil	n.	2 evil (deed)		2 do no evil committing											evil
			1 evil deed		1 evil											
			1 evil thoughts		1 do any evil											
	Total		4	0	4	0	0	0	0	0	0	0	0	0		
36	lives	v.	1 lives fully													
													3 lives with v.+prep.			
													2 lives without v.+prep.			
	Total		0	0	0	0	0	1	0	0	0	0	5	0		
37	regard	n.	0													
													56 regard to n.+prep.			
													1 regard for n.+prep.			
	Total		0	0	0	0	0	0	0	0	0	0	57	0		
38	cessation	n.	(Not listed in the Coll. Dicts.)													
	Total		0	0	0	0	0	0	0	0	0	0	0	0		

Table 8 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition	Phrase	
		1 Freq.	Adj. + N	2 Qntf +N Freq.	3 V + N Freq.	4 N + V Freq.	5 N + N Freq.	6 V + Adv Freq.	7 Adv. + V Freq.	8 V + V Freq.	9 V + Adj. Freq.	10 + Adj. Adv. Freq.	11 Prep. comb. Freq.	12 Phrase comb. Freq.
No.	Keywords													
39	troubles	n.,	-										1 in his troubles prep.+n.	
	Total	0	-	0	0	0	0	0	0	0	0	0	1	0
40	objects	n.,	0 (No Collocation)											
	Total	0		0	0	0	0	0	0	0	0	0	0	0
41	thirst	n.											10 thirst for n.+prep.	
	Total	0		0	0	0	0	0	0	0	0	0	10	0
42	arisen	v.			2 arisen doubt								1 arisen out of v.+prep.	
	Total	0		0	2	0	0	0	0	0	0	0	1	0
43	dhamma	n.	(Not listed in the Coll. Dicts.)											
	Total	0		0	0	0	0	0	0	0	0	0	0	0
			duplicate: (3)buddhist											
44	meditation	n.	meditation										3 in meditation prep.+n. 3 meditation on n.+prep.	
	Total	0		0	0	0	0	0	0	0	0	0	6	0
45	own	adj	1 own interest duplicate: (1)own way											
	Total	1		0	0	0	0	0	0	0	0	0	0	0
46	desire	n.			2 expressed his								13 desire for n.+prep.	
	Total	0		0	2	0	0	0	0	0	0	0	13	0

Table 8 (continued)

Mcintosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Preposition		Phrase		
		1 Adj. + N	2 Qntf +N	3 V + N	4 N + V	5 N + N	6 V + Adv	7 Adv. + V	8 V + V	9 V + Adj.	10 Adv. + Adj.	11 Prep. comb.	12 Phrase comb.			
No.	Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.				
		duplicate:														
47	state	n.	(3)mental state									12	state of	n.+prep.		
	Total	0	0	0	0	0	0	0	0	0	0	12			0	
48	mindfulness	n.	(Not listed in the Coll. Dicts.)									0			0	
	Total	0	0	0	0	0	0	0	0	0	0	0			0	
49	sutta	n.	(Not listed in the Coll. Dicts.)									0			0	
	Total	0	0	0	0	0	0	0	0	0	0	0			0	
50	word	n.	2 pali word	1 use the word	1 word derived							3	word of	n.+prep.	1 not a word	n.-p.
			2 sanskrit word	1 uses the word	1 word has							1	word about	n.+prep.		
			1 sinhalese word		1 word is							1	word for	n.+prep.		
			1 spoken word													
	Total	6	0	2	3	0	0	0	0	0	0	5			1	
	Grand Total	192	0	45	36	6	4	3	16	8	1	275			46	

As shown in Table 8, the obtained results from The English Collocations of the keywords in Sentences in WBT (see Table 6) were analyzed sentence by sentence to meet the specified criteria in order to explore the most frequent usage of English collocations of the keywords.

Table 8 presents the results of the usage of English collocations of the keywords in WBT by the keywords, by collocations of the keywords, and by frequency. The types of combinations are listed in respective order based on McIntosh et al.'s frame works as follows: (1) Adj. + N., (2) Quntf. + N, (3) V. + N., (4) N. + V., (5) N. + N., (6) V. + Adv., (7) Adv. + V., (8) V. + V., (9) V. + Adj., (10) Adv. + Adj., (11) Preposition with 4 combinations: 1) Prep. + N., 2) N. + Prep., 3) V. + Prep., 4) Adjective + Prep., and (12) Phrase with 3 combinations: 1) N.-P., 2) V.-P., 3) Adj.-P.

The keywords in Table 8 are presented in frequency order from the highest frequency to the lowest frequency of keywords. The highest frequency occurrences of the keyword was *Buddha* in WBT. However, the results revealed that the keyword *Buddha* was not listed in both collocations dictionaries. The second keyword *mind* revealed the total frequency of 37 usages of English collocations of the keywords as follows: 1) Adj. + N. had 1 frequency of occurrence in *brilliant mind*, 2 in *your mind*, 1 in *bear in mind*, 1 in *bearing in mind*, 1 in *control the mind*, 1 in *controlled mind*, 2) Prep. + N. had 10 frequency of occurrences in *in mind*, 1 in *in the mind*, 1 in *in my mind*, 1 in *in our mind*, 1 in *in his mind*, 3) N.-P. had 11 in *state of mind*, 4 in *states of mind*, and 1 in *mind and body*.

Table 9 The Top 50 Most Frequent Usages of English Collocations of the Keywords and Their Types of Combinations in GEB

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions	Phrases
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.
No. Keywords		Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	
1 kamma		0 (Not listed in the Coll. Dicts.)											
Total		0	0	0	0	0	0	0	0	0	0	0	
2 good	adj.,	10 good results								10 is good	1 very good		
		6 good deeds								5 be good			
										are not			
		4 good fortune								2 good			
		4 good friend								2 is not good			
		2 good life								1 become			
		2 good speech								1 are good			
		1 good behavior											
		1 good deal											
		1 good deed											
		1 good direction											
		1 good education											
		1 good friends											
		1 good harvest											
		1 good people											
		1 good reputation											
		1 good things											
		1 good views											
Total		39	0	0	0	0	0	0	0	21	1	0	

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep.	12 Phrase		
No. Keywords		Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Comb.	Freq.	Comb.
3 actions	n.												1 actions on	n.+prep	
Total		0	0	0	0	0	0	0	0	0	0	1		0	
4 social	adj.	10 social values													
		social													
		6 conventions													
		4 social value													
		3 social activity													
		3 social problems													
		3 social scale													
		3 social welfare													
		social													
		2 environment													
		2 social ideals													
		social													
		2 perspective													
		2 social system													
		2 social unrest													
		1 social funtion													
		1 social harmony													

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep.	12 Phrase			
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Comb.	Comb.				
	social															
	1 institutions															
	1 social mores															
	1 social positions															
	1 social problem															
	1 social progress															
	1 social situations															
	1 social sphere															
	1 social world															
Total	52	0	0	0	0	0	0	0	0	0	0	0				
5 law	n.										1 by the law	prep.+n				
											1 within the law	prep.+n				
Total	0	0	0	0	0	0	0	0	0	0	2	0				
6 mind	n.		2 clear mind								6 in the mind	prep.+n				
			1 bear in mind								5 in mind	prep.+n				
			1 borne in mind													
			1 free the mind													
Total	0	0	5	0	0	0	0	0	0	0	11	0				

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 +N. Qntf.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.			
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.			
7 results	n.	1 negative results duplicate: (10)good results	3 receives the give appropriate 1 results 1 gives results 1 produce results 1 receive identical 1 receive the 1 receives its 1 yields results									2 results from 1 with results	n.+prep prep.+n .			
Total	1	0	10	0	0	0	0	0	0	0	0	3	0			
8 life	n.	18 future life 2 healthy life 1 human life 1 inner life 1 long life 1 whole life duplicate: (2)good life										1 for life	prep.+n	3 quality of 3 way of life 1 life after 1 ways of life	n.-p. n.-p. n.-p. n.-p.	
Total	24	0	0	0	0	0	0	0	0	0	0	1	8			

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.			
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.			
9 people	n.	2 Thai people unintelligent														
		1 people dupl:(1)good people														
Total	3	0	0	0	0	0	0	0	0	0	0	0	0			
10 body	n.	1 healthy body											1 in the body	prep.+n	14 body of	n.-p.
Total	1	0	0	0	0	0	0	0	0	0	0	1		14		
		appropriate												prep.+n	course of	
11 action	n.	1 action		1 taken for action									1 in that action	.	1 action	n.-p.
															1 plan of	n.-p.
Total	1	0	1	0	0	0	0	0	0	0	0	1		2		
		duplicate: (1)good things		1 look at things												
Total	0	0	1	0	0	0	0	0	0	0	0	0		0		
		favorable													n.+prep	
13 conditions	n.	1 conditions											3 condition for	.		
													2 in unskillful	prep.+n		
													1 in skillful	prep.+n		
													1 in worldly	prep.+n		
Total	1	0	0		0	0	0	0	0	0	6	0	7		0	

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.		
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.		
14 society	n.	2 human society										5 in society	prep.+n	3 society as a	n.-p.
		2 whole society										2 within society	prep.+n	1 a member	n.-p.
		1 Thai society										1 in a society	prep.+n	1 the	n.-p.
		1 Western society										1 society for	n.+prep		
Total	6	0	0	0	0	0	0	0	0	0	0	9		5	
													n.+prep	point of	
15 view	n.	22 wrong view										1 view of	.	2 view	n.-p.
		1 personal view										1 view on	n.+prep		
Total	23	0	0	0	0	0	0	0	0	0	0	2		2	
16 greed	n.	(No													
Total	0	0	0	0	0	0	0	0	0	0	0	0		0	
17 level	n.	1 elementary										12 level of	n.+prep		
		1 global level										11 on the level	n.+prep		
		1 international													
		1 national level													
		1 practical level													
Total	5	0	0	0	0	0	0	0	0	0	0	23		0	
18 bad	adj.	2 bad deeds										2 is bad			
		1 bad experiences										1 are bad			
		1 bad habits										1 are a bad			

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries						Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep.	12 Phrase				
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Comb.	Comb.					
		1 bad health								1 is not bad							
		1 bad influence															
		1 bad manners															
		1 bad reputation															
		1 bad tempered															
Total	9	0	0	0	0	0	0	0	0	5	0	0	0				
19 intention	n.	1 original intention										intention	n.+prep				
		1 real intention										1 behind	.				
Total	2	0	0	0	0	0	0	0	0	0	0	2	0				
20 speech	n.	duplicate: (2)good speech															
Total	0	0	0	0	0	0	0	0	0	0	0	0	0				
21 way	n.	5 same way		1 find their way								1 way to	n.+prep	3 way of life	n.-p.		
		3 opposite way		1 go that way										1 the way in	n.-p.		
				1 know the way										1 one way or	n.-p.		
Total	8	0	3	0	0	0	0	0	0	0	0	1		6			
22 human	adj.,	13 human being															
		13 human beings															

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep.	12 Phrase		
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Comb.	Comb.			
		4 human behavior													
		2 human society													
		1 human activities													
		1 human capacity													
		1 human ears													
		1 human history													
		1 human nature													
		1 human													
		1 human rights													
		duplicate: (1)human life													
Total	39	0	0	0	0	0	0	0	0	0	0	0			
23 cause	n., v.		2 cause decline								12 cause of	n.+prep	28 effect	cause and	n.-p.
			1 cause irritation								9 cause for	n.+prep			
			1 cause of suffering								1 in the cause	prep.+n			
			1 know the cause												
Total	0	0	5	0	0	0	0	0	0	0	22		28		
24 evil	n.	2 evil deeds		1 committing of evil									22 evil	good and	n.-p.

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.			
No. Keywords		Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.
				1 destroy the evil											10 "evil"	"good" and n.-p.
				1 does evil												
	Total	2	0	3	0	0	0	0	0	0	0	0	0		32	
25	unskillful	(Not listed in the Coll. Dicts.)														
	Total	0	0	0	0	0	0	0	0	0	0	0	0		0	
26	kusala	(Not listed in the Coll. Dicts.)														
	Total	0	0	0	0	0	0	0	0	0	0	0	0		0	
27	suffering	n.		5 ending of												
				1 cause for suffering												
				experiences												
				1 suffering												
				dupl.(1)cause of												
				suffering												
	Total	0	0	7	0	0	0	0	0	0	0	0	0		0	
				duplicate:												
28	being	n.	(13)human													
	Total	0	0	0	0	0	0	0	0	0	0	0	0		0	
29	mental	adj.	7 mental states													

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.		
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.		
		mental well-													
	3	being													
	2	mental activity													
	1	mental activities													
	1	mental attitude													
		mental													
	1	discipline													
	1	mental health													
	1	mental stress													
Total	17		0	0	0	0	0	0	0	0	0	0	0		
30 result	n.	4 beneficial result										20 as a result	prep.+n		
												1 result from	n.+prep		
Total	4		0	0	0	0	0	0	0	0	0	21	0		
31 akusala	n.	(Not listed in the Coll. Dicts.)													
Total	0		0	0	0	0	0	0	0	0	0	0	0		
32 beings	n.	18 living beings													
		dupl:(13)human													
		beings													
Total	18		0	0	0	0	0	0	0	0	0	0	0		

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries						Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.				
No. Keywords		Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	
33	water	n.	3 tap water 1 dirty water 1 distilled water 1 flowing water			1 water flow 1 water flows											
	Total		6	0	0	2	0	0	0	0	0	0	0	0	0	0	
34	skillful	adj.	(No														
	Total		0	0	0	0	0	0	0	0	0	0	0	0	0	0	
35	time	n.	1 long time		1 takes time	2 time goes							7 at a time 1 in time	prep.+n prep.+n			
	Total		1	0	1	2	0	0	0	0	0	0	8		0		
36	happiness	n.	4 true happiness 1 lasting		1 brings happiness 1 find true												
	Total		5	0	2	0	0	0	0	0	0	0	0	0	0	0	
37	say	v.						say 1 simply		want to 1 say			5 say to	v.+prep.			
	Total		0	0	0	0	0	1	0	1	0	0	5		0		
38	Buddha	n.	(Not listed in the Coll. Dicts.)														
	Total		0	0	0	0	0	0	0	0	0	0	0	0	0	0	
39	kind	n.	4 any kind 1 another kind 1 certain kind										48 kind of 1 in any kind 1 of any kind	n.+prep prep.+n prep.+n			

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries						Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + V.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.				
No. Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	
		1 right kind											1 of one kind	prep.+n			
		1 same kind											1 of this kind	prep.+n			
		1 some kind															
Total	9		0	0	0	0	0	0	0	0	0	0	52		0		
40 delusion	n.	(No															
Total	0		0	0	0	0	0	0	0	0	0	0	0		0		
		determining				factors								n.+prep			
41 factors	n.	3 factors				3 involved							2 factors in	.	2 of factors	n.-p.	
		3 external factors				1 factors are											
		1 crucial factors															
Total	7		0	0	4	0	0	0	0	0	0	0	2		2		
42 present	adj.	(No															
Total	0		0	0	0	0	0	0	0	0	0	0	0		0		
		world												prep.+n			
43 world	n.	3 natural world				1 war							4 in the world	.			
		1 entire world															
		1 real world															
		1 western world															
		1 whole world															
Total	7		0	0	0	1	0	0	0	0	0	0	4		0		

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries					Verb entries			Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.		
No. Keywords	Freq.	1	2	3	4	5	6	7	8	9	10	11	12		
44	right n.	1 equal right		1 have the right								2 right to 1 in the right	n.+prep prep.+n	right and 3 wrong n.-p.	
Total		1	0	1	0	0	0	0	0	0	0	3	3		
45	desire n.	1 sexual desire 1 selfish desire										7 desire for	n.+prep		
Total		2	0	0	0	0	0	0	0	0	0	7	0		
46	natural adj.	2 natural course 2 natural process natural 1 environment natural 1 processes 1 natural state duplicate: (3)natural world													
Total		7	0	0	0	0	0	0	0	0	0	0	0		
47	self n.	1 own self 1 real self													
Total		2	0	0	0	0	0	0	0	0	0	0	0		

Table 9 (continued)

McIntosh et al.'s Types of Combinations	Part of Speech	Noun entries						Verb entries				Adjective entries		Prepositions		Phrases	
		1 Adj. + N.	2 Qntf. +N.	3 V. + N.	4 N. + V.	5 N. + N.	6 V. + Adv.	7 Adv. + V.	8 V. + V.	9 V. + Adj.	10 Adv. + Adj.	11 Prep. Comb.	12 Phrase Comb.				
No.	Keywords	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	Freq.	
48	based	v., n.		1	have been based											42	based on v.-p.
	Total		0	0	1	0	0	0	0	0	0	0	0	0	0	42	
49	account	n.	(No														
	Total		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
50	process	n.	3	thought process										16	process of n.+prep		
			2	thinking process													
				duplicate:													
				(2)natural													
				process													
	Total		5	0	0	0	0	0	0	0	0	0	16	0	0	0	0
Grand Total			307	0	40	8	1	1	0	1	26	1	204	144			

As shown in Table 9, the obtained results from The English Collocations of the keywords in Sentences in GEB (see Table 7) were analyzed sentence by sentence to meet the specified criteria in order to explore the most frequent usage of English collocations of the keywords.

