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A cognitive approach to translating metaphor in self-help discourse: An analysis of *Buddha's Brain* by Rick Hanson and Richard Mendius and its translation into Croatian

Diploma Thesis

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Kognitivni pristup prevođenju metafora u diskursu za samopomoć: analiza knjige *Budin mozak* Ricka Hansona i Richarda Mendiusa te njezina prijevoda na hrvatski

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Abstract

This paper deals with metaphor translation at the discourse level on the example of the self-help book *Buddha's Brain* by Rick Hanson and Richard Mendius and its translation into Croatian. It aims to examine the ways in which deliberate metaphor found in English-language self-help discourse is treated in translation into Croatian. In order to do so, the study employs a comparative analysis of the source text and the target text and views metaphor translation from the cognitive linguistic perspective. It highlights problems that arise during metaphor translation in self-help discourse and draws attention to appropriate translation strategies. The findings of the analysis assume that the relationship between metaphors in the source text and the target text is identical. An important discursive role that is assigned to metaphor in both English and Croatian self-help books is brought to light as a result of measured metaphor frequency in the original and its translation.

Keywords: deliberate metaphor; cognitive linguistics; translation strategies; self-help discourse; metaphor translation

1. Introduction

Throughout history, metaphor has established itself as a fruitful research subject that has been studied in many scholarly fields. Despite the traditional role as a rhetoric trope metaphor was assigned in the majority of cases, theoretical models of metaphor have yielded new insights and approaches that paved the way for the contemporary understanding of this phenomenon. Metaphor has been analysed as a linguistic and conceptual phenomenon. It has also been a subject of interest in translation studies and discourse analysis. Previous research (cf. McCaw 2013; Askehave 2004) has identified metaphor as one of the crucial discursive elements in self-help literature. This paper analyses metaphor on the sample that was extracted out of the self-help book *Buddha's Brain* by Rick Hanson. The analysis aims to show that the majority of metaphors found in the selected sample of self-help literature are rendered as metaphors in the Croatian translation.

The paper is divided into two main parts; theoretical framework and analysis. The theoretical framework gives a brief overview of key concepts and developments regarding metaphorical models. The first part of the theoretical framework focuses on conceptual metaphor theory, the tenets of which are essential for understanding metaphor from the perspective of cognitive linguistics. Apart from the dominant theoretical view, the paper also explores recent metaphorical models such as deliberate metaphor. The paper explores metaphor as a research subject of translation studies and gives an overview of translation problems that arise during metaphor translation. The paper, moreover, lists the most prominent features of metaphor concerning discourse analysis. The second part of the paper covers the analysis. It is divided into three sections; a section on aims and hypotheses, a section on methodology, and a section on findings and discussion. The first section presents the aim of the paper and it introduces the hypotheses. The methodology is based on a comparative analysis of the source text and the target text. The findings of the analysis are presented in the form of a small corpus. The corpus comprises units containing deliberate metaphor from the source text and the target text. The third section gives an overview of the findings. The classification of metaphors is based on a set of translation strategies that were proposed by Schmidt (2012). The overview of the findings is followed by a discussion. The discussion is divided into sections that deal with the deliberateness of metaphors. Finally, the paper ends with a conclusion that summarises key points and findings of the paper.

2. Theoretical framework

This section gives an overview of the main theoretical ideas regarding conceptual metaphors, their use in translation and discourse, and their relation to deliberate metaphors.

2.1 Lakoff and Johnson – conceptual metaphor theory

The seminal work that caused a paradigm shift in many scholarly fields, encouraged further research, and created new modes of thinking not only inside but also outside of linguistic frames was that of Lakoff and Johnson. In their book *Metaphors We Live By* (1980), Lakoff and Johnson adopted the experientialist approach to language, understanding, and everyday life. They rejected the notion of absolute truth and objective reality and stressed the importance of human experience and understanding as fundamental for our interpretation of meaning (cf. Schmidt 2012: 31). Given that language and cognition exert constant influence over each other, linguistic phenomena are at their core conceptual. Much of our understanding stems from our bodily experience. Meaning is, therefore, experiential and embodied.

Lakoff and Johnson conceptually re-defined metaphor, i.e. they pulled away from a purely linguistic definition of metaphor and positioned metaphor in the conceptual realm. With this division, they established a dual system that simultaneously connects language to thought and separates one from another. Thus, it is vital to differentiate between two similar but distinct terms; *conceptual metaphor* and *metaphorical linguistic expression*. Conceptual metaphor can be "defined as understanding of one conceptual domain in terms of another conceptual domain" (Kövecses 2003: 25). One of the most common examples is conceptualising life in terms of a journey. Metaphorical linguistic expressions, on the other hand, are lexical or linguistic realisations of conceptual metaphors. "To put it differently, the metaphorical linguistic expressions reveal the existence of the conceptual metaphors" (Schmidt 2012: 36). Conceptual metaphor LIFE IS A JOURNEY can be realised as the following metaphorical linguistic expressions: *I have **come a long way**; my life has been **one long, bumpy road***.

For Lakoff and Johnson (1980: 6), "the essence of metaphor is understanding and experiencing one kind of thing in terms of another". However, the understanding through conceptual metaphors does not occur with reference to isolated *cognitive concepts*, but

rather with reference to *entire domains of experience* (cf. ibid. 177). Given that metaphor represents a mapping between two domains of knowledge, metaphor reflects the way we conceptualise the world we live in as well as the way we think. Metaphor operates upon the notion of *systematicity*. Metaphor structures different facets of a single concept. Consequently, it produces different perspectives on the same subject: "Metaphors organize our everyday existence in a structured way by forming coherent systems in terms of which we conceptualize our experiences" (Guldin 2016: 16).

Conceptual domains that play the main role in the creation of meaning are known under the terms *source domain* (ST) and *target domain* (TD), and the interaction of both conceptual domains is interpreted as the process of *mapping*. The process of mapping operates in terms of projection. This implies the organisation of the conceptual content of one conceptual domain in terms of another, i.e. semantic features of the source domain are projected onto the target domain (cf. Kövecses 2010: 4ff).

