

Thematic Paper Title : A Critical Study of the Metaphor on Dhamma in Buddhist Canon
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ABSTRACT

The objective of this thematic paper was to critical study of the metaphor on Dhamma in Buddhist Canon. It was divided into three main points, viz. (1) to study John R. Searle's Theory of Metaphor (2) to study the metaphor on Buddhist Canon, and (3) to criticize metaphor on Buddhist Canon by using John R. Searle's Theory.

The results of study can be summed up as follows:-

Firstly, John R. Searle divided human communication into two kinds, he call the former speaker's utterance meaning, and the latter, word, or sentence meaning. Metaphorical meaning is always speaker's utterance meaning. According to Searle, metaphor has three sets of elements, S=Subject, P=Predicate, R=Reality. The general form of the metaphorical utterance is that a speaker utters a sentence of the form "S is P" and means metaphorically that S is R. The meanings of metaphor depend on its principles and a speaker utters.

Secondly, the metaphor on Buddhist Canon here was selected form Diganikaya and Majjhimanikaya, and from these Canons, found many kinds of the metaphor. Particularly, on Dhamma metaphor, there are twenty eight kinds of Dhamma Topic [S] and fifty eight kinds of metaphor [P] that help man to get more understanding.

Finally, according to metaphor on Dhamma in Buddhist Canon, criticized by John R. Searle's theory of metaphor, found that Dhamma metaphor correspond to John R. Searle's theory mostly. Besides that, some of Dhamma metaphor in Buddhist canon have a special form, by adding the elements of metaphor such as sometime added subjective, and sometime added predicate for more understanding.

Furthermore, to critical study metaphor on Dhamma in Buddhist canon show the ways to study metaphor in another canon and in varied kinds of metaphor by means of John R. Searle's theory.