Table 9 presents the results of usage of English collocations of the keywords in GEB by the keywords, by collocations of the keywords, and by frequency. The types of combinations are listed in respective order based on McIntosh et al.'s frame works as follows: (1) Adj. + N., (2) Quantf. + N, (3) V. + N., (4) N. + V., (5) N. + N., (6) V. + Adv., (7) Adv. + V., (8) V. + V., (9) V. + Adj., (10) Adv. + Adj., (11) Preposition with 4 combinations: 1) Prep. + N., 2) N. + Prep., 3) V. + Prep., 4) Adjective + Prep., and (12) Phrase with 3 combinations: 1) N.-P., 2) V.-P., 3) Adj.-P.

The keywords in Table 9 are presented in frequency order from the highest frequency to the lowest frequency of keywords. The highest frequency occurrence of the keywords was *Kamma* in GEB. However, the results revealed that the keyword *Kamma* was not listed in both collocations dictionaries. The second keyword, *good*, revealed a total frequency of 60 usages of English collocations of the keywords as follows: 1) Adj. + N. had a frequency of 10 occurrences in *good results*, 6 in *good deed*, 4 in *good fortune*, 4 in *good friend*, 2 in *good life*, 2 in *good speech*, and *good behavior*, *good deal*, *good deed*, *good direction*, *good education*, *good friends*, *good harvest*, *good people*, *good reputation*, *good things*, and *good views* all together shared the same frequency of occurrence of 1, 2) V. + Adj. had a frequency of 10 occurrences in *is good*, 5 in *be good*, 2 in *are not good*, 1 in *become the good*, and 1 in *are good*, 3) Adv. + Adj. had 1 frequency in *very good*.

Table 10 The Keywords, Types of Combinations and Their Frequencies in WBT

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep				Phrase				V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Onff. + N.	Total Freq.
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.										
1	way	n.	101	8	54	44	10			9	9		4									75
2	regard	v.	58		57		57															57
3	world	n.	92	12	44	33	11															56
4	good	adj., n.	105	26	7	3		4	3	3		4			8					1		49
5	truth	n.	152	24	1		1			0		4	17									46
6	mind	n.	165	1	14	14				16	16	6										37
7	life	n.	145	17	1	1				12	12	1			6							37
8	path	n.	68		20	15	5			0		2	12									34
9	man	n.	106	20	6	6				0												26
10	mental	adj.	140	25	0					0												25
11	Buddhist	adj.	84	21	0					0												21
12	see	v.	115		0					0				16					2			18
13	word	n.	50	6	5		5			1	1	2	3									17
14	sense	n.	66	4	10		10			1	1	1										16

Table 10 (continued)

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep				Phrase				Total Freq.							
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.		Adj.-P.	V. + N.					
15	desire	n.	52		13		13				0			2						15
16	right	adj., n.	80	8	2	2				4			4							14
17	things	n.	112	2	0					0				10						12
18	state	n.	51		12		12			0										12
19	teaching	n.	80	3	5	1	4			0				3						11
20	thirst	adj.	55		10		10			0										10
21	evil	adj., n.	59	4	0					0				4						8
22	lives	n.	58		5			5		0							1			6
23	meditation	n.	53		6	3	3			0										6
24	arises	v.	65		1			1						4						5
25	being	n.	61	5	0					0										5
26	knows	v.	85		0					0							2	1		3
27	arisen	v.	54		1			1						2						3

Table 10 (continued)

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep				Phrase				Total Freq.										
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.		Adj.-P.	V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Qntf. + N.
43	enlightenment	n.	70	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
44	blessed	adj.	64	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
45	conditioned	adj.	59	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
46	cessation	n.	57	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
47	objects	n.	56	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
48	dhamma	n.	53	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
49	mindfulness	n.	50	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
50	sutta	n.	50	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Total Freq.			4,330	192	275	123	141	7	4	46	42	0	4	45	36	16	8	6	4	3	1	0	632

Note : Highest freq. 192 Adj. + N. : 108 or 56.25% are n. keywords; 46 or 23.46% are adj. keywords; and 38 or 19.79% are adj./n. keywords

Table 10 presents the keywords with types of combinations and their frequencies in WBT. The keywords are derived from The Most Frequent Usage of English Collocations of the Keywords in Table 8. They are presented in frequency order from the highest to the lowest frequency of occurrences.

The results revealed that the keywords *way* had the highest frequency of occurrences with the total of 75, followed by *regard* with 57 frequency of occurrences, *world* with 56, *good* with 49, *truth* with 46, etc.

Table 11 The Keywords, Types of Combinations and Their Frequencies in GEB

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep				Phrase				V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Qntf. + N.	Total Freq.
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.										
1	good	adj., n.	188	39	0					0					21				1		61	
2	kind	n.	51	9	52	4	48			0											61	
3	cause	n., v.	68		22	1	21			28	28		5								55	
4	social	adj.	139	52	0					0											52	
5	based	n.	44		0					42	42		1								43	
6	human	adj.	69	39	0					0											39	
7	evil	adj., n.	65	2	0					32	32		3								37	
8	life	n.	94	24	1	1				8	8										33	
9	level	n.	72	5	23	23				0											28	
10	view	n.	73	23	2		2			2	2										27	
11	result	n.	58	4	21	20	1			0											25	
12	process	n.	43	5	16		16			0											21	
13	society	n.	73	6	9	8	1			5	5										20	
14	way	n.	70	8	1		1			6	6		3								18	

Table 11 (continued)

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep					Phrase				V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Qntf. + N.	Total Freq.
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.	Adj.-P.										
15	beings	n.	56	18	0						0												18
16	mental	adj.	58	17	0						0												17
17	mind	n.	133		11	11					0		5										16
18	body	n.	84	1	1	1				14	14												16
19	factors	n.	48	7	2		2			2	2			4									15
20	results	n.	116	1	3	1	2			0			10										14
21	bad	adj.	71	9	0					0					5								14
22	time	n.	53	1	8	8				0			1	2									12
23	world	n.	48	7	4	4				0							1						12
24	desire	n.	45	2	7		7			0													9
25	conditions	n.	80	1	7	4	3			0													8
26	water	n.	56	6	0					0				2									8
27	right	adj., n.	47	1	3	1	2			3	3		1										8
28	suffering	n.	62		0					0			7										7

Table 11 (continued)

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep					Phrase			V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Ontf. + N.	Total Freq.
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.										
29	happiness	n.	52	5	0					0			2									7
30	say	v.	52		5		5			0					1		1					7
31	natural	adj.	45	7	0					0												7
32	action	n.	81	1	1	1				2	2		1									5
33	intention	n.	70	2	2		2			0												4
34	people	n.	90	3	0					0												3
35	law	n.	136		2	2				0												2
36	self	n.	45	2	0					0												2
37	actions	n.	149		1		1			0												1
38	things	n.	81		0					0			1									1
39	kamma	n.	637		0					0												0
40	greed	n.	72		0					0												0
41	speech	n.	70		0					0												0
42	unskillful	adj.	65		0					0												0

Table 11 (continued)

Rank	Keywords	Part of Speech	Keywords Freq.	Adj. + N.	Prep				Phrase				V. + N.	N. + V.	V. + V.	V. + Adj.	N. + N.	V. + Adv.	Adv. + V.	Adv. + Adj.	Qntf. + N.	Total Freq.	
					Total	Prep. + N.	N. + Prep.	V. + Prep.	adj. + Prep.	Total	N.-P.	V.-P.											Adj.-P.
43	kusala	n.	63		0					0												0	
44	being	n.	59		0					0												0	
45	akusala	n.	56		0					0												0	
46	skillful	n.	55		0					0												0	
47	Buddha	n.	51		0					0												0	
48	delusion	n.	49		0					0												0	
49	present	adj.	48		0					0												0	
50	account	n.	43		0					0												0	
Total			4,133	307	204	90	109	5	0	144	102	42	0	40	8	26	1	1	1	0	1	0	733

Note : Highest freq. 307 Adj. + N. : 141 or 45.93% are n. keywords; 124 or 40.39% are adj. keywords; and 42 or 13.68% are adj./n. keywords

Table 11 presents the keywords with types of combinations and their frequencies in GEB. The keywords are derived from the most frequent usage of English Collocations of the keywords in Table 9. They are presented in frequency order from the highest to the lowest frequency of occurrences.

The results revealed that the keywords *good* and *kind* had the highest frequency of occurrences, each with a total of 61, followed by *cause* with 55 frequency of occurrences, *social* with 52, *based* with 43, etc.

Table 12 The Most Frequent Usage of English Collocations of the Keywords in WBT

No.	Keywords	English Collocations	Freq.	Per-centag	Types of Combinations	
1	way n.	same way	5	6.67	adj. + n.	
		own way	1	1.33	adj. + n.	
		practical way	1	1.33	adj. + n.	
		right way	1	1.33	adj. + n.	
		show the way	2	2.67	v. + n.	
		find a way	1	1.33	v. + n.	
		finds the way	1	1.33	v. + n.	
		in this way	39	52.00	prep. + n.	
		on the way	2	2.67	prep. + n.	
		in this -way	1	1.33	prep. + n.	
		on his way	1	1.33	prep. + n.	
		on my way	1	1.33	prep. + n.	
		way to	9	12.00	n. + prep.	
		way out of	1	1.33	n. + prep.	
		a way	6	8.00	n. - p.	
		in every way	1	1.33	n. - p.	
		in some way	1	1.33	n. - p.	
		way out	1	1.33	n. - p.	
		Total	75	100.00	11.87%	
		2	regard n.	regard to	56	98.25	n. - p.
regard for	1			1.75	n. - p.	
Total	57			100.00	9.02%	
3	world n.	external world	7	12.50	adj. + n.	
		whole world	3	5.36	adj. + n.	
		contemporary world	1	1.79	adj. + n.	
		workaday world	1	1.79	adj. + n.	
		in the world	21	37.50	prep. + n.	
		in this world	12	21.43	prep. + n.	
		world of	10	17.86	n. + prep.	

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
		world around	1	1.79	n. + prep.
		Total	56	100.00	8.86%
4	good adj., n.	good men	6	12.24	adj. + n.
		good hearted	5	10.20	adj. + n.
		good counsel	2	4.08	adj. + n.
		good behaviour	1	2.04	adj. + n.
		good conduct	1	2.04	adj. + n.
		good deed	1	2.04	adj. + n.
		good deeds	1	2.04	adj. + n.
		good education	1	2.04	adj. + n.
		good friend	1	2.04	adj. + n.
		good friends	1	2.04	adj. + n.
		good government	1	2.04	adj. + n.
		good husband	1	2.04	adj. + n.
		good qualities	1	2.04	adj. + n.
		good reputation	1	2.04	adj. + n.
		good rest	1	2.04	adj. + n.
		good teaching	1	2.04	adj. + n.
		duplicate: (1)good life			adj. + n.
		duplicate: (1)good man			adj. + n.
		duplicate: (1)good things			adj. + n.
		do good	2	4.08	v. + n.
		doing good	2	4.08	v. + n.
		be good	8	16.33	v. + adj.
		fairly good	1	2.04	adv. + adj.
		for the good	3	6.12	prep. + n.
		good for	3	6.12	adj. + prep.
		good to	1	2.04	adj. + prep.
		good and evil	3	6.12	n. - p.
		Total	49	100.00	7.75%

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
5	truth n.	absolute truth	14	30.43	adj. + n.
		ultimate truth	9	19.57	adj. + n.
		eternal truth	1	2.17	adj. + n.
		known truth	1	2.17	v. + n.
		speak a truth	1	2.17	v. + n.
		speak the truth	1	2.17	v. + n.
		spoke the truth	1	2.17	v. + n.
		truth is	16	34.78	n. + v.
		truth are	1	2.17	n. + v.
		truth in	1	2.17	n. - p.
		Total	46	100.00	7.28%
		6	mind n.	brilliant mind	1	2.70	adj. + n.
concentrate your mind	2			5.41	v. + n.
bear in mind	1			2.70	v. + n.
bearing in mind	1			2.70	v. + n.
control the mind	1			2.70	v. + n.
controlled mind	1			2.70	v. + n.
in mind	10			27.03	prep. + n.
in the mind	1			2.70	prep. + n.
in my mind	1			2.70	prep. + n.
in our mind	1			2.70	prep. + n.
in his mind	1			2.70	prep. + n.
state of mind	11			29.73	n. - p.
states of mind	4			10.81	n. - p.
mind and body	1			2.70	n. - p.
Total	37			100.00	5.85%
7	life	daily life	5	13.51	adj. + n.

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
	n.	spiritual life	3	8.11	adj. + n.
		future life	2	5.41	adj. + n.
		whole life	2	5.41	adj. + n.
		good life	1	2.70	adj. + n.
		human life	1	2.70	adj. + n.
		next life	1	2.70	adj. + n.
		quiet life	1	2.70	adj. + n.
		simple life	1	2.70	adj. + n.
		take life	1	2.70	v. + n.
		family life	6	16.22	n. + n.
				0.00	
		for all life	1	2.70	prep. + n.
		way of life	5	13.51	n. - p.
		life after death	3	8.11	n. - p.
		all his life	2	5.41	n. - p.
		living a life of	2	5.41	n. - p.
		Total	37	100.00	5.85%
8	path	duplicate: (5)right path			
	n.				
		follow the path	1	2.94	v. + n.
		tread the path	1	2.94	v. + n.
				0.00	
		path leading	12	35.29	n. + v.
		the path	12	35.29	prep. + n.
		path to	4	11.76	n. + prep.
		along the path	2	5.88	prep. + n.
		path of	1	2.94	n. + prep.
		along a path	1	2.94	prep. + n.
		Total	34	100.00	5.38%
9	man	wise man	9	34.62	adj. + n.

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per-centag	Types of Combinations
	n.	young man	9	34.62	adj. + n.
		good man	1	3.85	adj. + n.
		grown man	1	3.85	adj. + n.
		in man	6	23.08	prep. + n.
		Total	26	100.00	4.11%
10	mental	mental discipline	8	32.00	adj. + n.
	adj.	mental activities	4	16.00	adj. + n.
		mental state	3	12.00	adj. + n.
		mental energies	2	8.00	adj. + n.
		mental health	2	8.00	adj. + n.
		mental illness	2	8.00	adj. + n.
		mental activity	1	4.00	adj. + n.
		mental disease	1	4.00	adj. + n.
		mental make-up	1	4.00	adj. + n.
		mental suffering	1	4.00	adj. + n.
		Total	25	100.00	3.96%
11	buddhist	buddhist philosophy	9	42.86	adj. + n.
	adj.	buddhist meditation	3	14.29	adj. + n.
		buddhist monk	3	14.29	adj. + n.
		buddhist scriptures	2	9.52	adj. + n.
		buddhist monasteries	1	4.76	adj. + n.
		buddhist monastery	1	4.76	adj. + n.
		buddhist monks	1	4.76	adj. + n.
		buddhist temples	1	4.76	adj. + n.
		Total	21	100.00	3.32%
12	see	clearly see	2	11.11	adv. + v.
	v.	does not see	7	38.89	v. + v.
		do not see	3	16.67	v. + v.
		can see	2	11.11	v. + v.
		is difficult to see	1	5.56	v. + v.
		is hard to see	1	5.56	v. + v.

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
		went to see	1	5.56	v. + v.
		wish to see	1	5.56	v. + v.
		Total	18	100.00	2.85%
13	word	pali word	2	11.76	adj. + n.
	n.	sanskrit word	2	11.76	adj. + n.
		sinhalese word	1	5.88	adj. + n.
		spoken word	1	5.88	adj. + n.
		use the word	1	5.88	v. + n.
		uses the word	1	5.88	v. + n.
		word derived from	1	5.88	n. + v.
		word has	1	5.88	n. + v.
		word is	1	5.88	n. + v.
		word of	3	17.65	n. + prep.
		word about	1	5.88	n. + prep.
		word for	1	5.88	n. + prep.
		not a word	1	5.88	n. - p.
		Total	17	100.00	2.69%
14	sense	accepted sense	1	6.25	adj. + n.
	n.	full sense	1	6.25	adj. + n.
		general sense	1	6.25	adj. + n.
		ordinary sense	1	6.25	adj. + n.
		convey the sense	1	6.25	v. + n.
				0.00	
		sense of	10	62.50	n. + prep.
		in every sense of the word	1	6.25	n. - p.
		Total	16	100.00	2.53%

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
15	desire n.	expressed his desire	2	13.33	v. + n.
		desire for	13	86.67	n. + prep.
		Total	15	100.00	2.37%
16	right adj., n.	right path	5	35.71	adj. + n.
		right ways	2	14.29	adj. + n.
		right time	1	7.14	adj. + n.
		duplicate: (1)right way		0.00	adj. + n.
		in the right	2	14.29	prep. + n.
		right and wrong	4	28.57	n. - p.
Total	14	100.00	2.22%		
17	things n.	bad things	1	8.33	adj. + n.
		good things	1	8.33	adj. + n.
		see things	5	41.67	v. + n.
		sees things	2	16.67	v. + n.
		explain things	1	8.33	v. + n.
		explains things	1	8.33	v. + n.
		say things	1	8.33	v. + n.
		Total	12	100.00	1.90%
18	state n.	duplicate: (3)mental state			adj. + n.
		state of	12	100.00	n. + prep.
Total	12	100.00	1.90%		
19	teaching n.	fundamental teaching	2	18.18	adj. + n.
		good teaching	1	9.09	adj. + n.
		followed his teaching	2	18.18	v. + n.
		accepting their teaching	1	9.09	v. + n.
		teaching on	4	36.36	n. + prep.