Lakoff and Johnson differentiate between three kinds of metaphors: *structural metaphors*, *ontological metaphors* and *orientational metaphors*. With respect to structural metaphors, the source domain provides elaborative structure for the target domain; concept A is understood in terms of concept B (cf. Kövecses 2010: 37). Consider the concept of time. Humans conceptualise time in terms of space and motion. Conceptual metaphor TIME IS MOTION can thus be realised as follows: *time **flies**, on the **following day***. Ontological metaphors enable us to make sense of vague and abstract concepts that are conceptualised in terms of physical objects or containers (cf. Kövecses 2010: 38). Consider the concept of inflation. Conceptual metaphor INFLATION IS AN ENTITY can be realised as follows: *inflation is **eating away at** your money*. Finally, orientational metaphors operate in terms of spatial dimensions. Consider the concept of happiness or sadness. Conceptual metaphors HAPPY IS UP and SAD IS DOWN operate in terms of upward and downward orientation and can be realised as follows: *I **felt really down** yesterday, but today **I am feeling up***.

Conceptual metaphor theory has since its emergence had a tremendous influence in the fields of humanities and social sciences. The theory constitutes the crux of cognitive linguistics and it has since its publication in 1980 been amended and deepened considerably. Among many examples, research carried out by Lakoff and Kövecses "showed that metaphors are grounded in bodily experience, and by the early 1990s a whole new level of metaphor analysis was discovered that is called deep analysis"

(Schmidt 2012: 41). As a result, it was revealed that complex metaphorical ideas emerge from a blend of simple metaphors.

Metaphor is, moreover, closely linked to culture. Language and culture, both of which are significant carriers of information, mutually merge and mirror one another. "The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture. [...] These are values deeply embedded in our culture" (Lakoff and Johnson 1980: 23). Complex cultural metaphors are grounded in and arise from a set of primary metaphors. Primary metaphors are for the most part universal, the lexicalisation of which, however, varies with respect to different languages. Further developments and new theoretical approaches with respect to conceptual metaphor have been vast and varied over the last decades. The following section, however, will cover the subject of metaphor from a perspective of translation studies.

2.2 Approaches to metaphor in translation studies

In the field of translation studies, metaphor has been approached predominantly from a linguistic point of view. M B. Dagut (1976) was among the first scholars who addressed the problem of metaphor translation. In his essay "Can Metaphor be Translated", Dagut stated that the reason why metaphor had not been studied as extensively as it should have been, was the lack of knowledge on metaphor translation: "There is thus an almost grotesque disproportion between the importance and frequency of 'metaphor' in language use and the very minor role allotted to it in translation theory" (Dagut 1976: 21).

In most cases, the subject of metaphor was approached traditionally and it was thus treated as a rhetorical trope, a matter of figurative language. It was van den Broeck (1981) who in his work *Limits on translatability* addressed the issue of metaphor translation concerning the factors such as *conventionality*, *use,* and *function* of metaphor, as well as *translation norms* (cf. van den Broeck 1981: 74-77). He also proposed three procedures for metaphor translation: *translation 'sensu stricto'*, *substitution* and *paraphrase*. The value of his contribution lies in his descriptive endeavour to discover regularities that govern metaphor. He even acknowledged how much of a hindrance the

nonexistence of an operational definition of metaphor represents for acquiring additional knowledge on the subject.

While dealing with the problem of metaphor translation, researchers had either taken up the prescriptive road or approached the matter descriptively. Among the notable prescriptive authors was Peter Newmark who in a search for adequate translation procedures developed a categorisation of five types of metaphor – *dead*, *cliché*, *stock*, *recent,* and *original* (cf. Newmark 1988). He was trying to establish a set of rules to solve the issues of metaphor translation. His categorisation is based on the notion of *deadness*, i.e. metaphors either fall into the pole of dead ones or live ones. Such a strict polarisation was rejected by Dagut (1987) who claimed that the distinction between the proposed categories could not be clear-cut, as the issue was based on a gradient. There is a scale between those two extremes.

The interest in metaphor has significantly risen in the field of translation studies as a result of new findings in the realm of linguistics (cf. Schmidt 2012: 46). Namely, the growing interest was propelled by the development of cognitive linguistics and text semantics (cf. Kurth 1995: 106ff). Among many findings in cognitive linguistics, research carried out by Zoltán Kövecses (2003, 2005), for example, was increasingly applied in the field of translation studies. It was soon clear that the traditional view on metaphor could not provide the right approach to and treatment of metaphor as a translation problem.

> "In most cases, the argumentation is based on a traditional understanding of metaphor as a figure of speech, as a linguistic expression which is substituted for another expression (with a literal meaning), and whose main function is the stylistic embellishment of the text" (Schäffner 2004: 1253-1254).

In her article on metaphor and translation, Christina Schäffner (2004) illustrates the enormous potential of a cognitive approach to metaphor with respect to research in the field of translation studies. In her analysis of political speeches for the language pair English-German, Schäffner gives examples of how traditional translation procedures cannot account for shifts and changes in metaphor translation and highlights their drawbacks and possible misinterpretations by analysing those metaphors from a cognitive point of view. Having identified metaphor as a conceptually based entity, Schäffner

observes that translatability as well should be analysed at the conceptual level of the source text and the target text. Schäffner observed that conceptual metaphors in the source text as well as in the target text were identical at the macro level, but that the lexical realisation of these conceptual metaphors varied individually at the micro level. She also stated that metaphors in the target text were more elaborate. Schäffner, moreover, touches upon the subject of culture and its involvement in the creation of conceptual metaphors. She highlights the fact that cultural differences significantly affect metaphor translation and claims that much of our experience is universal, the lexical realisation of which, however, varies across different cultures. Schäffner concludes the article by stating that translation studies could benefit greatly from a cognitive approach to metaphor and encourages further research.

2.3 Translation strategies

As it can be seen from a brief introduction into research on metaphor translation, issues regarding metaphor translatability have been raised and tackled by several researchers. With respect to metaphor transfer from one language into another, the field of translation studies has developed methods for rendering metaphor that are known as *translation strategies*.

A typology that was developed by Goran Schmidt in his Ph.D. will be applied in the subsequent analysis. The classification he proposes is a blend of typologies that were developed by Toury (1995) and Kövecses (2004). Schmidt (2012) distinguishes six translation strategies for rendering metaphors. The most prolific strategy is the one when metaphor is translated by the same conceptual metaphor. This strategy is further subdivided into three possibilities: a) when the same expression of the same conceptual metaphor is used; b) when a different expression of the same conceptual metaphor is used; c) when simile is used. Schmidt distinguishes five more strategies. These include the translation of metaphor by a different conceptual metaphor, translation by paraphrase, deletion, the translation of non-metaphor by metaphor, and the translation by conceptual metaphor with no formal correspondent in the source text (cf. Schmidt 2012: 90).

Table 1. Translation strategies by Schmidt (2012: 90)

> 1. **CM › CM** (conceptual metaphor › same conceptual metaphor)
>   a) the same expression of the same CM (+/-)
>   b) a different expression of the same CM (+)
>   c) simile (+)
> 2. **CM › CM1** (conceptual metaphor › different conceptual metaphor with a similar meaning)
> 3. **CM › non-M** (conceptual metaphor › non-metaphor; paraphrase)
> 4. **CM › 0** (deletion)
> 5. **non-M › CM** (non-metaphor › conceptual metaphor)
> 6. **0 › CM** (conceptual metaphor with no formal correspondent in ST).

This typology is a useful tool for the quantitative description of a given translation as it extracts the exact translation solutions from a text as well as for quantitative analysis as it calculates the ratio of translation procedures used in translation.

2.4 Metaphor in discourse

In contrast to the original understanding of conceptual metaphor proposed by Lakoff and Johnson, which placed significant stress on the cognitive function of language, it is vital to note that language has a communicative function as well. Meaning is not merely constructed in the head of a single language speaker, but it is also constructed intersubjectively (cf. Verhagen 2005), i.e. meaning is not only individual, but it is also anchored in a given culture. Language is not only a tool for conceptualisation, but it is also built for exchanging information. As a result of differentiating the contents of various points of view, individuals can modify the way they relate to one another.

A significant shift in research on conceptual metaphor has been observed at the level of discourse. In the realm of discourse-oriented research, metaphor is viewed as a linguistic entity. Not only do linguistic phenomena reveal the deep-rooted conceptual knowledge, but their use gives insight into their communicative and discursive role as well. Metaphor is deeply anchored in the discursive as well as in the cultural reality, which indicates that metaphorical usage at the discourse level is intentional and deliberate. Although its use is deliberate and intentional, metaphor is not distributed equally

throughout the entire discourse. Metaphor appears in terms of concentrated *clusters* (cf. Cameron 2003; Koller 2003) in the specific areas of discourse. The fact that metaphor occurs in terms of clusters, moreover, strengthens the coherence of discourse and as a result, metaphor operates as a tool for structuring the content of a text (cf. Corts and Meyers 2002). Metaphor takes on the role of an ideological and a strategic tool that shapes the content of discourse and determines its flow. Since the focus of this paper lies on self-help discourse and the role of metaphor in it, the following section will give a short overview of previous research on the subject.

2.5 Self-help discourse

Over recent decades, self-help books have flooded the market and their presence has greatly influenced our thinking. Self-help literature uses a heterogeneous discourse that is underpinned by New Age ideology. Askehave (2004) examines how New Age concepts are manifested in self-help discourse and gives examples of how such a movement resulted in significant societal as well as cultural changes in the 1970s and 1980s. Her paper focuses on the linguistic analysis of the self-help book *If Life is a Game These are the Rules* by Chérie Carter-Scott (1999). Having analysed the self-help book, Askehave identifies several salient linguistic features, which according to her, constitute the core of self-help discourse. Askehave highlights the inseparable link between ideology and discourse, i.e. the realisation of ideological thought through a rhetorical device. The missing link in her research, however, is to be found in the classification of linguistic elements. Each of her categories deals with metaphor, albeit at different levels. *Recontextualized words*, *personifications* as well as *parables* are either metaphors themselves or contain several individual metaphors that make up the entirety of the mentioned category.

Zoe Mccaw (2013) deals with the subject of metaphor at the level of self-help discourse. The paper is based on the cognitive theoretical framework. Her paper aimed to highlight the integral link between stylistic choice and ideology in self-help discourse. According to her typology, there are seven discrete conceptions of selfhood that can be found in self-help books. Each of these identities is built upon a specific set of metaphors that are part of the regular repertoire in the bestselling self-help books she analysed. Her paper is based on the corpus analysis of bestselling self-help books in America. Her

findings show that self-help discourse comprises a heterogeneous body of stylistic patterns and ideological concepts that are communicated in different ways. Her analysis demonstrates that despite this diversity, "self-help books promote a closed set of discrete identities, which are consistently conveyed through the same stylistic features" (McCaw 2013: 16).

These sets of identities can be viewed as big metaphors that are then broken down into smaller ones. Her paper demonstrates how ideological concepts are realised in language at the level of self-help discourse. It also demonstrates that metaphor is used as a structuring tool that organises the content of a text. One may also note that the metaphors she analyses are used intentionally and deliberately, i.e. the communicative function of metaphor is highly accentuated. The following section will therefore introduce the notion of *deliberate metaphor,* the definition of which is crucial for the subsequent analysis.