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
		in the teaching	1	9.09	prep. + n.
		Total	11	100.00	1.74%
20	thirst n.	thirst for	10	100.00	n. + prep.
		Total	10	100.00	1.58%
21	evil adj., n.	evil (deed)	2	25.00	adj. + n.
		evil deed	1	12.50	adj. + n.
		evil thoughts	1	12.50	adj. + n.
		do no evil	2	25.00	v. + n.
		committing evil	1	12.50	v. + n.
		do any evil	1	12.50	v. + n.
		duplicate: (3)good and evil			n. - p.
		Total	8	100.00	1.27%
22	lives v.	lives fully	1	16.67	v. + adv.
		lives with	3	50.00	v. + prep.
		lives without	2	33.33	v. + prep.
		Total	6	100.00	0.95%
23	meditation n.	duplicate: (3)buddhist			adj. + n.
		in meditation	3	50.00	prep. + n.
		meditation on	3	50.00	n. + prep.
		Total	6	100.00	0.95%
24	arises v.	question arises	3	60.00	n. + v.
		doubt arises	1	20.00	n. + v.
		arises out of	1	20.00	v. + prep.
		Total	5	100.00	0.79%

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
25	being n.	human being	3	60.00	adj. + n.
		supreme being	2	40.00	adj. + n.
		Total	5	100.00	0.79%
26	knows v.	knows for certain	1	33.33	v. + adv.
		knows just	1	33.33	v. + adv.
		personally knows	1	33.33	v. + prep.
		Total	3	100.00	0.47%
27	arisen v.	arisen doubt	2	66.67	v. + n.
		arisen out of	1	33.33	v. + prep.
		Total	3	100.00	0.47%
28	self n.	individual self	1	50.00	adj. + n.
		other self	1	50.00	adj. + n.
		Total	2	100.00	0.32%
29	suffering n.	mental suffering	1	100.00	adj. + n.
Total	1	100.00	0.16%		
30	consciousne n.	higher consciousness	1	100.00	adj. + n.
Total	1	100.00	0.16%		
31	happiness n.	human happiness	1	100.00	adj. + n.
Total	1	100.00	0.16%		
32	called v.	called free	1	100.00	v. + adv.
Total	1	100.00	0.16%		
33	troubles n.	in his troubles	1	100.00	prep. + n.
Total	1	100.00	0.16%		
34	own adj.	own interest	1	100.00	adj. + n.
		duplicate: (1)own way	1	100.00	adj. + n.
Total	1	100.00	0.16%		

Table 12 (continued)

No.	Keywords	English Collocations	Freq.	Per- centag	Types of Combinations
35	Buddha	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
36	bhikkhus	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
37	nirvana	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
38	dukkha	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
39	noble	(No Collocation)	0		
	adj.		Total	0	
40	body	(No Collocation)	0		
	n.		Total	0	
41	bhikkhu	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
42	buddhism	(No Collocation)	0		
	n.		Total	0	
43	enlightenme	(No Collocation)	0		
	n.		Total	0	
44	blessed	(No Collocation)	0		
	adj.		Total	0	
45	conditioned	(No Collocation)	0		
	adj.		Total	0	
46	cessation	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
47	objects	(No Collocation)	0		
	n.		Total	0	
48	dhamma	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
49	mindfulness	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
50	sutta	(Not listed in the Coll. Dicts.)	0		
	n.		Total	0	
Grand total			632	100.00%	

As shown in Table 12, the results revealed that among the grand total frequency of 632 usages of English collocations in *What the Buddha Taught*, the keyword *way* had the most frequent usage of English collocations of the keyword with the total frequency of 75 occurrences or 11.80%. Among the 75 frequency of occurrences from the keyword *way*, the English collocations were as follows: (1) *same way* with the frequency of 5 or 6.67% , (2) *own way* with 1 or 1.33%, (3) *practical way* with 1 or 1.33% , (4) *right way* with 1 or 1.33%, (5) *show the way* with 2 or 2.67%, (6) *find a way* with 1 or 1.33% , (7) *finds the way* with 1 or 1.33%, (8) *in this way* with 39 or 52% , (9) *on the way* with 2 or 2.67%, (10) *in this way* with 1 or 1.33%, (11) *on his way* with 1 or 1.33%, (12) *on my way* with 1 or 1.33%, (13) *way to* with 9 or 12%, (14) *way out* with 1 or 1.33%, (15) *a way* with 6 or 8%, (16) *in every way* with 1 or 1.33%, (17) *in some way* with 1 or 1.33% , and (18) *way out* with 1 or 1.33%.

From Table 12, the results also revealed that among the grand total frequency of 632 occurrences, the least frequent usage of English collocations of the keywords were as follows: (1) *mental suffering* in *suffering*, (2) *high consciousness* in *consciousness*, (3) *human happiness* in *happiness*, (4) *called free* in *called*, (5) *in his troubles* in *troubles*, and (6) *own interest* in *own* which all together consisted the same frequency of occurrence of 1 or 0.16%.

Table 13 The Most Frequent Usages of English Collocations of the Keywords in GEB

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
1	good adj., n.	good results	10	16.39	adj. + n.
		good deeds	6	9.84	adj. + n.
		good fortune	4	6.56	adj. + n.
		good friend	4	6.56	adj. + n.
		good life	2	3.28	adj. + n.
		good speech	2	3.28	adj. + n.
		good behavior	1	1.64	adj. + n.
		good deal	1	1.64	adj. + n.
		good deed	1	1.64	adj. + n.
		good direction	1	1.64	adj. + n.
		good education	1	1.64	adj. + n.
		good friends	1	1.64	adj. + n.
		good harvest	1	1.64	adj. + n.
		good people	1	1.64	adj. + n.
		good reputation	1	1.64	adj. + n.
		good things	1	1.64	adj. + n.
		good views	1	1.64	adj. + n.
		is good	10	16.39	v. + adj.
		be good	5	8.20	v. + adj.
		are not good	2	3.28	v. + adj.
		is not good	2	3.28	v. + adj.
		become the good	1	1.64	v. + adj.
		are good	1	1.64	v. + adj.
very good	1	1.64	adv. + adj.		
Total			61	100.00	8.32%
2	kind n.	any kind	4	6.56	adj. + n.
		another kind	1	1.64	adj. + n.
		certain kind	1	1.64	adj. + n.
		right kind	1	1.64	adj. + n.
		same kind	1	1.64	adj. + n.
		some kind	1	1.64	adj. + n.
		kind of	48	78.69	n. + prep.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		in any kind	1	1.64	prep. + n.
		of any kind	1	1.64	prep. + n.
		of one kind	1	1.64	prep. + n.
		of this kind	1	1.64	prep. + n.
		Total	61	100.00	8.32%
3	cause	cause decline	2	3.64	v. + n.
	n., v.	cause irritation	1	1.82	v. + n.
		cause of suffering	1	1.82	v. + n.
		know the cause	1	1.82	v. + n.
		cause of	12	21.82	n. + prep.
		cause for	9	16.36	n. + prep.
		in the cause	1	1.82	prep. + n.
		cause and effect	28	50.91	n. - p.
		Total	55	100.00	7.50%
4	social	social values	10	19.23	adj. + n.
	adj.	social conventions	6	11.54	adj. + n.
		social value	4	7.69	adj. + n.
		social activity	3	5.77	adj. + n.
		social problems	3	5.77	adj. + n.
		social scale	3	5.77	adj. + n.
		social welfare	3	5.77	adj. + n.
		social environment	2	3.85	adj. + n.
		social ideals	2	3.85	adj. + n.
		social perspective	2	3.85	adj. + n.
		social system	2	3.85	adj. + n.
		social unrest	2	3.85	adj. + n.
		social funtion	1	1.92	adj. + n.
		social harmony	1	1.92	adj. + n.
		social institutions	1	1.92	adj. + n.
		social mores	1	1.92	adj. + n.
		social positions	1	1.92	adj. + n.
		social problem	1	1.92	adj. + n.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		social progress	1	1.92	adj. + n.
		social situations	1	1.92	adj. + n.
		social sphere	1	1.92	adj. + n.
		social world	1	1.92	adj. + n.
		Total	52	100.00	7.09%
5	based v., n.	have been based	1	2.33	v. + n.
		based on	42	97.67	n. - p.
		Total	43	100.00	5.87%
6	human adj.	human being	13	33.33	adj. + n.
		human beings	13	33.33	adj. + n.
		human behavior	4	10.26	adj. + n.
		human society	2	5.13	adj. + n.
		human activities	1	2.56	adj. + n.
		human capacity	1	2.56	adj. + n.
		human ears	1	2.56	adj. + n.
		human history	1	2.56	adj. + n.
		human nature	1	2.56	adj. + n.
		human potential	1	2.56	adj. + n.
		human rights	1	2.56	adj. + n.
		duplicate: (1) human life			adj. + n.
		Total	39	100.00	5.32%
7	evil adj., n.	evil deeds	2	5.41	adj. + n.
		committing of evil	1	2.70	v. + n.
		destroy the evil	1	2.70	v. + n.
		does evil	1	2.70	v. + n.
		good and evil	32	86.49	n. - p.
		Total	37	100.00	5.05%
8	life n.	future life	18	54.55	adj. + n.
		healthy life	2	6.06	adj. + n.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		human life	1	3.03	adj. + n.
		inner life	1	3.03	adj. + n.
		long life	1	3.03	adj. + n.
		whole life	1	3.03	adj. + n.
		duplicate: (2) good life			adj. + n.
		for life	1	3.03	prep. + n.
		quality of life	3	9.09	n. - p.
		way of life	3	9.09	n. - p.
		life after death	1	3.03	n. - p.
		ways of life	1	3.03	n. - p.
		Total	33	100.00	4.50%
9	level	elementary level	1	3.57	adj. + n.
	n.	global level	1	3.57	adj. + n.
		international level	1	3.57	adj. + n.
		national level	1	3.57	adj. + n.
		practical level	1	3.57	adj. + n.
		level of	12	42.86	n. + prep.
		on the level	11	39.29	n. + prep.
		Total	28	100.00	3.82%
10	view	wrong view	22	81.48	adj. + n.
	n.	personal view	1	3.70	adj. + n.
		view of	1	3.70	n. + prep.
		view on	1	3.70	n. + prep.
		point of view	2	7.41	n. - p.
		Total	27	100.00	3.68%
11	result	beneficial result	4	16.00	adj. + n.
	n.	as a result	20	80.00	prep. + n.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		result from	1	4.00	n. + prep.
		Total	25	100.00	3.41%
12	process	thought process	3	14.29	adj. + n.
	n.	thinking process	2	9.52	adj. + n.
		duplicate: (2) natural process			adj. + n.
		process of	16	76.19	n. + prep.
		Total	21	100.00	2.86%
13	society	human society	2	10.00	adj. + n.
	n.	whole society	2	10.00	adj. + n.
		Thai society	1	5.00	adj. + n.
		Western society	1	5.00	adj. + n.
		in society	5	25.00	prep. + n.
		within society	2	10.00	prep. + n.
		in a society	1	5.00	prep. + n.
		society for	1	5.00	n. + prep.
		society as a whole	3	15.00	n. - p.
		a member of a society	1	5.00	n. - p.
		the member of the society	1	5.00	n. - p.
		Total	20	100.00	2.73%
14	way	same way	5	27.78	adj. + n.
	n.	opposite way	3	16.67	adj. + n.
		find their way	1	5.56	v. + n.
		go that way	1	5.56	v. + n.
		know the way	1	5.56	v. + n.
		way to	1	5.56	n. + prep.
		way of life	3	16.67	n. - p.
		the way in	1	5.56	n. - p.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		one way or another	1	5.56	n. - p.
		in some way	1	5.56	n. - p.
		Total	18	100.00	2.46%
15	beings	living beings	18	100.00	adj. + n.
	n.	duplicate: (13) human beings			
		Total	18	100.00	2.46%
16	mental	mental states	7	41.18	adj. + n.
	adj.	mental well-being	3	17.65	adj. + n.
		mental activity	2	11.76	adj. + n.
		mental activities	1	5.88	adj. + n.
		mental attitude	1	5.88	adj. + n.
		mental discipline	1	5.88	adj. + n.
		mental health	1	5.88	adj. + n.
		mental stress	1	5.88	adj. + n.
		Total	17	100.00	2.32%
17	mind	clear mind	2	12.50	v. + n.
	n.	bear in mind	1	6.25	v. + n.
		borne in mind	1	6.25	v. + n.
		free the mind	1	6.25	v. + n.
		in the mind	6	37.50	prep. + n.
		in mind	5	31.25	prep. + n.
		Total	16	100.00	2.18%
18	body	healthy body	1	6.25	adj. + n.
	n.	in the body	1	6.25	prep. + n.
		body of water	14	87.50	n. - p.
		Total	16	100.00	2.18%
19	factors	determining factors	3	20.00	adj. + n.
	n.	external factors	3	20.00	adj. + n.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		crucial factors	1	6.67	adj. + n.
		factors involved	3	20.00	n. + v.
		factors are operating	1	6.67	n. + v.
		factors in	2	13.33	n. + prep.
		of factors	2	13.33	n. - p.
		Total	15	100.00	2.05%
20	results n.	negative results duplicate: (10) good results	1	7.14	adj. + n. adj. + n.
		receives the results	3	21.43	v. + n.
		give appropriate results	1	7.14	v. + n.
		gives results	1	7.14	v. + n.
		produce results	1	7.14	v. + n.
		receive identical results	1	7.14	v. + n.
		receive the results	1	7.14	v. + n.
		receives its results	1	7.14	v. + n.
		yields results	1	7.14	v. + n.
		results from	2	14.29	n. + prep.
		with results	1	7.14	prep. + n.
		Total	14	100.00	1.91%
21	bad adj.	bad deeds bad experiences bad habits bad health bad influence bad manners bad reputation bad tempered	2 1 1 1 1 1 1 1	14.29 7.14 7.14 7.14 7.14 7.14 7.14 7.14	adj. + n. adj. + n.
		is bad	2	14.29	v. + adj.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		are bad	1	7.14	v. + adj.
		are a bad	1	7.14	v. + adj.
		is not bad	1	7.14	v. + adj.
		Total	14	100.00	1.91%
22	time n.	long time	1	8.33	adj. + n.
		takes time	1	8.33	v. + n.
		time goes	2	16.67	n. + v.
		at a time	7	58.33	prep. + n.
		in time	1	8.33	prep. + n.
		Total	12	100.00	1.64%
23	world n.	natural world	3	25.00	adj. + n.
		entire world	1	8.33	adj. + n.
		real world	1	8.33	adj. + n.
		western world	1	8.33	adj. + n.
		whole world	1	8.33	adj. + n.
		world war	1	8.33	n. + n.
		in the world	4	33.33	prep. + n.
		Total	12	100.00	1.64%
24	desire n.	sexual desire	1	11.11	adj. + n.
		selfish desire	1	11.11	adj. + n.
		desire for	7	77.78	n. + prep.
		Total	9	100.00	1.23%
25	conditions n.	favorable conditions	1	12.50	adj. + n.
		condition for	3	37.50	n. + prep.
		in unskillful conditions	2	25.00	prep. + n.