2.6 Deliberate metaphor

Metaphor has three dimensions. As previously discussed, metaphor is a conceptual entity, hence the dimension of thought, as well as it is a linguistic entity, hence the dimension of linguistic expression, and it is also a means of communication, hence the dimension of communication (cf. Steen 2015: 2). As opposed to conceptual metaphor theory, which states that conceptual metaphor is, for the most part, used unconsciously, Steen (2008) argues that at the level of discourse the use of metaphor is more limited and deliberate. Steen introduced the notion of *deliberate metaphor*, the focal point of which revolves around attention. Deliberate metaphor is primarily linked to the communicative function of language because this metaphor is used intentionally and it forces the addressee to adopt an "alien" perspective so as to devise an image of the target from that "alien" point of view (cf. Steen 2013: 180). Concerning the linguistic form, deliberate metaphor is predominantly realised as simile, i.e. it is grounded in online comparison. "Its function is to change the addressee's perspective on some referent in the discourse: a matter of what is attended to, and conceptually represented, during processing" (Steen 2013: 181). In this sense, deliberate metaphor truly is understanding one thing in terms of another. Concerning its communicative function, deliberate metaphor can be used for various purposes. It may be used to highlight a specific style or register, as well as it may

also point to the use of a specific discourse event, more specifically referring to its content, type, domain, or goal (cf. Steen 2013: 183).

In the subsequent analysis, metaphor will be defined according to Steen's definition. The ever-present feature of deliberate metaphor is found in an observable referential and semantic incongruity between source-domain and target-domain elements (cf. Steen 2013: 188). Concerning self-help discourse, one may observe this incongruity, for instance, in a text on the subject of the brain that segues into a text that compares the brain with a garden or a machine. This change in a frame of reference is intentional and brings the content that is communicated even more into the addressee's focus.

2.7 Metaphor identification

Metaphor identification is an important segment of metaphor analysis. This procedure has posed significant challenges for researchers since a reliable method of metaphor identification was missing. A group of researchers, the Pragglejaz Group, developed a metaphor identification procedure known as MIPVU. The procedure is based on the following assumption: "The basis of the identification of metaphor in any spoken or written message is the assumption that it can be distinguished from words that are used directly" (Steen 2010: 47). The problem arises as one tries to identify the translation unit or the level at which one should identify metaphor. The realisation of metaphor ranges from a single lexical unit over a paragraph to a whole chapter. Steen (2010: 49) distinguishes three levels of contextual containers: the surface text (words), the text base (concepts), and the situation model (referents). Given that metaphor operates as a cross-domain mapping, it represents an incongruity and it can be realised in discourse at all of those levels simultaneously. Hence, it is difficult to establish a clear-cut division between each of those levels. The translation unit that was applied in the analysis is sealed at the level of a sentence. The analysis focuses only on direct metaphors that are used deliberately, i.e. instances where a shift in a frame of reference is intentional and apparent.

3. Aims and hypotheses

This paper aims to examine the ways in which deliberate metaphor found in English-language self-help discourse is treated in translation into Croatian. To meet this aim, two hypotheses have been tested:

H1: The most prolific strategy for translating deliberate metaphor from English into Croatian in self-help books is the translation by the same conceptual metaphor.

H2: Metaphor is never omitted in translation because it is deliberate.

4. Methodology

The hypotheses were tested by textual analysis. The relevant data for the analysis were collected from two texts; the original text *Buddha's Brain* by Rick Hanson and Richard Mendius and its translation into Croatian. Specifically, a body of text that was analysed is to be found under chapter 4 *Taking in the Good*. A comparative analysis of both texts was carried out with respect to the frequency of deliberate metaphor that was measured both in the original text and in its translation. In this analysis, metaphor is understood as deliberate metaphor, the definition of which was posited by Steen (2008).

Metaphorical expressions in the original were compared with those in the Croatian translation. The frequency of deliberate metaphor was measured at the level of a sentence. However, several examples in the analysis proved that this method of metaphor identification could not be applied consequently throughout the entire analysis. A strict division of translation units into sentences was difficult to attain, as there were instances where it was difficult to determine where one unit ends and another begins. Consider the following example.

(1) ST: **Savor the experience. It's delicious!**
     TT: **Uživajte u tom iskustvu. Slasno je!**

The example clearly shows that deliberate metaphor blends one sentence into another, i.e. there is a link that ties those two sentences into a single semantic unit. The same pattern was observed in the target text. Metaphor is broken down into two syntactic units, but the two sentences in question, nevertheless, function as a single semantic unit. In examples where such a pattern was observed, the boundary was not kept, and those examples were

treated as a single semantic unit. The number of units containing deliberate metaphor per sentence was counted in both the original and its translation. A smaller corpus that comprises deliberate metaphors identified in both texts was created as a starting point for the comparative analysis of both texts.

The study combines both quantitative and qualitative research methods. The number of units containing deliberate metaphor was counted (metaphor frequency) and metaphorical expressions were analysed as to the type of metaphor that was identified in the given sample of self-help discourse. The identified units containing deliberate metaphor were classified into one of two categories based on a set of translation strategies proposed by Schmidt (2012). In order to show that the metaphorical expressions are deliberate, they were analysed in three ways: according to their source domains, according to how they are used in text organisation, and according to how they cluster together.

With respect to metaphorical clustering, a definition proposed by Stanojević (2019) will be modified for the purposes of the analysis. Stanojević (2019: 267) checked "[e]ach potentially metaphorical example […] for possible clustering within 15-30 words to the left and right of the" metaphorical expression. Given that Stanojević conducted a corpus study that comprised a much larger sample and analysed only one metaphorical term, this definition was modified, as metaphorical clustering in this paper is checked for different types of metaphors. Metaphorical clustering is defined as an instance where clustering appears within 10 words to the left and right of the metaphorical expression in question.

5. Findings and discussion

A total of 74 translation units containing deliberate metaphor were identified in the original. All of the identified metaphors were translated by the same conceptual metaphor. Even though the translator utilised the same conceptual metaphor as a strategy for metaphor translation, alterations concerning the lexical realisation of a conceptual metaphor in question were observed. Therefore, deliberate metaphor was predominantly translated by a different expression of the same conceptual metaphor. More precisely, a total of 45 units containing deliberate metaphor were translated by the mentioned strategy. The remaining 29 units containing deliberate metaphor were translated by the same expression of the same conceptual metaphor. The data are presented in Table 2.