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
		in skillful conditions	1	12.50	prep. + n.
		in worldly conditions	1	12.50	prep. + n.
		Total	8	100.00	1.09%
26	water	tap water	3	37.50	adj. + n.
	n.	dirty water	1	12.50	adj. + n.
		distilled water	1	12.50	adj. + n.
		flowing water	1	12.50	adj. + n.
		water flow	1	12.50	n. + v.
		water flows	1	12.50	n. + v.
		Total	8	100.00	1.09%
27	right	equal right	1	12.50	adj. + n.
	n.	have the right	1	12.50	v. + n.
		right to	2	25.00	n. + prep.
		in the right	1	12.50	prep. + n.
		right and wrong	3	37.50	n. - p.
		Total	8	100.00	1.09%
28	suffering	ending of suffering	5	71.43	v. + n.
	n.	cause for suffering	1	14.29	v. + n.
		experiences suffering	1	14.29	v. + n.
		duplicate: (1) cause of suffering			v. + n.
		Total	7	100.00	0.95%
29	happiness	true happiness	4	57.14	adj. + n.
	n.	lasting happiness	1	14.29	adj. + n.
		brings happiness	1	14.29	v. + n.
		find true happiness	1	14.29	v. + n.
		Total	7	100.00	0.95%

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
30	say v.	say simply	1	14.29	v. + adv.
		want to say	1	14.29	v. + v.
		say to	5	71.43	v. + prep.
		Total	7	100.00	0.95%
31	natural adj.	natural course	2	28.57	adj. + n.
		natural process	2	28.57	adj. + n.
		natural environment	1	14.29	adj. + n.
		natural processes	1	14.29	adj. + n.
		natural state	1	14.29	adj. + n.
		duplicate: (3) natural world			adj. + n.
Total	7	100.00	0.95%		
32	action n.	appropriate action	1	20.00	adj. + n.
		taken for action	1	20.00	v. + n.
		in that action	1	20.00	prep. + n.
		course of action	1	20.00	n. - p.
		plan of action	1	20.00	n. - p.
		Total	5	100.00	0.68%
33	intention n.	original intention	1	25.00	adj. + n.
		real intention	1	25.00	adj. + n.
		intention behind	1	25.00	n. + prep.
		intention by	1	25.00	n. + prep.
		Total	4	100.00	0.55%
34	people n.	Thai people	2	66.67	adj. + n.
		unintelligent people	1	33.33	adj. + n.
		duplicate: (1) good people			adj. + n.
		Total	3	100.00	0.41%

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
35	law	by the law	1	50.00	prep. + n.
	n.	within the law	1	50.00	prep. + n.
		Total	2	100.00	0.27%
36	self	own self	1	50.00	adj. + n.
	n.	real self	1	50.00	adj. + n.
		Total	2	100.00	0.27%
37	actions	actions on	1	100.00	n. + prep.
	n.	Total	1	100.00	0.14%
38	things	duplicate: (1) good things			adj. + n.
	n.	look at things	1	100.00	v. + n.
		Total	1	100.00	0.14%
39	kamma	(Not listed in the Coll. Dicts.)	0		
	n.	Total	0		
40	greed	(No Collocation)	0		
	n.	Total	0		
41	speech	duplicate: (2) good speech	0		adj. + n.
	n.	Total	0		
42	unskillful	(Not listed in the Coll. Dicts.)	0		
	adj.	Total	0		
43	kusala	(Not in Oxfd.Coll. Dict.)	0		
	n.	Total	0		
44	being	duplicate: (13) human being	0		adj. + n.
	n.	Total	0		
45	akusala	(Not listed in the Coll. Dicts.)	0		
	n.	Total	0		
46	skillful	(No Collocation)	0		
	adj.	Total	0		
47	Buddha	(Not listed in the Coll. Dicts.)	0		
	n.	Total	0		
48	delusion	(No Collocation)	0		
	n.	Total	0		

Table 13 (continued)

No.	Keywords	English Collocations	Freq.	Per-centage	Types of Combinations
49	present adj.	(No Collocation)	0		
		Total	0		
50	account n.	(No Collocation)	0		
		Total	0		
Grand Total			733	100.00%	

Shown in Table 13, the results revealed that among the grand total frequency of 733 occurrences pertaining to the usage of English collocations in *Good, Evil and Beyond*, the keywords *good* and *kind* had the most frequent usage of English collocations of the keywords with the total frequency of 61 occurrences or 8.32% for each of them. Among the frequency of 61 occurrences from the keyword *good*, the English collocations were as follows: (1) *good results* with the frequency of 10 or 16.39%, (2) *good deeds* with 6 or 9.84% , (3) *good fortune* with 4 or 6.56%, (4) *good friend* with 4 or 6.56%, (5) *good life* with 2 or 3.28%, (6) *good speech* with 2 or 3.28%, and (7) *good behavior*, (8) *good deal* , (9) *good deed*, (10) *good direction*, (11) *good education*, (12) *good friends*, (13) *good harvest*, (14) *good people*, (15) *good reputation*, (16) *good things*, and (17) *good views* which all together consisted the same frequency of 1 or 1.64%, (18) *is good* with 10 or 16.39%, (19) *be good* with 5 or 8.20% , (20) *are not good* with 2 or 3.28%, (21) *is not good* with 2 or 1.64%, (22) *become the good* with 1 or 1.64%, (23) *are good* with 1 or 1.64%, and (24) *very good* with the frequency of 1 or 1.64%.

The keyword *kind* also had the most frequent usage with the frequency of 61 occurrences. Among the frequency of 61 occurrences from the keyword *kind*, the English collocations were as follows: (1) *any kind* with the frequency of 4 or 6.56%, and (2) *another kind*, (3) *certain kind*, (4) *right kind*, (5) *same kind*, (6) *some kind* all together consisted the same frequency of 1 or 1.64%, (7) *kind of* with 48 or 78.69%,

and (8) *in any kind*, (9) *of any kind*, (10) *of one kind*, and (11) *of this kind* all together consisted the same frequency of 1 occurrence or 1.64%.

From Table 13, the results also revealed that among the grand total frequency of 733 occurrences, the least frequent usage of English collocations of the keywords were as follows: (1) *actions on* in *actions*, and (2) *look at thing* in *things* which all together consisted the same frequency of 1 occurrence or 0.14%.

Results of Research Question 2

Research question 2 : What are the most frequent types of combination pertaining to the usage of English collocations of the keywords in the selected Buddhist literature?

Table 14. The Most Frequent Types of Combinations Pertaining to the Usage of English Collocations of the Keywords in WBT

No.	Types of Combinations	Frequency	Percentage
1	Adjective + Noun	192	30.38
2	Noun + Preposition	141	22.31
3	Preposition + Noun	123	19.46
4	Verb + Noun	45	7.12
5	Phrase: Noun	42	6.65
6	Noun + Verb	36	5.70
7	Verb + Verb	16	2.53
8	Verb + Adjective	8	1.27
9	Verb + Preposition	7	1.11
10	Noun + Noun	6	0.95
11	Verb + Adverb	4	0.63
12	Adjective + Preposition	4	0.63
13	Adjective-Phrase	4	0.63
14	Adverb + Verb	3	0.47
15	Adverb + Adjective	1	0.16
16	Verb-Phrase	0	-
17	Quantifier + Noun	0	-
Grand Total		632	100.00

Shown in Table 14, the results revealed that among the seventeen types of combinations, the Adjective + Noun was the most frequent type of combinations pertaining to the usage of English collocations of the keywords in *What the Buddha Taught*, with the frequency of 192 occurrences or 30.38%. Whereas, the Adverb + Adjective was the least frequent type of combinations with the frequency of 1 occurrence or 1.6%. The Verb-Phrase and Quantifier + Noun types of combinations showed no frequency of occurrence at all.

Table 15 The Most Frequent Types of Combinations Pertaining to the Usage of English Collocations of the Keywords in GEB.

No.	Types of Combinations	Frequency	Percentage
1	Adjective + Noun	307	41.88
2	Noun + Preposition	109	14.87
3	Noun-Phrase	102	13.92
4	Preposition + Noun	90	12.28
5	Verb-Phrase	42	5.73
6	Verb + Noun	40	5.46
7	Verb + Adjective	26	3.55
8	Noun + Verb	8	1.09
9	Verb + Preposition	5	0.68
10	Verb + Verb	1	0.14
11	Noun + Noun	1	0.14
12	Verb + Adverb	1	0.14
13	Adverb + Adjective	1	0.14
14	Adjective + Preposition	0	-
15	Adjective-Phrase	0	-
16	Adverb + Verb	0	-

Table 15 (continued)

No.	Types of Combinations	Frequency	Percentage
17	Quantifier + Noun	0	-
Grand Total		733	100.00

Shown in Table 15, the results revealed that among the seventeen types of combinations, the Adjective + Noun was the most frequent type of combinations pertaining to the usage of English collocations of the keywords in Good, Evil and Beyond, with the frequency of 307 occurrences or 41.88%.

Whereas, the Verb + Verb, Noun + Noun, Verb + Adverb, and Adverb + Adjective were the least frequent types of combinations with each consisted the frequency of 1 occurrence or 1.4%. The Adjective + Preposition, Adjective-Phrase, Adverb + Verb, and Quantifier + Noun types of combinations showed no frequency of occurrence at all.

Chapter V

Conclusion, Discussion, and Suggestion

This final chapter consists of three main sections. The first section starts with the conclusions of the study and research results. The second section provides the discussion of the results, and benefit of this study. The last section finishes with suggestions for future study.

5.1 Conclusion

The objectives of this study were (1) to explore the usage of English collocations of the keywords in selected Buddhist literature, (2) to identify the types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature.

There were two research questions in this study as follows: (1) what are the most frequent usage of English collocations of the keywords in selected Buddhist literature; (2) what are the most frequent types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature?

The data of the study were two selected Buddhist literature, which were *What the Buddha Taught*, and *Good, Evil and Beyond*. There are a total of 88,903 of word tokens and 10,461 of word types; 54,447 word tokens and 6,668 word types from *What the Buddha Taught*, and 34,456 word tokens and 3,793 word types from *Good, Evil and Beyond*. The electronic versions of the literature were collected, compiled and analyzed by using three research tools, the software tool AntConc 3.4.4w (Windows), the Microsoft Excel 2013 program, *Oxford Collocations Dictionary for student of English* (2012), and *Longman Collocations Dictionary and Thesaurus* (2013). The analysis was based on McIntosh et al and *Oxford Collocations Dictionary for students of English's* seventeen types of combinations of English collocations.

The electronic versions of selected Buddhist literature were compiled, generated and listed in alphabetical and frequency order for lexical comparison of texts in the form of Word lists by using the Word list function of AntConc. Then, the most frequent words from the Word list, excluding the function words, were analyzed, selected, and organized into the top 50 most frequent keywords. The top 50 most frequent keywords were applied into the Concordance function of AntConc in order to find the common collocates of the given keywords. The selected keywords appeared with the text to its left and right collocates.

Each line of Concordance results was manually scanned and analyzed sentence by sentence thoroughly, by the researcher, for any usage of English collocations of the keyword based on the 17 types of combination of McIntosh et al.'s frame work. Then, the usage of English collocations were analyzed and verified with the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013).

The results found were typed and keyed into Microsoft Excel 2013 database, as per Tables 6, 7, 8, 9, 10, and 11 which were generated by the researcher, for 1) the analysis of the usage of English collocations of the keywords, for 2) the analysis of the types of combinations pertaining to the usage of English collocations of the keywords.

In order to answer the first research question, “what are the most frequent usage of English collocations of the keywords in selected Buddhist literature?”, the data obtained from the database in MS Excel 2013 in Table 8 and 9, The Top 50 most Frequent Usages of English Collocations of the Keywords and their Types of Combinations in SBL, were analyzed in terms of English collocations of the keywords, frequency and percentage to explore the most frequent usage of English collocations of the keywords in selected Buddhist literature.

In order to answer the second research question, “what are the most frequent types of combinations pertaining to the usage of English collocations of the keywords in selected Buddhist literature?”, the collected data from the first results and Tables 10 and 11, The Keywords, the Types of Combinations, and their Frequencies, were analyzed in term of types of combinations, frequency and

percentage of their English collocations, to identify the types of combinations pertaining to the usage of English collocations of the keywords.

The results of this study revealed the following:

1. The keyword *way*, in *What the Buddha Taught*, had the most frequent usage of English collocations of the keyword with the total frequency of 75 occurrences or 11.80%. They were as follows: (1) same way, (2) own way, (3) practical way, (4) right way, (5) show the way, (6) find a way, (7) finds the way, (8) in this way, (9) on the way, (10) in this way, (11) on his way, (12) on my way, (13) way to , (14) way out, (15) a way, (16) in every way, (17) in some way, and (18) way out.

The keywords *good* and *kind*, in *Good, Evil and Beyond*, shared the most frequent usage of English collocations with each consisted the total frequency of 61 occurrences.

The keyword *good* had the English collocations as follows: (1) good results, (2) good deeds, (3) good fortune, (4) good friend, (5) good life, (6) good speech, (7) good behavior, (8) good deal , (9) good deed, (10) good direction, (11) good education, (12) good friends, (13) good harvest, (14) good people, (15) good reputation, (16) good things, (17) good views all , (18) is good, (19) be good (20) are not good, (21) is not good with 2, (22) become the good, (23) are good, and (24) very good.

The keyword *kind* had the English collocations as follows: (1) any kind, and (2) another kind, (3) certain kind, (4) right kind, (5) same kind, (6) some kind, (7) kind of, (8) in any kind, (9) of any kind, (10) of one kind, and (11) of this kind.

2. The Adjective + Noun, in *What the Buddha Taught*, was the most frequent type of combination pertaining to the usage of English collocations with a frequency of 192 occurrences or 30.38%.

In *Good, Evil and Beyond*, the Adjective + Noun was also the most frequent type of combinations pertaining to the usage of English collocations with a frequency of 307 occurrences or 41.88%.

5.2 Discussion

The results are discussed using two main aspects based on the two research questions proposed in the study as follows:

5.2.1 The Most Frequent Usage of English Collocations of the Keywords in Selected Buddhist Literature.

The results from the collected data revealed that there were the grand total of 632 usages of English Collocations of the keywords in *What the Buddha Taught*. The keyword (1) *way* had the most frequent usage of English Collocations with the total frequency of 75 occurrences or 11.87%, followed by (2) *regards* with the total frequency of 57 or 9.02%, (3) *world* with 56 or 8.86%, (4) *good* with 49 or 7.75%, (5) *truth* with 46 or 7.28%, (6) *mind* with 37 or 5.85%, (7) *life* with 37 or 5.85%, (8) *path* with 34 or 5.38%, (9) *man* with 26 or 4.11%, (10) *mental* with 25 or 3.96%, (11) *Buddhist* with 21 or 3.32%, (12) *see* with 18 or 2.85%, (13) *word* with 17 or 2.6%, (14) *sense* with 16 or 2.53%, (15) *desire* with 15 or 2.37%, (16) *right* with 14 or 2.22%, (17) *things* with 12 or 1.90%, (18) *state* with 12 or 1.90%, (19) *teaching* with 11 or 1.74%, (20) *thirst* with 10 or 1.58%, (21) *evil* with 8 or 1.27%, (22) *lives* with 6 or 0.95%, (23) *meditation* with 6 or 0.95%, (24) *arises* with 5 or 0.79%, (25) *being* with 5 or 0.79%, (26) *knows* with 3 or 0.47%, (27) *arisen* with 3 or 0.47% (28) *self* with 2 or 0.32%, and (29) *suffering*, (30) *consciousness*, (31) *happiness*, (32) *called*, (33) *troubles*, and (34) *own* shared the same total frequency of 1 or 0.16%.

Furthermore, the current study also revealed that the keywords *Buddha*, *bhikkhu*, *bhikkhus*, *nirvana*, *dukkha*, *cessation*, *dhamma*, *mindfulness*, and *sutta* were not listed in the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013). On the other hand the keywords *noble*, *body*, *Buddhism*, *enlightenment*, *blessed*, *conditioned*, and objects were listed in Oxford Collocations Dictionary for students of English (2012), but not a single English collocation was found in the sentences. Surprisingly, the same keywords *Buddhism*, *enlightenment*, *blessed*, and *conditioned* were not listed in the Longman Collocations Dictionary and Thesaurus (2013). Moreover, the usage of English collocations from the keywords *good* in *good life*, *good man*, and *good thing*, *right* in

right way, path in right path, meditation in Buddhist meditation, own in own way, and state in mental state showed that they have already shared the same English collocations with the previous keywords in the English collocations. Therefore, their frequencies were not counted to avoid repetition.

Regarding Good, Evil and Beyond, the results from the collected data revealed there were the grand total frequency of 733 usages of English collocations of the keywords. The keyword (1) *good* and (2) *kind* had the highest frequent usage of English Collocations with the total frequency of 61 occurrences or 8.32%, followed by (3) *cause* with the total frequency of 55 or 7.50%, (4) *social* with 52 or 7.09% , (5) *based* with 43 or 5.87%, (6) *human* with 39 or 5.32% , (7) *evil* with 37 or 5.05%, (8) *life* with 33 or 4.50%, (9) *level* with 33 or 4.50%, (10) *view* with 27 or 3.8%, (11) *result* with 25 or 3.41%, (12) *process* with 21 or 2.86%, (13) *society* with 20 or 2.73%, (14) *way* with 18 or 2.46%, (15) *beings* with 18 or 2.46%, (16) *mental* with 17 or 2.32%, (17) *mind* with 16 or 2.18%, (18) *body* with 16 or 2.18%, (19) *factors* with 15 or 2.05%, (20) *results* with 14 or 1.91%, (21) *bad* with 14 or 1.91%, (22) *time* with 12 or 1.64%, (23) *world* with 12 or 1.64%, (24) *desire* with 9 or 1.23%, (25) *conditions* with 8 or 1.09%, (26) *water* with 8 or 1.09%, (27) *right* with 8 or 1.09%, (28) *suffering* with 7 or 0.95%, (29) *happiness* with 7 or 0.95%, (30) *say* with 7 or 0.95%, (31) *natural* with 7 or 0.95%, (32) *action* with 5 or 0.68%, (33) *intention* with 4 or 0.55%, (34) *people* with 3 or 0.41%, (35) *law* and (36) *self* shared the same the total frequency of 2 or 0.27%, (37) *actions*, and (38) *things* shared the same total frequency of 1 ore 0.14%.