Table 2. Metaphor frequency based on translation strategies

Translation strategy	Frequency	Percentage
CM › the same expression of the same CM (+/-)	29	39
CM › a different expression of the same CM (+)	45	61
Total	74	100

Despite the fact that Schmidt (2012) distinguishes six translation strategies, only two translation strategies from Schmidt's typology were identified in the sample of self-help discourse. Metaphorical expresions were thus classified into one of two categories. The dominant translation strategy that was identified was the translation by a different expression of the same conceptual metaphor. This is a result of differences that were observed as to the type of metaphor and the type of translation. Consider the following examples.

(2) ST: it's like **Velcro** for negative experiences and **Teflon** for positive ones

TT: prema negativnim se iskustvima postavlja kao **čičak**, a prema pozitivnim je poput **teflona**

The words *Velcro* and *Teflon* stand for products that are familiar to English speakers. With respect to *Velcro,* the translator decided to translate it as *čičak*. In Croatian, *čičak* also signifies a touch fastener. With respect to *Teflon,* the same lexical unit was retained in the target text. The brain's inclination to negativity is compared to a touch fastener insomuch as it sticks to negative experiences as a fabric strip sticks to another fabric strip.

Teflon, on the other hand, is a non-stick surface, and this feature of non-stickiness is the key point of the comparison regarding the brain's reaction to positivity. The metaphorical extension of meaning is thus generated by this comparison.[1]

(3) ST: **the flow of experience** gradually **sculpts** your brain, thus **shaping** your mind

TT: **struja iskustava** postupno **oblikuje** vaš mozak, a time i vaš um

In the source text, two verbs with a similar meaning are used; *sculpt* and *shape*. The translator decided to use only one verb in the translation, but the metaphor was retained in the target text. The metaphorical expression *the flow of experience* was translated as *struja iskustava.* The flow of experience is thus compared to that of a river that shapes and sculpts the riverbed. Experience is compared to a fluid and its flow changes the shape of our brain structure and thus shapes our mind.

The second translation strategy that was identified is the translation by the same expression of the same conceptual metaphor. Consider the following example.

(4) ST: You'll be **pulling weeds** and **planting flowers** in **the garden of your mind**.

TT: Tako ćete **plijeviti korov** i **saditi cvijeće** u **vrtu svojega uma**.

In this example, the mind is compared to a *garden* and the cultivation of mental health is equated with *pulling weeds* and *planting flowers*. In order to be happy, one must replace negative experiences with positive ones. With respect to the Croatian translation, the same expression of the same conceptual metaphor was retained.

Metaphor translation is a challenging task as its transfer from English into Croatian entails complex cultural and linguistic differences that stand in the way of a simple adaptation. Since English and Croatian exhibit differences at the lexical and syntactic level, a different expression of the same conceptual metaphor had to be used when the same expression could not be retained in the target text. This is the reason why the predominant translation strategy identified in the analysis turned out to be the translation by a different expression of the same conceptual metaphor. The translator, nonetheless, managed to transfer metaphors that were identified in the original. The data in Table 2 confirm one part of the first hypothesis, in that the same conceptual metaphor always appears, but the data do not demonstrate the deliberateness of metaphors. Table 2

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[1] It should also be noted that the metaphorical expressions in this example are metonymically motivated. The metonymy is to be observed with respect to the names of the products. *Velcro* and *Teflon* refer both to the names of the products and companies.

also shows that no metaphor identified in the source was omitted in the target text, which confirms one part of the second hypothesis, but does not give insight into deliberateness.

5.1 Deliberateness of metaphors

The following section deals with the deliberateness of metaphors. In order to demonstrate that the identified metaphors activate the "alien" perspective that makes them deliberate, they were analysed in three ways: according to their source domains, according to how they are used in text organisation, and according to how they cluster together.

5.1.1 Metaphor types

This subsection deals with different metaphor types that were classified according to their source domains. Throughout the entire body of the text that was analysed, several conceptual categories were identified. The following analysis will cover three main conceptual categories:

a) MIND IS A MACHINE
b) MIND IS A GARDEN
c) GOODNESS IS A SUBSTANCE.

Table 3 presents data based on metaphor frequency for each conceptual category that was analysed.

Table 3. Metaphor frequency based on source domains

Metaphor	Frequency	Percentage
MIND IS A MACHINE	18	24
MIND IS A GARDEN	10	14
GOODNESS IS A SUBSTANCE	20	27
OTHER	26	35
Total	74	100

MIND IS A MACHINE

Table 4 presents data regarding metaphor frequency for the conceptual metaphor MIND IS A MACHINE based on the applied translation strategy. A total of 18 out of 74 metaphorical expressions can be classified into this category. A total of 6 out of 18 units (33%) were translated by the same expression of the same conceptual metaphor and a total of 12 out of 18 units (67%) were translated by a different expression of the same conceptual metaphor.

Table 4. Metaphor frequency (MIND IS A MACHINE) based on the applied translation strategy

Translation strategy	Frequency	Percentage
The same expression of the same CM	6	33
A different expression of the same CM	12	67
Total	**18**	**100**

The first conceptual metaphor is based on source domains that are connected with technology; MACHINES, COMPUTERS, and ELECTRICAL CIRCUITS (cf. McCaw 2013: 6). They are used "to depict the individual as rational and mechanical in terms of their cognitive processes" (McCaw 2013: 6). Consider the following examples.

(5) ST: When your brain **retrieves** a memory, it does not do it **like a computer does**, which **calls up a complete record of what's on its hard drive** (e.g., document, picture, song).

TT: Kada vaš mozak **oživi** određeno sjećanje, on **to ne čini poput računala**, koje **iznosi potpuni zapis onoga što je na njegovu tvrdom disku** (odnosno, dokument, sliku ili pjesmu).

(6) ST: Your brain **rebuilds** implicit and explicit memories from their **key features**, **drawing on its simulating capacities to fill in missing details**.

TT: Vaš mozak implicitna i eksplicitna sjećanja **gradi od osnovnih značajki te pojedinosti** koje nedostaju **nadomješta** zahvaljujući **svojoj sposobnosti simulacije**.

The process of memory retrieval that is described in the book is equated with that of a machine and it draws heavily from source domains that are connected with technology. The entire paragraph that deals with the subject is called *Using the machinery of memory.* The brain has its own neural space that stores thoughts and behaviour patterns. Consider the following examples.

(7) ST: While this is more work, it's also a more efficient **use of neural real estate** – this way **complete records don't need to be stored.**

TT: Iako to znači više posla, ujedno je i **učinkovitije korištenje živčanog prostora** – na taj način nije **potrebno pohranjivati sve podatke**.

(8) ST: **This rebuilding process** gives you the opportunity, right down in the micro-circuitry of your brain, **to gradually shift the emotional shadings of your interior landscape.**

TT: Taj **proces ponovnog stvaranja** omogućuje vam da u mikrokrugovima mozga **postupno izmijenite emocionalne nijanse vašega unutarnjeg svijeta.**

These metaphorical expressions are deliberate because they use the "alien" perspective in that they highlight the content that is communicated in the given section and bring the message even more into the addressee's focus. Not only is the "alien" perspective observed at the level of a sentence, but it is also extended throughout the entire section of the book. In this sense, these metaphors are similar to metaphorical clusters, which occur in the form of multiple metaphorical expressions that are tightly packed in a given section at the level of discourse.

MIND IS A GARDEN

Table 5 presents data regarding metaphor frequency for the conceptual metaphor MIND IS A GARDEN based on the applied translation strategy. A total of 10 out of 74 metaphorical expressions can be classified into this category. A total of 4 out of 10 units (40%) were translated by the same expression of the same conceptual metaphor and a total of 6 out of 10 units (60%) were translated by a different expression of the same conceptual metaphor.

Table 5. Metaphor frequency (MIND IS A GARDEN) based on the applied translation strategy

Translation strategy	Frequency	Percentage
The same expression of the same CM	4	40
A different expression of the same CM	6	60
Total	**10**	**100**

The second conceptual metaphor is based on source domains such as PLANTS and GARDENS (cf. McCaw 2013: 7). Metaphorical expressions that draw heavily from these source domains assume that one has to take care of their mental health in a way one would take care of a plant. Consider the following examples.

(9) ST: So **sense down into** the youngest, most vulnerable, most emotionally charged layers of your mind, and feel around for **the tip of the root** of whatever is bothering you.

TT: Stoga **proniknite** u svoje najmlađe, najranjivije slojeve uma s najjačim emocionalnim nabojem i potražite **vršak korijena** onoga što vas muči.

(10) ST: Deliberately **direct** positive experiences **toward** these **roots** in order **to pull them out completely** and **stop them from growing back**.

TT: Svjesno **usmjerite** pozitivne doživljaje **prema** tim **korijenima** da biste ih u **potpunosti iščupali** i **spriječili njihovo ponovno nicanje**.

In Hanson's self-help book, the cultivation of mental health is equated with *pulling weeds* and *planting flowers*; the mind is a garden and its cultivation is equated with gardening. Adopting such a perspective implies that one can eliminate negative thoughts and cultivate positive ones, as well as it signifies that one must monitor their well-being to maintain stable mental health. This is another way of showing that the identified metaphorical expressions are deliberate because the shift in the perspective is intentional and deliberate. The communicated content is thus brought even more into the addressee's focus.

GOODNESS IS A SUBSTANCE

Table 6 presents data regarding metaphor frequency for the conceptual metaphor GOODNESS IS A SUBSTANCE based on the applied translation strategy. A total of 20 out of 74 metaphorical expressions can be classified into this category. A total of 7 out of 20 units (35%) were translated by the same expression of the same conceptual metaphor and a total of 13 out of 20 units (65%) were translated by a different expression of the same conceptual metaphor.

Table 6. Metaphor frequency (GOODNESS IS A SUBSTANCE) based on the applied translation strategy

Translation strategy	Frequency	Percentage
The same expression of the same CM	7	35
A different expression of the same CM	13	65
Total	20	100

The third conceptual metaphor is centred on the notion of goodness and positivity. Positive experiences have to be accumulated and consumed, so that they can outnumber the negative ones. To feel happy, one must foster positive experiences and make them a permanent part of themselves. Consider the following examples.

(11) ST: **taking in the good**

TT: **usvajanje dobroga**

(12) ST: **internalizing the positive**

TT: **usvajanje pozitivnog**

(13) ST: **foster** positive experiences **take** them **in** so they **become a permanent part of you**

TT: potrebno je **podržavati** pozitivna iskustva te ih **usvajati** kako bi **postala trajan dio vas**

Metaphorical expressions that draw from the same source domains are grouped and they form a large semantic unit that can function as a separate entity within the source text. The same pattern was observed in the target text as well. The identified source domains were observed in the Croatian translation as well. These metaphorical

expressions are deliberate in that they force the addressee to adopt the "alien" perspective to highlight the content that is communicated in a given section. In addition to the three conceptual categories that were presented in this section, a total of 26 other metaphorical expressions (35%) were observed in the analysed text. These metaphorical expressions were not categorised specifically because they belong to different source domains and were listed as *other* in Table 3. However, they are all similar with respect to the metaphors mentioned here in that they activate the "alien" perspective, which makes them deliberate.

5.1.2 Deliberate metaphors in chapter structure

Metaphors that were analysed in the previous section appear at all levels of the text. This means that the traces of them are either segmented into smaller deliberate metaphors that can be detected at the level of a sentence, but it also means that these metaphors can act as a structuring tool that organises the content of a given section, paragraph, or even of an entire chapter. The chapter that was analysed is called *Taking in the Goodness*. The content of that chapter is structured around that metaphor. The exact pattern can be observed with respect to the paragraphs in the mentioned chapter. Consider the names of the following paragraphs.