The current study also revealed that the keywords *kamma, unskillful, kusala, akusala, and Buddha* were not listed in the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013). On the other hand, the keywords *greed, skillful, delusion, present, account* were listed in both dictionaries but no English collocation was found in the sentences at all. Furthermore, the usage of English collocations from the keywords *result in good result, life in good life, people in good people, things in good things, speech in good speech, human in human life, suffering in cause of suffering, being in human being, natural in natural world, and process in natural process* all together showed that they have

already shared the same English collocations with the previous keywords in the English collocations. Therefore, their frequencies were not counted to avoid repetition.

The researcher was a little surprised that the mentioned high frequent keywords, which are specific and directly related to Buddhism, are not listed in the Oxford Collocations Dictionary for students of English (2012), and Longman Collocations Dictionary and Thesaurus (2013). Especially when the Oxford Collocations Dictionary for students of English (2012) drew all the collocations from reliable data including from the major source, Oxford English Corpus, which has almost two billion words of English text which originate from around the world that are considered to be the most up-to-dated sources available.

5.2.2 The Most Frequent Types of Combinations Pertaining to Use of English Collocations of the Keywords in Selected Buddhist Literature.

The current study revealed that the Adjective + Noun was the most frequent type of combination pertaining to the usage of English collocations of the keyword in What the Buddha Taught with the total frequency of 192 occurrences. Among the top 192 frequency of occurrences, 108 or 56.25% of them were noun keywords which make up the primary proportion, followed by adjective keywords with 46 or 23.96%, and adjective/noun keywords with 38 or 19.79%. (see Table 10)

In Good, Evil and Beyond, the current study also revealed that the Adjective + Noun was the most frequent type of combinations with the total frequency of 307 occurrences. Among the top 307 frequency of occurrences, 141 or 45.93% of them were noun keywords which made up the primary proportion, followed by adjective keywords with 124 or 40.39%, and adjective/noun keywords which account for only 42 or 13.68%. (see Table 11)

5.2.3 Benefit of this study

The benefit of the usage of English collocations in both Buddhist literature revealed a great abundance of English collocations which will definitely help in communication in English and enhance English collocations usage efficiency. This will also aid Buddhists in propagating the dhamma. One can benefit from this study by

analyzing the Buddhist words that are repeated throughout the literature. The repetition of the words are evidence of how Buddhist words play an important role in understanding oneself.

Understanding the usage and types of collocations in Buddhist literature is beneficial because it provides a comprehensive view of the emphasis on Buddha's teachings. A reader is able to learn about the important teachings of the Buddha and how it applies to one's life. For example, the keyword *way* allows readers to take a closer look at the ways in which they are practicing Buddha's teachings: *same way*, *own way*, and *practical way*. By reflecting on the various ways of life, a person can be a better person.

Another advantage of learning about the collocations in Buddhist literature is to help us learn about the differences in other Buddhist literature. One Buddhist literature may focus on a particular way of practice such as "own way" while another literature may emphasize "right way." By taking a closer look at the repetition of words in collocations, we can have a better understanding of what is most important in Buddhist literature.

5.3 Suggestions for future study

In this section, some limitations and suggestions are discussed and provided as useful guidelines for future study.

First, any future study should have a greater number of data. There should be more Buddhist literature from various eminent writers selected to gain a clearer picture of the usage of English collocation in selected Buddhist literature.

Second, future researchers who are interested in the dhamma as well as English collocation might want to study the English collocations in Tripitaka. The Tripitaka contains not only the Buddha's teachings, but also incorporate a tremendous amount of data in terms of word tokens or running words.

In conclusion, a future study should be conducted using other examples of Buddhist literature that are similar to the Tripitaka or the Tripitaka itself. By comparing other examples that contain collocations, one can form a comprehensive view of how literature is developed in Buddhist literature.

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Appendices

Appendix A

Samples of Top 200 Words in Word List Results in What the Buddha Taught

Word List Results 1			Word List Results 1		
Word Types: 6668			Word Tokens: 54447		
Rank	Freq	Word	Rank	Freq	Word
1	3229	the	26	263	there
2	1842	of	27	243	s
3	1746	and	28	234	should
4	1330	is	29	214	but
5	1132	to	30	214	you
6	1076	a	31	213	who
7	1023	in	32	194	from
8	555	he	33	194	no
9	531	not	34	184	all
10	528	it	35	177	t
11	527	or	36	177	when
12	502	that	37	175	have
13	479	this	38	173	e
14	456	as	39	172	p
15	426	i	40	165	mind
16	414	be	41	165	what
17	375	are	42	161	bhikkhus
18	359	one	43	160	o
19	315	buddha	44	160	they
20	313	by	45	157	him
21	309	with	46	155	n
22	299	his	47	152	truth
23	290	for	48	149	was
24	286	on	49	148	does
25	265	which	50	147	has

(continued)

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
51	145	life
52	140	mental
53	139	these
54	138	if
55	136	self
56	130	will
57	127	at
58	123	an
59	117	so
60	115	see
61	112	only
62	112	things
63	111	them
64	110	may
65	106	man
66	105	good
67	105	nirvana
68	105	we
69	102	dukkha
70	102	noble
71	101	way
72	95	then
73	94	any
74	94	body
75	94	h

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
76	92	world
77	91	here
78	90	do
79	90	their
80	88	bhikkhu
81	88	its
82	86	five
83	85	knows
84	84	buddhist
85	84	even
86	84	pts
87	83	other
88	83	without
89	80	four
90	80	how
91	80	right
92	80	such
93	80	teaching
94	77	buddhism
95	77	suffering
96	75	nor
97	74	r
98	74	thus
99	71	your
100	70	enlightenment

(continued)

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
101	68	consciousness
102	68	like
103	68	path
104	67	through
105	66	sense
106	66	those
107	65	also
108	65	arises
109	65	m
110	64	blessed
111	64	happiness
112	63	after
113	63	me
114	62	more
115	62	would
116	61	being
117	61	can
118	61	now
119	60	called
120	60	f
121	59	according
122	59	conditioned
123	59	evil
124	59	out
125	58	d

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
126	58	just
127	58	lives
128	58	regard
129	57	cessation
130	57	some
131	57	troubles
132	56	c
133	56	objects
134	55	into
135	55	thirst
136	54	arisen
137	53	dhamma
138	53	I
139	53	meditation
140	53	own
141	52	desire
142	51	state
143	50	himself
144	50	mindfulness
145	50	six
146	50	sutta
147	50	word
148	49	death
149	49	factor
150	49	first

(continued)

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
151	49	free
152	49	non
153	49	well
154	48	aggregates
155	48	burning
156	48	thought
157	48	were
158	47	spiritual
159	46	because
160	46	question
161	46	rid
162	46	u
163	45	others
164	45	wisdom
165	45	words
166	44	idea
167	44	two
168	43	got
169	43	had
170	43	said
171	43	say
172	42	neither
173	42	people
174	42	present
175	42	up

Word List Results 1

Word Types: 6668 Word Tokens: 54447

Rank	Freq	Word
176	41	person
177	41	soul
178	41	term
179	40	live
180	40	means
181	40	men
182	40	says
183	40	too
184	39	atman
185	39	form
186	39	observing
187	39	over
188	39	same
189	39	texts
190	39	thoughts
191	39	understand
192	38	b
193	38	existence
194	38	feeling
195	38	known
196	38	let
197	38	our
198	38	sees
199	38	within
200	37	become

Appendix B

Samples of Top 200 Words in Word List in Good, Evil and Beyond

Word List Results 1			Word List Results 1		
Word Types: 3793			Word Tokens: 34456		
Rank	Freq	Word	Rank	Freq	Word
1	2146	the	26	154	these
2	1512	of	27	151	there
3	1077	and	28	149	actions
4	934	to	29	148	they
5	849	is	30	145	an
6	694	in	31	139	social
7	689	a	32	136	law
8	637	kamma	33	135	but
9	465	are	34	133	mind
10	409	or	35	131	will
11	403	that	36	126	have
12	396	as	37	122	who
13	358	be	38	121	those
14	301	this	39	118	can
15	299	on	40	116	results
16	298	which	41	113	at
17	292	for	42	108	all
18	289	it	43	97	such
19	286	not	44	94	life
20	240	with	45	93	if
21	194	one	46	90	no
22	188	good	47	90	people
23	186	by	48	86	their
24	170	from	49	85	should
25	164	we	50	84	body

(continued)

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
51	84	so
52	84	when
53	82	s
54	81	action
55	81	things
56	80	conditions
57	79	what
58	76	into
59	74	may
60	73	society
61	73	view
62	72	greed
63	72	has
64	72	he
65	72	level
66	71	bad
67	70	any
68	70	intention
69	70	other
70	70	speech
71	70	way
72	69	human
73	69	through
74	68	cause
75	66	only

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
76	66	some
77	65	evil
78	65	i
79	65	unskillful
80	65	you
81	64	even
82	64	its
83	64	non
84	63	kusala
85	63	them
86	62	more
87	62	suffering
88	59	being
89	58	mental
90	58	result
91	56	akusala
92	56	beings
93	56	do
94	56	water
95	55	skillful
96	55	thus
97	53	time
98	53	within
99	52	happiness
100	52	his

(continued)

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
101	52	say
102	51	because
103	51	both
104	51	buddha
105	51	kind
106	51	must
107	49	delusion
108	48	factors
109	48	present
110	48	three
111	48	world
112	47	our
113	47	right
114	45	also
115	45	desire
116	45	most
117	45	natural
118	45	self
119	44	based
120	43	account
121	43	process
122	42	whether
123	41	person
124	41	then
125	41	understanding

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
126	40	hatred
127	40	how
128	40	many
129	40	would
130	39	effect
131	39	future
132	39	others
133	38	cessation
134	38	personal
135	37	having
136	37	preference
137	37	see
138	36	bhikkhus
139	36	events
140	36	kinds
141	36	teaching
142	36	wrong
143	35	conventions
144	35	harmful
145	35	hell
146	35	up
147	35	words
148	34	become
149	34	does
150	34	example

(continued)

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
151	34	practice
152	34	without
153	32	belief
154	32	first
155	31	about
156	31	two
157	31	us
158	30	causes
159	30	done
160	30	external
161	30	given
162	30	white
163	29	according
164	29	black
165	29	heaven
166	29	matter
167	29	out
168	29	states
169	28	born
170	28	goes
171	28	laws
172	28	might
173	27	been
174	27	different
175	27	like

Word List Results 1

Word Types: 3793 Word Tokens: 34456

Rank	Freq	Word
176	27	nature
177	27	nor
178	27	problems
179	27	river
180	27	very
181	26	four
182	26	individual
183	26	influence
184	25	bring
185	25	called
186	25	case
187	25	clearly
188	25	death
189	25	levels
190	25	living
191	25	meaning
192	25	same
193	25	terms
194	25	wisdom
195	25	wise
196	24	another
197	24	condition
198	24	consider
199	24	fruition
200	24	just

Appendix C

Samples of Top 50 Concordance Results of the Keywords Buddha, mind, Bhikkhus, truth, and life in What the Buddha Taught

Buddha

Concordance Results 1:
Concordance Hits 315

Hr	KWIC
1	H U L A TripitakavagUvaracharya What the Buddha Taught (Revised edition) With a Foreword by
2	Illustrations - vii Foreword - ix Preface - xi The Buddha - xv C H A P T E
3	kinds of Truths-Some erroneous views-The Buddha definitely denies 'Atman'-The Buddha's sile
4	views-The Buddha definitely denies 'Atman'-The Buddha 's silence-The idea of Self a
5	R V I I I What the Buddha Taught and the World Today Erroneous views-
6	-The ten duties of a ruler- The Buddha 's Message-Is it practical?-Asoka's
7	Truth (Dhammapada) The Last Words of the Buddha (from the Mahaparinibbana sutta) Abbreviati
8	S P I E C E The Buddha as Bhaisajya-guru or Bhisakka in Pali
9	PAGES 16 AND 17 I. The bust of the Buddha . Bronze. Thailand. Sukhotai. About 14th cen
10	the colossal stone statue of the recumbent Buddha . Galvihara, Polonnaruwa, Ceylon. 12th centu
11	of the Musee Guimet, Paris. V. The Buddha . Mathura, India. 5 th Century A.C. Mathura
12	of the Musee Guimet, Paris. VI. The Buddha . Yun Kang style. China. End of the 5
13	Guimet, Paris. BETWEEN PAGES 4 8 AND 4 9 VII. The Buddha showing the myrobalan fruit (or gem?) on
14	Guimet, Paris. viii VIII. Head of the Buddha . Hadda, Afghanistan. Stucco. Graeco- Indian
15	of the Musee Guimet, Paris. IX. The Buddha . Prah Khan, Cambodia. Khmer Art, Bayon styl
16	6 5 XI. Sujata offering milk-rice to the Buddha on the day of his Enlightenment. Borobudur,
17	Musee Guimet, Paris. XII. Head of the Buddha . Borobudur, Java. 8th century A.C. Museum,
18	of the Musee Guimet, Paris. Xni. The Buddha in Dharmacakra-mudra, symbolizing preaching
19	Guimet, Paris. XIV. The Parinirvana of the Buddha . Ajanta, India. Cave 26. 6th century A.C.
20	s 80 a n d 8 i XV. The Buddha in Dharmacakra-mudra, symbolizing preaching
21	of the Musee Guimet, Paris. XVI. The Buddha . Borobudur, Java. 8th century A.C. By
22	that island, where the Law of the Buddha flourishes from the time of Asoka and
23	have appeared on the teaching of the Buddha . It is to be regretted, however, that
24	that Ananda, the devoted attendant of the Buddha , was a bhikk.hu (a monk), but
25	, who would like to know what the Buddha actually taught. For his benefit I have

Concordance Results 1:
Concordance Hits 315

Hr	KWIC
26	of the actual words used by the Buddha as they are to be found in
27	extant records of the teachings of the Buddha . The material used and the passages quoted
28	has already some knowledge of what the Buddha taught and would like to go further
29	form of the discourses of the viiii Buddha . Writing the book I have had the
30	repetitions which were a part of the Buddha 's speech as it has come down
31	nterests of simplicity the particular meaning the Buddha was interested in developing. As the title
32	in developing. As the title 'What the Buddha Taught' was selected for this book, I
33	to set down the words of the Buddha , even the figures he used, in preference
34	the essential and fundamental teaching of the Buddha . These are the doctrines of the Four
35	a book on the teaching of the Buddha without dealing with the subjects which The
36	on the most important teachings of the Buddha , such as those discussed here, Theravada an
37	of Truth excels all other gifts' The Buddha The Buddha, whose personal name was Siddhat
38	excels all other gifts' The Buddha The Buddha , whose personal name was Siddhattha (Siddha
39	the bank of the river Neranjara at Buddha -Gaya (near Gaya in modern Bihar), at
40	, after which he was known as the Buddha , 'The Enlightened One'. After his Enlighten
41	ghtened One'. After his Enlightenment, Gotama the Buddha delivered his first sermon to a group
42	it. xv At the age of 80, the Buddha passed away at Kusinara (in modern Uttar
43	D Among the founders of religions the Buddha (if we are permitted to call him
44	different forms, or inspired by him. The Buddha was not only a human being; he
45	and only a man can become a Buddha . Every man has within himself the potential
46	within himself the potentiality of becoming a Buddha , if he so wills it and endeavours.
47	it and endeavours. We can call the Buddha a man par excellence. He was so
48	else could be the refuge ?'1 said the Buddha . He admonished his disciples to 'be a
49	his own personal effort and intelligence. The Buddha says: ' Y o u should do your
50	Tathagatas3 only teach the way.'4 If the Buddha is to be called a 'saviour' at

Mind

Concordance Results 2:

Concordance Hits 165

Hit	KWIC
1	E R I The Buddhist Attitude of Mind Man is supreme-One is one's
2	the present moment -'Meditation' on Sensations-on Mind -on Ethical, Spiritual and Intellectual subjek
3	later works too. I have borne in mind , too, the reader who has already some
4	had the ancient texts running in my mind , so I have deliberately kept the synonyms
5	prejudices associated with that label in our mind . Yet he may be completely free from
6	them all to be an exceptionally brilliant mind , put a question to the Buddha 'Venerable
7	tions and unnecessarily disturbing their peace of mind : 'Did I ever tell you, Malunkyaputta, "Come,
8	is very life." 'Therefore, Malunkyaputta, bear in mind what I have explained as explained, and
9	conceptions which are in the sphere of mind -objects (dharma-dyatana)1. Thus the whole realm
10	with taste, body with tangible objects, and mind (which is the sixth faculty in Buddhist
11	the sixth faculty in Buddhist Philosophy) with mind -objects or thoughts or ideas.2 All our
12	about what is meant by the term ' Mind ' (manas) in Buddhist philosophy may be useful
13	here. It should clearly be understood that mind is not spirit as opposed to matter.
14	most other systems of philosophies and religions. Mind is only a faculty or organ (indriya)
15	. The difference between the eye and the mind as faculties is that the former senses
16	be conceived by another faculty, which is mind . Now ideas and 1Abhisamuc, p. 4. Vibh. p. 72.
17	physical experiences and are conceived by the mind . Hence mind (manas) is considered a sense
18	and are conceived by the mind. Hence mind (manas) is considered a sense faculty or
19	willed, one acts through body, speech and mind .'3 Volition is 'mental construction, mental a
20	activity. Its function is to direct the mind in the sphere of good, bad or
21	95pultics (eye, ear, nose, tongue, body and mind) as its basis, and One of the
22	form, (omul, odour, taste, tangible things and mind -objects, i.e., an Idea or thought)
23	ject. Mental consciousness (mano-vihhana) has the mind (manas) as its basis and a mental
24	called tactile consciousness; on account of the mind and mind-objects (ideas and thoughts) arises
25	consciousness; on account of the mind and mind -objects (ideas and thoughts) arises a conscio