(14) ST: **Internalizing the Positive**

   TT: **Usvajanje pozitivnog**

(15) ST: **Healing Pain**

   TT: **Iscjeljivanje boli**

(16) ST: **Using the Machinery of Memory**

   TT: **Korištenje mehanizma pamćenja**

(17) ST: **Pulling Weeds and Planting Flowers**

   TT: **Plijevljenje korova i sađenje cvijeća**

The content of each paragraph is structured around the metaphor in question. The process of embracing a positive mind-set is, for example, equated with *pulling weeds* and *planting flowers*. That metaphor is further realised as multiple metaphorical expressions at the level of a sentence. Each paragraph builds a semantic unit on its own and can thus be viewed as a separate entity. The same pattern was observed in the Croatian translation as well. Metaphor is used as a structuring tool that organises the content of a given section, paragraph, and chapter. In this way, the content that is communicated is brought even

more into the addressee's focus, as the metaphor that structures this content activates the "alien" perspective intentionally and deliberately. This, in turn, demonstrates the deliberateness of the identified metaphors.

5.1.3 Metaphorical clustering

The third way in which this paper will demonstrate the deliberateness of identified metaphors is through metaphorical clustering. The definition of metaphorical clustering that was proposed by Stanojević (2019) was modified to suit the analysis. In this paper, metaphorical clustering is understood as an instance where clustering appears within 10 words to the left and right of the metaphorical expression in question.

Table 7 presents data on metaphor frequency with respect to metaphorical clustering. Even though metaphorical clustering occurs in only 4 out of 74 identified metaphorical expressions (5%), those instances are the most salient metaphorical units that were identified in the analysis. The category listed as *other* in Table 7 refers to all other instances of metaphorical expressions that do not occur in the form of a cluster.

Table 7. Metaphor frequency based on metaphorical clustering

Metaphor	Frequency	Percentage
Metaphorical clustering	**4**	**5**
Other	**70**	**95**
Total	**74**	**100**

Metaphorical clustering was observed in examples where within one sentence a metaphorical cluster realised as multiple metaphorical expressions functions as a single semantic unit. Consider the following examples.

(18) ST: Imagine or feel that the experience **is entering deeply into your mind and body, like the sun's warmth into a T-shirt, water into a sponge, or a jewel placed in a treasure chest in your heart.**
TT: Zamislite ili osjetite da doživljaj **prodire duboko u vaš um i tijelo, kao što sunčeva toplina prožima majicu, voda spužvu ili kao da ste u riznicu svojega srca stavili dragi kamen.**

(19) ST: Imagine that the positive contents of your awareness **are sinking down into old wounds, soothing chafed and bruised places like a warm golden salve, filling up hollows, slowly replacing negative feelings and beliefs with positive ones**.

TT: Zamislite da pozitivan sadržaj vaše **svijesti tone u stare rane, liječi izranjavana i bolna mjesta poput toplog, zlatnog balzama, ispunjava praznine te polako zamjenjuje negativne osjećaje i vjerovanja pozitivnima.**

A single process is broken down into several parts that are condensed into a single syntactic unit. Although there are several, smaller lexical units present at the level of a sentence, the entire sentence functions as a single semantic unit. The shift in a frame of reference is intentional and deliberate. The deliberateness of those metaphors grows ever more salient as one follows the cluster towards the end of the syntactic unit. This shows that one of the features of deliberate metaphor at the level of discourse is that it appears in terms of clusters. It is not distributed evenly throughout the entire text. Quite the opposite, it forms small, tightly packed semantic units that appear at the focal points of a text to highlight its content. Metaphorical clustering was observed in both the source text and the target text. Metaphorical clustering activates the "alien" perspective and extends it beyond the level of a sentence, which shows that the identified metaphors are deliberate.

6. Conclusion

Research presented in this paper explores metaphor translation at the level of discourse. More precisely, it examines how deliberate metaphor, which was identified in the body of text pertaining to English-language self-help discourse, is translated into Croatian. The analysis tests the hypotheses on translation strategies that are used in the process of metaphor translation. The results of the analysis confirm the hypothesis that the prevalent translation strategy in the given sample of self-help literature is the translation by the same conceptual metaphor. This, in turn, supports the claim that the relationship between metaphors in the original and its translation is identical, more precisely that the translator assumes that metaphors in the English original can act in a similar way in the Croatian translation.

The results of the analysis, moreover, confirm the hypothesis that metaphor is never omitted in translation. I would like to suggest that the reason for this is that metaphor is used deliberately. A total of 74 units containing deliberate metaphor were identified both in the original and its translation. A high metaphor frequency that was identified both in the original and in its translation leads to a conclusion that metaphor is an important element of self-help discourse. Therefore, one can assume that metaphor is not only a building block of English-language self-help discourse but also that metaphor is characteristic of this text type in Croatian. However, it is vital to note that this research was conducted on a corpus of metaphorical expressions that is of a rather small quantity, as only one chapter from Hanson's book was analysed. On that note, further research with a larger and more representative corpus would be needed to investigate metaphor frequency at the level of discourse in Croatian self-help books and to formulate empirically validated claims on the subject.

Finally, this paper can offer insight into metaphor analysis for further research on metaphor translation. On that note, any research on metaphor translation can be beneficial for a better understanding of the phenomenon and can thus contribute to the further development of metaphor translation within the field of translation studies.