Concordance Results 2:

Concordance Hits 165

Hit	KWIC
26	(paradavutta) and living with a gazelle's mind (migabhiitena cetasa), i.e., light-hearted.'
27	holic, sorrowful, penitent and gloomy attitude of mind which is considered a hindrance to the
28	), (z) contact of our sense-organs (including mind) with the external world (phassahara), (3) co
29	experienced by their sense organs and their mind . A supramundane experience like that of the
30	appear and disappear. Through this knowledge his mind becomes detached. Then he finds within him
31	Sphere of Infinite Space and develop a mind conforming thereto, that is a mental creation
32	-perception nor Non-perception and develop a mind conforming thereto, that is a mental creation
33	intellectual side or the qualities of the mind . If one develops only the emotional neglectin
34	) to prevent evil and unwholesome states of mind from arising, and (2) to get rid of
35	to arise, good and wholesome states of mind not yet arisen, and (4) to develop and
36	perfection the good and wholesome states of mind already present in a man. Right Mindfulness (
37	or feelings (vedana), (3) the activities of the mind (citta) and (4) ideas, thoughts, conceptions
38	pear within oneself. Concerning the activities of mind , one should be aware whether one's
39	, one should be aware whether one's mind is lustful or not, given to hatred
40	should be aware of all movements of mind , how they arise and disappear. As regards
41	suppressed, tranquillity and 'one-pointedness' of mind developed, and the feelings of joy and
42	pure equanimity and awareness remaining. Thus the mind is trained and disciplined and developed thro
43	. This penetration is possible only when the mind is free from all impurities and is
44	is self-discipline in body, word and mind , selfdevelopment and self-purification. It ha
45	to comprehend.' With these thoughts in his mind , the Buddha hesitated for a moment, whether
46	(i.e., five physical sense-organs and mind) (Namarupapaccayd salayatanam). 5. Through th
47	mindfulness or awareness of the body, sensations, mind and mind-objects (the four Satipatthanas).2 T
48	awareness of the body, sensations, mind and mind -objects (the four Satipatthanas).2 There is n
49	. He always spoke to people bearing in mind their standard of development, their tendenci
50	' to mean what is generally known as ' mind ' or 'consciousness'. But the Buddha says that

Bhikkhus

Concordance Results 3:

Concordance Hits 161

Hit KWIC

1 Buddha went even further. He told the bhikkhus that a disciple should examine even the
 2 is Nirvana.'2 And the Buddha says: 'O bhikkhus, I say that the destruction of defilement
 3 it clearly. Then the Buddha said: 'O bhikkhus, even this view, which is so pure
 4 and carrying on one's back: 'O bhikkhus, a man is on a journey. He
 5 hands and feet". Then that man, O bhikkhus, gathers grass, wood, branches and leaves
 6 I go". 'What do you think, O bhikkhus, if he acted in this way would
 7 that raft. 'In the same manner, O bhikkhus, I have taught a doctrine similar to
 8 carrying (lit. getting hold of). You, O bhikkhus, who understand that the teaching is simi
 9 his disciples: 'What do you think, O bhikkhus? Which is more? These few leaves in
 10 are very much more abundant.' 'Even so, bhikkhus, of what I have known I have
 11 . Regarding this question the Buddha says: 'O bhikkhus, if any recluses or brahmanas do not
 12 the desire for sense-pleasures. But, O bhikkhus, if any recluses or brahmanas understand
 13 defines dukkha as the five aggregates: 'O bhikkhus, what is dukkha ? It should be said
 14 of karma should be remembered here: 'O bhikkhus, it is volition (cetana) that I call
 15 his own reply. The Buddha says: 'O bhikkhus, this cycle of continuity (samsara) is wi
 16 of "thirst", detachment, cessation, Nibbana.'4 'O bhikkhus, what is the Absolute (Asamkhata, Uncondi
 17 he Absolute (Asamkhata, Unconditioned) ? It is, O bhikkhus, the extinction of desire (ragakkhaya) th
 18 the extinction of illusion (mohakkhaya). This, O bhikkhus, is called the Absolute.'5 'O Radha, the
 19 nction of "thirst" (Tanhakkhaya) is Nibbana.'6 'O bhikkhus, whatever there may be things conditioned
 20 , referring to Nirvana the Buddha says: 'O bhikkhus, there is the unborn, ungrown, and uncond
 21 not found.'1 Elsewhere the Buddha says: 'O bhikkhus, this idea that I may not be,
 22 , addressing his disciples, the Buddha said: 'O bhikkhus, accept a soultheory (Attavada) in the ac
 23 and tribulation. But, do you see, O bhikkhus, such a soul-theory in the acceptance
 24 and tribulation ? 'Certainly not, Sir.' 'Good, O bhikkhus. I, too, O bhikkhus, do not see
 25 , Sir.' 'Good, O bhikkhus. I, too, O bhikkhus, do not see a soultheory, in the

Concordance Results 3:

Concordance Hits 161

Hit KWIC

26 explained it here, because he asked the bhikkhus to accept that soul-theory which did
 27 Buddha said in the same sutta-. 'O bhikkhus, when neither self nor anything pertainin
 28 bhikkhu named Khemaka and a group of bhikkhus. These bhikkhus ask Khemaka whether he se
 29 Khemaka and a group of bhikkhus. These bhikkhus ask Khemaka whether he sees in the
 30 a self. Khemaka replies 'No'. Then the bhikkhus say that, if so, he should be
 31 Buddha said: 'I have taught you, O bhikkhus, to see conditionality everywhere in all
 32 R E : BHAVANA The Buddha said: 'O bhikkhus, there are two kinds of illness. What
 33 a hundred years or more. But, O bhikkhus, rare in this world are those who
 34 and listening with deep devotion. Very often bhikkhus recite this sutta by the bed-side
 35). There he addressed the group of five bhikkhus: 'Bhikkhus, these two extremes ought not
 36 he addressed the group of five bhikkhus: 'Bhikkhus, these two extremes ought not to be
 37 Blessed One said. The group of five bhikkhus was glad, and they rejoiced at his
 38 at Gayasisa in Gaya with a thousand bhikkhus. There he addressed the bhikkhus: 'Bhikkh
 39 a thousand bhikkhus. There he addressed the bhikkhus: 'Bhikkhus, all is burning. And what is
 40 usand bhikkhus. There he addressed the bhikkhus: 'Bhikkhus, all is burning. And what is the
 41 what is the all that is burning ? 'Bhikkhus, the eye is burning, visible forms are
 42 tations, with pains, with griefs, with despairs. 'Bhikkhus, a learned and noble disciple, who sees (
 43 account.' This the Blessed One said. The bhikkhus were glad, and they rejoiced at his
 44 being delivered, the minds of those thousand bhikkhus were liberated from impurities, without a
 45 grove near Savatthi. There he addressed the bhikkhus saying: 'Bhikkhus', and they replied to h
 46 avatthi. There he addressed the bhikkhus saying: 'Bhikkhus', and they replied to him: 'Venerable Sir
 47 Sir.' The Blessed One spoke as follows: 'Bhikkhus, I will expound to you the method
 48 Blessed One. He then spoke as follows: 'Bhikkhus, I say that the destruction (getting rid)
 49 d (in addition), those already arisen disappear. 'Bhikkhus, (i) there are cares and troubles which
 50 to be got rid of by culture. (1) 'Bhikkhus, what are the cares and troubles which

Truth

Concordance Results 4:

Concordance Hits 152

Hit	KWIC
26	, or whose teaching it was. He saw Truth. If the medicine is good, the disease
27	Buddhist texts referring to persons who realized Truth are: 'The dustless and stainless Eye of
28	are: 'The dustless and stainless Eye of Truth (Dhamma-cakkbu) has arisen.' 'He has seen
29	(Dhamma-cakkbu) has arisen.' 'He has seen Truth, has attained Truth, has known Truth, has
30	arisen.' 'He has seen Truth, has attained Truth, has known Truth, has penetrated into Truth,
31	seen Truth, has attained Truth, has known Truth, has penetrated into Truth, has crossed over
32	Truth, has known Truth, has penetrated into Truth, has crossed over doubt, is without wavering
33	their tradition and authority as the only Truth without question. Once a group of learned
34	to the absolute conclusion: "This alone is Truth, and everything else is false". Now, what
35	knows and sees that "This alone is Truth, and everything else is false." ?' The young
36	knows and he sees: "This alone is Truth, and everything else is false?" 'No.' 'Then
37	a wise man who maintains (lit. protects) truth to come to the conclusion: "This alone
38	come to the conclusion: "This alone is Truth, and everything else is false": ' Asked by
39	explain the idea of maintaining or protecting truth, the Buddha said: 'A man has a
40	is my faith", so far he maintains truth. But by that he cannot proceed to
41	to the absolute conclusion: "This alone is Truth, and everything else is false": ' In other
42	'I believe this'. So far he respects truth. But because of his belief or faith,
43	that what he believes is alone the Truth, and everything else is false. The Buddha
44	the cessation of dukkha. THE FIRST NOBLE TRUTH: DUKKHA The First Noble Truth (Dukkha-ariyas
45	FIRST NOBLE TRUTH: DUKKHA The First Noble Truth (Dukkha-ariyasacca) is generally translated
46	by almost all scholars as 'The Noble Truth of Suffering', and it is interpreted to
47	4 2i0n fMf. otion the Wheel of Truth'. Mhvg. be2llo wdo. not wish to
48	the term dukkha as the First Noble Truth, which represents the Buddha's view of
49	the term dukkha in the First Noble Truth contains, quite obviously, the ordinary mean
50	the term dukkha as the First Noble Truth, and so it is better to leave

Concordance Results 4:

Concordance Hits 152

Hit	KWIC
1	ht-Tolerance-Is Buddhism Religion or Philosophy?- Truth has no label-No blind faith or
2	seeing and understanding-No attachment even to Truth-Parable of the raft-Imaginary speculations u
3	E R I I The First Noble Truth: Dukkha Buddhism neither pessimistic nor opt
4	R I I I The Second Noble Truth: Samudaya: 'The Arising of Dukkha' -Definiti
5	T E R I V The Third Noble Truth: Nirodha: 'The Cessation of Dukkha'- What is
6	Dukkha'- What is Nirvana?-Language and Absolute Truth-Definitions of Nirvana-Nirvana not negative-
7	Nirvana-Nirvana not negative-Nirvana as Absolute Truth- What is Absolute Truth?-Truth is not
8	-Nirvana as Absolute Truth- What is Absolute Truth?-Truth is not negative-Nirvana and Samsara-
9	as Absolute Truth- What is Absolute Truth?- Truth is not negative-Nirvana and Samsara-Nirvana
10	T E R v The Fourth Noble Truth: Magga: 'The Path' Middle Path or Noble
11	TEXTS .. Setting in Motion the Wheel of Truth (Dhammacakkappavattana sutta) The Fire Sermo
12	to Sigala (Sigalovada-sutta) The Words of Truth (.Dhammapada) The Last Words of the Buddha (
13	to become an ascetic in search of Truth. Ananda Temple, Pagan, Burma, n t h
14	i Sabbadanam dhammadanam jinati 'The gift of Truth excels all other gifts' The Buddha The
15	abaparinibbana-sutta). 3Tathagata lit. means 'One Truth'. This is the term usua wlylh ou
16	emancipation depends on his own realization of Truth, and not on the benevolent grace of
17	these venerable recluses and brahmanas spoke the truth, and who spoke falsehood.' Then the Buddha
18	drances (nivarana)3 to the clear understanding of Truth and to spiritual progress (or for that
19	smell as sweet. In the same way Truth needs no label: it is neither Buddhist,
20	a hindrance to the independent understanding of Truth, and they produce harmful prejudices in men'
21	o particular religions. To the seeker after Truth it is immaterial from where an idea
22	academic. In fact, in order to understand Truth, it is not necessary even to know
23	young man a most remarkable discourse explaining Truth (the gist of which is given later).1
24	a wise man, who had already seen Truth, and 1In the chapter on the third
25	1In the chapter on the third Noble Truth, see p. 38. 2The term used is among

Life

Concordance Results 5:

Concordance Hits 145

Hit KWIC

1	to matter-Flux-Thinker and Thought-Has life a beginning? ... 16 C H A
2	Self, who realises Nirvana?-Nirvana in this life ... 35 C H A P T E R
3	Erroneous views-Meditation is no escape from life-Two forms of Meditation-The Setting-up
4	Erroneous views-Buddhism for all-In daily life-Family and social life-Lay life held
5	all-In daily life-Family and social life-Lay life held in high esteem-How
6	daily life-Family and social life-Lay life held in high esteem-How to become
7	a sudden, confronted with the reality of life and the suffering of mankind, he decided
8	I will continue to follow the holy life under him. If he does not explain
9	alunkyaputta, "Come, Malunkyaputta, lead the holy life under me, I will explain these questions
10	me: "Sir, I will lead the holy life under the Blessed One, and the Blessed
11	tell you: "Come and lead the holy life under me, I will explain these questions
12	either: "Sir, I will lead the holy life under the Blessed One, and he will
13	says: "I will not lead the holy life under the Blessed One until he explains
14	says: "I will not follow the holy life under the Blessed One until he answers
15	Buddha explains to Malunkyaputta that the holy life does not depend on these views. Whatever
16	.e. Nirvana) I declare in this very life." "Therefore, Malunkyaputta, bear in mind wha
17	t fundamentally connected with the spiritual holy life, is not conducive to aversion, detachment, ce
18	s fundamentally connected with the spiritual holy life, is conducive to aversion, detachment, cessat
19	, and it is interpreted to mean that life according to Buddhism is nothing but sufferin
20	, for it takes a realistic view of life and of the world. It looks at
21	, which represents the Buddha's view of life and the world, has a deeper philosophical
22	. The Buddha does not deny happiness in life when he says there is suffering. On
23	(sukhdni), such as the happiness of family life and the happiness of 17 the life of
24	family life and the happiness of 17 the life of a recluse, the happiness of sense
25	and objective. He says, with regard to life and the enjoyment of sense-pleasures, that

Concordance Results 5:

Concordance Hits 145

Hit KWIC

26	true with regard to all enjoyment in life. From this it is evident that it
27	must take account of the pleasures of life as well as of its pains and
28	freedom from them, in order to understand life completely and objectively. Only then is true
29	(samkhara-dukkha). ² All kinds of suffering in life like birth, old age, sickness, death, associa
30	. 38. A happy feeling, a happy condition in life, is not permanent, not everlasting. It change
31	. It is common experience in our daily life. But the third form of dukkha as
32	61. 23 continues as a permanent substance through life, has persisted from the earliest time to
33	PTS), p. 58. 25 continuing. So Brahmana, is human life, like a mountain river. ¹ As the Buddha
34	. It is not correct to say that life is moving, but life is movement itself.
35	to say that life is moving, but life is movement itself. Life and movement are
36	is moving, but life is movement itself. Life and movement are not two different things.
37	. Now a question may be raised whether life has a beginning. 1A (Colombo, 1929), p. Teach
38	unthinkable. The believer in the creation of life by God may be astonished at this
39	the main cause of the continuity of life the Buddha states: 'The first beginning of
40	possible to say that there was no life beyond a certain definite point. This in
41	. ³ This does not at all make the life of a Buddhist melancholy or sorrowful, as
42	serene joy. Although there is suffering in life, a Buddhist should not be gloomy over
43	it. One of the principal evils in life, according to Buddhism, is 'repugnance' or ha
44	female, who found peace and happiness in life through his teaching. The king of Kosala
45	nd exultant (udaggudagga), enjoying the spiritual life (abhiratariipa), with faculties pleased (pini
46	continue to manifest themselves even in a life after death. Here we have to explain
47	after death? Before we go on to life after death, let us consider what this
48	after death, let us consider what this life is, and how it continues now. What
49	how it continues now. What we call life, as we have so often repeated, is
50	and die. ¹ Thus, even now during this life time, every moment we are born and

Appendix D

Samples of Top 50 Concordance Results of the Keywords Kamma, good, actions, social, and law in Good, Evil and Beyond

Khamma

Concordance Results 1:
Concordance Hits 637

Hit	KWIC
1	GOOD, EVIL AND BEYOND KAMMA IN THE BUDDHA'S TEACHING by Bhikkhu
2	All beings are the owners of their kamma heirs of their kamma born of their
3	owners of their kamma heirs of their kamma born of their kamma related to their
4	heirs of their kamma born of their kamma related to their kamma supported by their
5	born of their kamma related to their kamma supported by their kamma ... Other Works o
6	related to their kamma supported by their kamma ... Other Works of Ven. P. A. Payutto "
7	lator. From Buddhadhamma: Good, Evil and Beyond: Kamma in the Buddha's Teaching. Dependent Origina
8	Twenty-First Century. ? Good, Evil and Beyond... Kamma in the Buddha's Teaching (c) Bhikkhu
9	..... 1 Understanding the Law of Kamma 1.....
10	..... Kamma as a law of nature 1.....
11	..... The law of kamma and social preference 5.....
12	rence 5..... The meaning of kamma 6.....
13	..... a: Kamma as intention 6.....
14	..... b: Kamma as conditioning factor 9.....
15	ning factor 9..... c: Kamma as personal responsibility 9.....
16	sonal responsibility 9..... d: Kamma as social activity or career 10.....
17	activity or career 10..... Kinds of kamma 11.....
18	for each other 22..... Gauging good and bad kamma 23.....
19	..... 3 The Fruition of Kamma 43.....
20	..... Results of kamma on different levels 43.....
21	..... Factors which affect the fruition of kamma 48..... Understanding the proc
22	tion 52..... Fruits of kamma on a long term basis - Heaven and
23	s 57..... Kamma fruition in the Cula Kammavibhanga Sutta 63.
24	ruition in the Cula Kammavibhanga Sutta 63.... 4 Kamma on the Social Level 68.....
25	importance of ditthi in the creation of kamma 70.... External influences and internal ref

Concordance Results 1:
Concordance Hits 637

Hit	KWIC
26	..... Personal responsibility and social kamma 76..... Responsible social
27	..... 5 The Kamma that Ends Kamma 81.....
28	..... 5 The Kamma that Ends Kamma 81.....
29	..... 6 Misunderstandings of the Law of Kamma 92..... Who causes ha
30	that are contrary to the law of kamma 93..... Can kamma be erased? 97.....
31	contrary to the law of kamma 93..... Can kamma be erased? 97.....
32	..... Do kamma and not-self contradict each other? 100.....
33	. For the modern Westerner, the teaching of kamma offers a path of practice based not
34	or morality, and the specific domain of kamma . What criteria are there for right and
35	of interpretations, but in the study of kamma we are concerned with finding definitions th
36	incentives for maintaining it. The teaching of kamma satisfies these requirements. Western socie
37	precisely this situation that the law of kamma is so relevant. Although the words "kamma"
38	kamma is so relevant. Although the words " kamma " or "karma" a are sometimes heard in
39	so, because in fact the law of kamma is a singularly dynamic and lucid teaching,
40	the modern age. In the law of kamma we are able to find meaningful and
41	no wonder, then, that the Law of Kamma is one of the cornerstones of Buddhism.
42	practicer xi of Buddhism. The law of kamma , as one of Buddhism's central themes,
43	is the addition of Chapter 4, dealing with kamma on the social level, which was put
44	right. It is also one aspect of kamma which is particularly relevant to modern Wes
45	book serve to illuminate the subject of kamma , and thereby lead to a saner world
46	e EvansBangkok, 19931 1 Understanding the Law of Kamma Kamma as a law of nature Buddhism
47	sBangkok, 19931 1 Understanding the Law of Kamma Kamma as a law of nature Buddhism teaches
48	are showing us that the law of kamma is just one of a number of
49	not all events are the workings of kamma . We might say that kamma is that
50	workings of kamma. We might say that kamma is that force which directs human society,

Good

Concordance Results 2:

Concordance Hits 188

Hit	KWIC
1	GOOD, EVIL AND BEYOND KAMMA IN THE BUDDHA'
2	and men. Teach the Dhamma, which is good in the beginning, good in the middle,
3	Dhamma, which is good in the beginning, good in the middle, and good in the
4	the beginning, good in the middle, and good in the end, with the meaning and
5	th Bruce Evans as translator. From Buddhadhamma: Good, Evil and Beyond: Kamma in the Buddha'
6	uddhist Solutions for the Twenty-First Century. ? Good, Evil and Beyond... Kamma in the Buddha'
7	..... 2 On Good and Evil 17
8	..... The problem of good and evil 17
9	as catalysts for each other 22..... Gauging good and bad kamma 23.....
10	my appreciation to Mr. Evans for his good intentions and commitment in translating thi
11	encouraged. Part of this inquiry requires a good background understanding of the way cause an
12	. Concepts such as "right" and "wrong," and "good" and "evil," no longer stand on solid
13	the eyes of many, the concepts of good and evil have been reduced to tools
14	to find meaningful and relevant definitions of "good" and "evil," an understanding of which not
15	a modicum of learning, but also a good deal of inner reflection. The book should
16	nglish, are vastly different. What is considered good Thai, if rendered directly into English, som
17	essence, this is summarized in the words, "good deeds bring good results, bad deeds bring
18	summarized in the words, "good deeds bring good results, bad deeds bring bad results." 5. Dh
19	. As the Buddha said: "All kamma, whether good or evil, bears fruit. There is no
20	at the lead, shape the mind into good, evil or neutral states, which in turn
21	as an inducement to encourage responsible and good actions, as in the Buddha's words: "
22	people in this world have not made good kamma, have not been skillful, have not
23	a result, thinking, 'I have not made good kamma. I have made only bad kamma ...'" 4
24	which is unskillful, actions which are not good, or are evil; specifically, actions which are
25	. 2. Kusala kamma: actions which are skillful or good; specifically, actions which are born from t

Concordance Results 2:

Concordance Hits 188

Hit	KWIC
26	tend to flow in a proper and good direction. This applies not only to the
27	View (of one) with outflows, which is good kamma and of beneficial result to body
28	Right View which contains outflows, which is good and of beneficial result to body and
29	giving bears fruit, reverence is of fruit, good and evil kamma give appropriate results; the
30	View which contains the outflows, which is good, and is of beneficial result to body
31	is that? Because the seed is not good. "Monks! When there is Right View, bodily
32	. On what account? On account of those good views. It is like a seed of
33	account is that? On account of that good seed ..." 9 * * * * "Monks! There is one wh
34	as the shadow follows its owner."1117 2 On Good and Evil The problem of good and
35	."1117 2 On Good and Evil The problem of good and evil Because kamma is directly concerned
36	evil Because kamma is directly concerned with good and evil, any discussion of kamma must
37	kamma must also include a discussion of good and evil. Standards for defining good and
38	of good and evil. Standards for defining good and evil are, however, not without their
39	, however, not without their problems. What is "good," and how is it so? What is
40	ll presently be demonstrated. The English words "good" and "evil" have very broad meanings, partic
41	have very broad meanings, particularly the word "good," which is much more widely used than "
42	and moral person is said to be good; delicious food might be called "good" food;
43	be good; delicious food might be called "good" food; a block of wood which happens
44	to be useful might be called a "good" block of wood. Moreover, something which is
45	" block of wood. Moreover, something which is good to one person might not be good
46	good to one person might not be good to many others. Looked at from one
47	one angle, a certain thing may be good, but not from another. Behavior which is
48	not from another. Behavior which is considered good in one area, district or society might
49	might be necessary to consider the word "good" from different viewpoints, such as good in
50	word "good" from different viewpoints, such as good in a hedonistic sense, good in an

Actions

Concordance Results 3:

Concordance Hits 149

Hit	KWIC
1	the natural law which deals with human actions, whereas Social Preference, or social law
2	, human beings receive the fruits of their actions according to the natural processes, wherea
3	law, human beings take responsibility for their actions via a process established by themselves.
4	based on intention" or "deeds willfully done." Actions that are without intention are not consid
5	that which instigates and directs all human actions, both creative and destructive, and is th
6	ween internal thought and its resultant external actions. For example, we might say, "I didn'
7	according to the teachings of Buddhism, all actions and speech, all thoughts, no matter how
8	the expression of thoughts through speech and actions. This is behavior from an ethical perspec
9	an inducement to encourage responsible and good actions, as in the Buddha's words: "Monks!
10	niyama, such as utuniyama (physical laws). Such actions have the same significance as a pile
11	are: 1. Akusala kamma: kamma which is unskillful, actions which are not good, or are evil;
12	are not good, or are evil; specifically, actions which are born 12 from the akusala mula,
13	are greed, hatred and delusion. 2. Kusala kamma: actions which are skillful or good; specifically,
14	ctions which are skillful or good; specifically, actions which are born from the three kusala
15	are three. They are: 1. Bodily kamma: intentional actions through the body. 2. Verbal kamma: intenti
16	ns through the body. 2. Verbal kamma: intentional actions through speech. 3. Mental kamma: intention
17	ions through speech. 3. Mental kamma: intentional actions through the mind. Incorporating both of th
18	kamma, black result: This refers to bodily actions, verbal actions and mental actions which
19	result: This refers to bodily actions, verbal actions and mental actions which are harmful. Simp
20	to bodily actions, verbal actions and mental actions which are harmful. Simple examples are ki
21	2. White kamma, white result: These are bodily actions, verbal actions and mental actions which
22	, white result: These are bodily actions, verbal actions and mental actions which are not harmful,
23	are bodily actions, verbal actions and mental actions which are not harmful, such 13 as practic
24	, giving results both black and white: Bodily actions, verbal actions and mental actions which
25	both black and white: Bodily actions, verbal actions and mental actions which are partly harmf

Concordance Results 3:

Concordance Hits 149

Hit	KWIC
26	white: Bodily actions, verbal actions and mental actions which are partly harmful, partly not. 4.
27	al behavior, life experiences and social ideals. Actions, speech and the manipulation of situations
28	follows that any subsequent thinking, speech and actions will tend to flow in a wrong
29	view, then 14 the resultant thoughts, speech and actions will tend to flow in a proper
30	the mind, and from there to external actions and physical features. The meanings of ku
31	time and place regarded as bad. Some actions may be acceptable to one society, but
32	ehavior is not always punished. However, whether actions are punished or not they are kamma
33	in the sense that they are volitional actions and will bring results.) As for the
34	to the law of kamma, that is, actions that are kusala, might still give rise
35	Thirdly, he recommended pondering the fruits of actions, both individually and on a social basis.
36	enough, to look at the results of actions, even if only from a social basis.
37	number of different levels, ensuring that their actions are as circumspect as possible. Thus, the
38	Factors \x95 Inquiring into the roots of actions, whether the intentions for them arose fr
39	the psyche, or mental well-being, of actions: whether they render the mind clear, calm
40	a. Secondary Factors 1. Considering whether one's actions are censurable to oneself or not (conscie
41	(conscience). 2. Considering the quality of one's actions in terms of wise teachings. 3. Considering
42	se teachings. 3. Considering the results of those actions: a. towards oneself b. towards others. It
43	first clarify two points. Firstly, looking at actions either in terms of their roots, or
44	of direct benefit or harm: are these actions in themselves beneficial? Do they contrib
45	harmful consequences: are the effects of these actions harmful or beneficial to oneself? 3. In te
46	the natural human reflexive capacity: will those actions be censurable to oneself or not? 5. In
47	social standards: what is the position of actions in relation to those religious convention
48	the 'covert dangers'? They are bad bodily actions, bad verbal actions, bad mental actions;
49	'? They are bad bodily actions, bad verbal actions, bad mental actions; the hindrances of sen
50	bodily actions, bad verbal actions, bad mental actions; the hindrances of sensual desire, ill wi

Social

Concordance Results 4:

Concordance Hits 139

Hit	KWIC
1	..... The law of kamma and social preference 5..... The
2	possibility 9..... d: Kamma as social activity or career 10..... Ki
3	e Cula Kammavibhanga Sutta 63.... 4 Kamma on the Social Level 68.....
4	4..... Personal responsibility and social kamma 76..... Responsible
5	social kamma 76..... Responsible social action 77.....
6	a commentarial nature (such as Buddhadhamma) and social analyses from a Buddhist perspective (such
7	prescription for life are political systems and social ideals. When authoritarian rule is rejecte
8	reduced to a matter of personal opinion, social decree or cultural preference. Concepts su
9	e communal level, irrational behavior, crime and social unrest. And at the most subtle level,
10	needs, but problems and directions on a social level can be more readily understood with
11	of Chapter 4, dealing with kamma on the social level, which was put together from a
12	this, our volition or intention shapes our social and personal relationships, as well as our
13	our own personalities and our life-styles, social positions and fortunes. It is because the
14	by kamma.1 The law of kamma and social preference Apart from the five kinds of
15	and agreed upon by society, consisting of social decrees, customs, and laws. They could be
16	a Pali name. Let's call them Social Preference.b These codes of social law
17	them Social Preference.b These codes of social law are products of human thought, and
18	as a result. Because both kammaniyama and Social Preference are human concerns and are inti
19	law which deals with human actions, whereas Social Preference, or social laws, are an entirel
20	with human actions, whereas Social Preference, or social laws, are an entirely human creation, rela
21	according to the natural processes, whereas in social law, human beings take responsibility for
22	perspective of past lives. d: Kamma as social activity or career From an even broader
23	radius, that is, from the perspective of social activity, we have kamma in its sense
24	. This refers to the life-styles and social undertakings resulting from intention, whi
25	ring on individual behavior, life experiences and social ideals. Actions, speech and the manipulat

Concordance Results 4:

Concordance Hits 139

Hit	KWIC
26	to the personal level, but to the social level as well. For example, a society
27	this context, not as a set of social values as is commonly used for the
28	(cittaniyama), while externally it is related to Social Preference. The meaning of kusala and akusa
29	te relationship with both psychological laws and Social Preference. This very similarity can easil
30	relationship between the law of kamma and Social Preference, and this confusion creates ambi
31	that good and evil are human or social inventions. An action in one society, time
32	evil are matters of human preference and social decree is true to some extent. Even
33	. Even so, the good and evil of Social Preference do not affect or upset the
34	confused with it. "Good" and "evil" as social conventions should be recognized as Social
35	" as social conventions should be recognized as Social Preference. As for "good" and "evil," or
36	distinction, between this natural law and the Social Preference is intention, or will. As to
37	are established by society for a specific social function, such as to enable people to
38	. They may indeed be instruments for creating social harmony, or they may not. They may
39	" in this respect are strictly matters of Social Preference. They may change in many ways,
40	society, that is also a matter of Social Preference, not the law of kamma.h
41	us consider an area in which these social conventions may overlap with the law of
42	action. That is again a concern of Social Preference, indicating that that particular
43	most cases, not to conform with any Social Preference can only be said to constitute
44	"evil," and "right" and "wrong," as changing social conventions, as opposed to the unchanging
45	. It does not change along with those social conventions. For example, a society might c
46	examples where the good and evil of Social Preference and kusala and akusala are at
47	are socially preferred and "good" from a social perspective is "bad" from a moral one.
48	a moral one. Looked at from a social perspective, those conventions or attitude
49	, an unusually large amount of mental and social problems, heart disease and so on, that
50	ty may experience rapid material progress. Thus, social problems can often be traced down to

Law

Concordance Results 5:

Concordance Hits 136

Hit	KWIC
1	of the problems of society, environment, economy, law, and science and technology - all of these
2	's Teaching. Dependent Origination: The Buddhist Law of Conditionality. Sammasati: An Exposition o
3	..... 1 Understanding the Law of Kamma 1.....
4	..... Kamma as a law of nature 1.....
5	..... The law of kamma and social preference 5.....
6	..... 6 Misunderstandings of the Law of Kamma 92..... Who ca
7	..... Beliefs that are contrary to the law of kamma 93..... Can kamma be erased? 9
8	on a clear understanding of the natural law of cause and effect as it relates
9	they have some reality based on natural law? How do they relate to the scientific
10	light of precisely this situation that the law of kamma is so relevant. Although the
11	West. Strangely so, because in fact the law of kamma is a singularly dynamic and
12	pertinent to the modern age. In the law of kamma we are able to find
13	. It is no wonder, then, that the Law of Kamma is one of the cornerstones
14	more committed practitioner of Buddhism. The law of kamma, as one of Buddhism's
15	e. Bruce EvansBangkok, 1993 1 Understanding the Law of Kamma Kamma as a law of
16	the Law of Kamma Kamma as a law of nature Buddhism teaches that all things,
17	things is called in common terms "the law of nature," and in the Pali language
18	commentaries describe five categories of natural law, or niyama. They are: 1. Utuniyama: the natura
19	, or niyama. They are: 1. Utuniyama: the natural law pertaining to physical objects and changes in
20	y heat or temperature. 2. Bijaniyama: the natural law pertaining to heredity, which is best describ
21	seed, so the fruit." 3. Cittaniyama: the natural law pertaining to the workings of the mind,
22	reactions to them. 4. Kammaniyama: the natural law pertaining to human behavior, the process of
23	bring bad results." 5. Dhammaniyama: the natural law governing the relationship and interdependenc
24	based on, the fifth one, Dhammaniyama, the Law of Dhamma, or the Law of Nature.
25	, Dhammaniyama, the Law of Dhamma, or the Law of Nature. It may be questioned why

Concordance Results 5:

Concordance Hits 136

Hit	KWIC
26	and conditions. No matter how minutely this law is analyzed, we see only the workings
27	things, then proceed to call it a "law." But whether it is called a law
28	"law." But whether it is called a law or not does not change its actual
29	the commentators are showing us that the law of kamma is just one of a
30	it is simply one type of natural law, it is the most important one for
31	intention or volition is crucial. Thus, the law of kamma is the law which governs
32	. Thus, the law of kamma is the law which governs the workings of volition, or
33	other niyama, we must deal with the law of kamma, and our dealings with other
34	niyama are inevitably influenced by it. The law of kamma is thus of prime importance
35	manipulate nature, is all due to this law of kamma. In scientific and technological are
36	positions and fortunes. It is because the law of kamma governs our entire volitional and
37	: The world is directed by kamma.1 The law of kamma and social preference Apart from
38	Apart from the five kinds of natural law mentioned above, there is another kind of
39	mentioned above, there is another kind of law which is specifically man-made and is
40	with nature. These are the codes of law fixed and agreed upon by society, consisting
41	above list as a sixth kind of law, but they do not have a Pali
42	Social Preference.b These codes of social law are products of human thought, and as
43	, and as such are related to the law of kamma. They are not, however, the
44	of kamma. They are not, however, the law of kamma as such. They are merely
45	relationship with natural truth as does the law of kamma, as will presently be shown.
46	. However, because they are related to the law of kamma they tend to become confused
47	.6 In general we might state that the law of kamma is the natural law which
48	the law of kamma is the natural law which deals with human actions, whereas Social
49	human thought process. In essence, with the law of kamma, human beings receive the fruits
50	to the natural processes, whereas in social law, human beings take responsibility for their a

Appendix E

Concordance Results of the Keyword *mind* in What the Buddha Taught

Keyword: mind			
No.	Concordance Hits	165	
1	The Buddhist Attitude of	Mind	Man is supreme-One is one's
2	moment -'Meditation' on Sensations-on	Mind	-on Ethical, Spiritual and Intellectual
3	later works too. I have borne in	mind	, too, the reader who has already
4	had the ancient texts running in my	mind	, so I have deliberately kept
5	associated with that label in our	mind	. Yet he may be completely free
6	all to be an exceptionally brilliant	mind	, put a question to the Buddha
7	unnecessarily disturbing their peace of	mind	: 'Did I ever tell you, Malunkyaputta,
8	'Therefore, Malunkyaputta, bear in	mind	what I have explained as explained,
9	conceptions which are in the sphere of	mind	objects (dharma-dyatana)1.
10	, body with tangible objects, and	mind	(which is the sixth faculty in Buddhist
11	sixth faculty in Buddhist Philosophy) with	mind	-objects or thoughts or ideas.
12	about what is meant by the term '	Mind	(manas) in Buddhist philosophy may be
13	It should clearly be understood that	mind	is not spirit as opposed to matter.
14	systems of philosophies and religions.	Mind	is only a faculty or organ (indriya)
15	The difference between the eye and the	mind	as faculties is that the former senses
16	by another faculty, which is	mind	. Now ideas and 1Abhisamuc,
17	experiences and are conceived by the	mind	. Hence mind (manas) is considered
18	and are conceived by the mind. Hence	mind	(manas) is considered a sense
19	one acts through body, speech and	mind	.3 Volition is 'mental construction,
20	activity. Its function is to direct the	mind	in the sphere of good, bad or
21	pultics (eye, ear, nose, tongue, body and	mind	) as its basis, and One of the
22	, (omul, odour, taste, tangible things and	mind	-objects, i.e., an Idea or thought)
23	consciousness (mano-vihhana) has the	mind	(manas) as its basis and a mental
24	tactile consciousness; on account of the	mind	and mind-objects (ideas and thoughts)
25	; on account of the mind and	mind	-objects (ideas and thoughts) arises a
26	(paradavutta) and living with a gazelle's	mind	(migabhiitena cetasa), i.e.,
27	, penitent and gloomy attitude of	mind	which is considered a hindrance
28	, (z) contact of our sense-organs (including	mind	) with the external world

29 experienced by their sense organs and their **mind** . A supramundane experience
 30 and disappear. Through this knowledge his **mind** becomes detached.
 31 Sphere of Infinite Space and develop a **mind** conforming thereto, that is a mental cre
 -perception nor Non-perception and develop
 32 a **mind** conforming thereto, that is a mental cre
 33 intellectual side or the qualities of the **mind** . If one develops only the emotional negl
 34 to prevent evil and unwholesome states of **mind** from arising, and (2) to get rid of
 35 to arise, good and wholesome states of **mind** not yet arisen, and (4) to develop and
 perfection the good and wholesome states
 36 of **mind** already present in a man. Right Mindfuln
 37 feelings (vedana), {3} the activities of the **mind** (citta) and (4) ideas, thoughts, concept
 38 within oneself. Concerning the activities of **mind** , one should be aware whether one's
 39 , one should be aware whether one's **mind** is lustful or not, given to hatred
 40 should be aware of all movements of **mind** , how they arise and disappear. As regard
 41 essed, tranquillity and 'one-pointedness' of **mind** developed, and the feelings of joy and
 42 and awareness remaining. Thus the **mind** is trained and disciplined and developed
 43 This penetration is possible only when the **mind** is free from all impurities and is
 44 is self-discipline in body, word and **mind** , selfdevelopment and self-purification.
 , the Buddha hesitated for a moment,
 45 to comprehend.' With these thoughts in his **mind** whet
) (Namarupapaccayd salayatanam). 5.
 46 (i.e., five physical sense-organs and **mind** Throu
 47 or awareness of the body, sensations, **mind** and mind-objects (the four Satipatthanas
 48 awareness of the body, sensations, mind and **mind** -objects (the four Satipatthanas).2 There
 49 . He always spoke to people bearing in **mind** their standard of development, their ten
 50 ' to mean what is generally known as ' **mind** ' or 'consciousness'. But the Buddha says
 51 his physical body as self rather than **mind** , thought, or consciousness, because the
 52 be more solid than the latter, because **mind** , thought, or consciousness {citta, mano,
 53 the term. It aims at cleansing the **mind** of impurities and disturbances, such as
 54 (samatha or samadhi), of one-pointedness of **mind** (cittakaggata, Skt. cittaikagrata), by v
 -created, mind-produced, conditioned
 55 mystic states, according to the Buddha, are **mind** (sam
 56 , according to the Buddha, are mind-created, **mind** -produced, conditioned (samkhata).1 They
 57 hings, leading to the complete liberation of **mind** , to the realization of the Ultimate Trut
 58 and sensations (1vedana), the third with the **mind** (citta), and the fourth with various mor
 59 (dhamma). It should be clearly borne in **mind** that whatever the form of 'meditation' m

60 , you never for a second concentrate your **mind** on it. Now you are going to
61 any effort or strain. Now, bring your **mind** to concentrate on your breathing-in and
62 breathing-in and breathing-out; let your **mind** watch and observe your breathing in and
63 your breathing in and out; let your **mind** be aware and vigilant of your breathing
64 , and so on. In other words, your **mind** should be so fully concentrated on your
65 find it extremely difficult to bring your **mind** to concentrate on your breathing. You wi
66 breathing. You will be astonished how your **mind** runs away. It does not stay. You
67 You hear sounds outside. Your **mind** is disturbed and distracted. You may be
68 , by and by, begin to concentrate your **mind** on your breathing. After a certain perio
69 experience just that split second when your **mind** is fully concentrated on your breathing,
70 neither. He is strained, and disturbed in **mind** , 7i and he does not enjoy what
71 ppy, sorrowful sensation. In this state your **mind** is cloudy, hazy, not clear, it is
72 nature, how it arises and disappears, your **mind** grows dispassionate towards that sensati
73 fully aware of the fact whenever your **mind** is passionate or detached, whenever it i
74 sincere and look at one's own **mind** as one looks at one's face
75 , but a scientist. When you observe your **mind** , and see its true nature clearly, you
76 and mindful of that state of his **mind** , the moment he sees his anger, it
77 mindful of the state of an angry **mind** . You are only observing and examining an
78 are only observing and examining an angry **mind** objectively. This should be the attitude
79 to all sentiments, emotions, and states of **mind** . Then there is a form of 'meditation'
80 ssimistic, gloomy or melancholic attitude of **mind** . 5. Relaxation (passaddhi) Of both body
81 Relaxation (passaddhi) Of both body and **mind** . One should not be stiff physically or
82 in all its vicissitudes with calm of **mind** , tranquillity, without disturbance. To c
83 n, practising no ascetic discipline, but his **mind** might be pure, and free from 'defilement
84 a time in order to improve his **mind** and character, as preliminary moral, spi
85 ? Burning with the fire of lust. . . 'The **mind** is burning, mental objects (ideas, etc.)
86 He becomes dispassionate with regard to the **mind** me
87 the Highest Blessing. If a man's **mind** is sorrowless, stainless, and secure, an
88 is tongue . . . with his body . . . with his **mind** restrained. Now, if there are any troubl
89 him when he lives without restraining his **mind** , those troubles, distresses and vexation
90 for him when he lives restraining his **mind** in this manner. Bhikkhus, these are call
91 not clean. Even so, Bhikkhus, when the **mind** is impure, a bad future life must
92 is clean. Even so, Bhikkhus, when the **mind** is pure, a good future life must
93 must be expected. 'Now, what are the **mind** 's impurities? Cupidity-excessive desire-
94 -excessive desire--is an impurity of the **mind** ; enmity . . . anger . . . rancour . . . h

95	lation . . . indolence is an impurity of the	mind	. 'Bhikkhus, that bhikkhu, who recognizes
96	-excessive desire-as an impurity of the	mind	, abandons it; who recognizes enmity . .
97	lation . . . indolence as an impurity of the	mind	, abandons it. 'Bhikkhus, when that bhikk
			; when he has abandoned enmity . . .
98	-recognizing it as an impurity of the	mind	ange
99	recognizing it as an impurity of the	mind	, he finds serene joy (satisfaction) in t
100	one is glad, joy arises; when the	mind	is joyful, the body becomes relaxed; whe
101	elaxed; when relaxed, one feels content: the	mind	of the contented man is concentrated. 'A
102	pervaded by the radiant thoughts of a	mind	all-embracing, vast and boundless, witho
103	." When he knows and sees this, his	mind	becomes liberated from the impurities of
104	evil. For him who is pure (in	mind	) any day is auspicious, any day is
			, having overcome covetousness and
105	ings). . . observing (the activities of) the	mind	repugn
106	and repugnance towards the world (of	mind	); observing mental objects, having overc
107	, a bhikkhu lives observing feelings.' [III.	MIND	] 'And how, Bhikkhus, does a bhikkhu live
108	how, Bhikkhus, does a bhikkhu live observing	mind	? 'Here Bhikkhus, a bhikkhu knows the min
109	mind? 'Here Bhikkhus, a bhikkhu knows the	mind	with lust, as being 3 with lust; the
110	with lust, as being 3 with lust; the	mind	without lust, as being without lust; the
111	without lust, as being without lust; the	mind	with hate, as being with hate; the
112	with hate, as being with hate; the	mind	without hate, as being without hate; the
113	without hate, as being without hate; the	mind	with ignorance, as being with ignorance;
114	with ignorance, as being with ignorance; the	mind	without ignorance, as being without igno
115	ing without ignorance; the shrunken state of	mind	as the shrunken state; the distracted st
116	the shrunken state; the distracted state of	mind	as the distracted state; the developed s
			as the developed state; the
117	the distracted state; the developed state of	mind	undeveloped
118	he developed state; the undeveloped state of	mind	as the undeveloped state; the state of
119	as the undeveloped state; the state of	mind	with some other mental state superior to
120	mentally superior to it; the state of	mind	with no other mental state superior to
121	superior to it; the concentrated state of	mind	as the concentrated state; the unconcent
122	centrated state; the unconcentrated state of	mind	as the unconcentrated state; the liberat
123	unconcentrated state; the liberated state of	mind	as the liberated state; and the unlibera
124	iberated state; and the unliberated state of	mind	as the unliberated state. 'He lives in
125	. 'He lives in this way observing the	mind	internally, or externally, or internally
126	y. He lives observing origination-factors in	mind	or dissolutionfactors in mind or origina
127	ion-factors in mind or dissolutionfactors in	mind	or origination-and-dissolution-factors i

128 nd or origination-and-dissolution-factors in **mind** . Or his mindfulness is established to th
 129 essary just for knowledge and awareness that **mind** exists, and he lives unattached, and cli
 . ' [IV. MENTAL OBJECTS] 'And how,
 130 d. Thus, Bhikkhus, a bhikkhu lives observing **mind** Bhikkhu
 131 . . the body and tangible objects . . . the **mind** and mental objects, and the fetter that
 132 ightenment-factor of Relaxation (of body and **mind**) is present, he knows: "The Enlightenmen
 133 All (mental) states have **mind** as their forerunner, mind is their chief
 134 ental) states have mind as their forerunner, **mind** is their chief, and they are mind-
 135 , mind is their chief, and they are **mind** -made. If one speaks or acts, with
 136 one speaks or acts, with a defiled **mind** , then suffering follows one even as the
 137 the draught-ox. 2 All (mental) states have **mind** as their forerunner, mind is their chief
 138 ental) states have mind as their forerunner, **mind** is their chief, and they are mind-
 139 , mind is their chief, and they are **mind** -made. If one speaks or acts, with
 140 one speaks or acts, with a pure **mind** , happiness follows one as one's shadow
 141 ins much happiness. 33 This fickle, unsteady **mind** , difficult to guard, difficult to contro
 142 arrow. 35 Hard to restrain, unstable is this **mind** ; it flits wherever it lists. Good it
 143 lists. Good it is to control the **mind** . A controlled mind brings happiness. 38
 brings happiness. 38 He whose mind is
 144 is to control the mind. A controlled **mind** un
 145 ontrolled mind brings happiness. 38 He whose **mind** is unsteady, he who knows not the
 may do one harm far exceeding these.
 146 hater to another hater, a wrongly-directed **mind** 43
 . 47 The man who gathers only the
 147 as is wrought by a rightly-directed **mind** flowers
 148 the flowers (of sense pleasures), 126 whose **mind** is entangled, death carries him away as
 149 1 6 Make haste in doing good; restrain your **mind** from evil. Whosoever is slow in doing
 150 . Whosoever is slow in doing good, his **mind** delights in evil. 1 1 9 It is well with
 151 , to cultivate good, to purify one's **mind** , this is the Teaching of the Buddhas. 18
 152 . 281 Watchful of speech, well restrained in **mind** , let him do no evil with the
 153 to the farther shore of existence, with **mind** released everywhere, no more shalt thou
 154 of speech. Good is restraint of the **mind** . Restraint everywhere is good. The bhikk
 155 eech, and possessing the highest control (of **mind**), delighted within, composed, solitary a
 no attachment whatsoever to Name and
 156 Form (**mind** and body), and he who does not
 157 may be doubt or perplexity in the **mind** of even one bhikkhu about the Buddha,
 158 spheres: eye, ear, nose, tongue, body and **mind** ; six external spheres: visible form, sou

Appendix F

Types of Combinations in English Collocations Categorized by McIntosh et al.

No.	Types of combination	Example
	(Noun entries)	
1	adjective + noun	bright/harsh/intense/strong light
2	quantifier + noun (...of)	a beam/ray of light
3	verb + noun	cast/emit/give/provide/shed light
4	noun + verb	light gleams/glows/shines
5	noun + noun	a light source
	preposition:	
6	preposition + noun	by the light of the moon
7	noun + preposition	the light from the window
	phrase:	
8	noun-phrase	They really put their hearts into the task.
	(Verb entries)	
9	adverb + verb	categorically/flatly denies
10	verb + adverb	choose carefully
11	verb + verb	be free to choose
	preposition:	
12	verb + preposition	choose between two things
	phrase:	
13	verb-phrase	drink and drive, mix and match
	(Adjective entries)	
14	verb + adjective	make/keep/declare sth safe
15	adverb + adjective	perfectly/not entirely/environmentally safe

(continued)

No.	Types of combination	Example
	preposition:	
16	adjective + preposition	safe from attack
	phrase:	
17	adjective-phrase	alive and well, quick and easy

Biography of Researcher

Name : Phra Sonti Santamano (Brown)
Date of Birth : December 13, 1968
Place of Birth : Chanthaburi
Date of Ordination as a monk : January 26, 2006
Nationality : Thai

Education Background:

2014 – 2016 : Master of Arts English (International program),
 Mahachulalongkornrajavidyalaya University
 2011 – 2015 : Bachelor of Arts in English
 Buddhachinnaraj Buddhist College,
 Mahachulalongkornrajavidyalaya University
 1987 – 1988 : Certificate of Completion in American Degree
 Program, Rima College, Kuala Lumpur, Malaysia
 1982 – 1987 : High School Diploma, The International School of
 Kuala Lumpur (ISKL), Kuala Lumpur, Malaysia.

Present Address : Wat Khaow Kiree Wongkot
 : 1/1, Banyaeng Subdistrict
 : Nakornthai District, Phitsanulok, 65120