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Appendix

English deliberate metaphors	Translation into Croatian	Translation strategy
taking in the good	**usvajanje** dobroga	CM › a different expression of the same CM (+)
Much as your body is **built** from the foods you eat, your mind is **built** from the experiences you have.	Kao što je vaše tijelo **sazdano od** hrane koju jedete, vaš je um **sazdan od** vaših iskustava.	CM › the same expression of the same CM (+/-)
The **flow** of experience gradually **sculpts** your brain, thus **shaping** your mind.	**Struja iskustava** postupno **oblikuje** vaš mozak, a time i vaš um.	CM › a different expression of the same CM (+)
implicit memory establishes the **interior landscape of your mind**	implicitno pamćenje uspostavlja **unutarnji krajolik vašeg uma**	CM › the same expression of the same CM (+/-)
based on the **slowly accumulating residues of lived experience**	na temelju **tragova proživljenih iskustava** koji se polagano **gomilaju**	CM › a different expression of the same CM (+)
In a sense, those **residues** can be **sorted into two piles**: those that benefit you and others, and those that **cause harm**.	Ti **tragovi** se na određen način **mogu razvrstati u dvije skupine: oni koji koriste vama i drugima i oni koji vam škode.**	CM › a different expression of the same CM (+)
your brain preferentially **scans for, registers, stores, recalls, and reacts to** unpleasant experiences	vaš je mozak skloniji **tražiti, opažati, pohranjivati i prisjećati se** neugodnih iskustava	CM › a different expression of the same CM (+)
it's like Velcro for negative experiences and **Teflon** for positive ones	prema negativnim se iskustvima postavlja **kao čičak**, a prema pozitivnim je **poput teflona**	CM › a different expression of the same CM (+)
Consequently, even when positive experiences **outnumber** negative ones, the **pile** of negative implicit memories naturally **grows** faster.	Stoga čak i ako su pozitivna iskustva **brojnija** od negativnih, **gomila** negativnih implicitnih sjećanja **raste** brže.	CM › the same expression of the same CM (+)

The **background feeling** of what it feels like to be you **can become undeservedly glum and pessimistic.**	Vaš **pozadinski osjećaj** stoga može **neopravdano postati sumoran i pesimističan.**	CM › a different expression of the same CM (+)
Sure, negative experiences do have benefits: loss **opens the heart**, remorse **provides a moral compass**, anxiety **alerts** you to threats, and anger **spotlights** wrongs that should be righted.	Istina je da negativna iskustva donose svoje dobrobiti: gubitak **otvara srce**, kajanje **pruža moralni kompas**, tjeskoba vas **upozorava** na prijetnje, a gnjev **ističe** nepravde koje je potrebno ispraviti.	CM › the same expression of the same CM (+)
And pain today **breeds** more pain tomorrow.	A današnja bol **rađa** novim sutrašnjim bolima.	CM › the same expression of the same CM (+/-)
For instance, even a single episode of major depression can **reshape circuits of the brain** to make future episodes more likely.	Primjerice, samo jedna epizoda teške depresije može **preoblikovati moždane krugove** te povećati vjerojatnost budućih epizoda.	CM › the same expression of the same CM (+/-)
Rather, it is to **foster** positive experiences—and in particular, to **take them in** so they **become a permanent part of you.**	Naprotiv, potrebno je **podržavati** pozitivna iskustva te ih **usvajati** kako bi **postala trajan dio vas.**	CM › a different expression of the same CM (+)
internalizing the positive	**usvajanje** pozitivnog	CM › a different expression of the same CM (+)
Someone is nice to you, you see an admirable quality in yourself, a flower is blooming, you finish a difficult project – and **it all just rolls by**.	Netko je ljubazan prema vama, opažate vrijednu vrlinu u sebi, cvijet se rascvao, završili ste težak projekt – i sve to jednostavno **prođe pokraj vas.**	CM › a different expression of the same CM (+)
Whatever positive facts you find, **bring a mindful awareness to them – open up to them and let them affect you.**	Koju god pozitivnu činjenicu opazite, **svjesno se usredotočite na nju – otvorite joj se** i dopustite da **utječe** na vas.	CM › the same expression of the same CM (+/-)

It's like sitting down to a banquet: don't just look at it—dig in!	**To je kao da sjednete za gozbu: nemojte samo gledati – navalite!**	CM › the same expression of the same CM (+/-)
Savor the experience. It's delicious!	**Uživajte u tom iskustvu. Slasno je!**	CM › the same expression of the same CM (+/-)
Don't let your attention **skitter off to** something else.	Ne dopustite da vam pozornost **odluta** na nešto drugo.	CM › the same expression of the same CM (+/-)
The longer that something **is held in awareness** and the **more emotionally stimulating** it is, the more neurons that **fire** and thus **wire together**, and **the stronger the trace in memory.**	Što duže neki doživljaj **zadržite** u svijesti i **probudi** vam više emocija, to se više neurona **zajedno aktivira** te ostavlja **snažniji trag u** vašemu sjećanju.	CM › a different expression of the same CM (+)
Let the experience **fill your body and be as intense as possible.**	Neka doživljaj **ispuni vaše tijelo i bude što intenzivniji.**	CM › a different expression of the same CM (+)
For example, if someone is good to you, **let the feeling of being cared about bring warmth to your whole chest.**	Primjerice, ako je netko dobar prema vama, **neka osjećaj da je nekome stalo do vas ispuni vaš prsni koš toplinom.**	CM › a different expression of the same CM (+)
you're not doing this to **cling to the rewards**	to ne činite da biste se **vezali uz nagrade**	CM › a different expression of the same CM (+)
so that you **carry them inside you** and don't need to **reach for them in** the outer world	nego da biste ih **usvojili** te ih **nosili u sebi**, ukidajući potrebu da im **stremite** u vanjskom svijetu	CM › a different expression of the same CM (+)
You can also **intensify** an experience by deliberately **enriching** it.	Doživljaj možete **pojačati** i tako što ćete ga hotimice **obogatiti**.	CM › a different expression of the same CM (+)
if you are **savoring** a relationship experience, you could **call up** other feelings of being loved by others	ako **uživate** u doživljaju odnosa, mogli biste **prizvati** druge osjećaje primanja ljubavi	CM › a different expression of the same CM (+)
deepen your sense of connection	**produbiti** vaš osjećaj povezanosti	CM › the same expression of the same CM (+/-)
strengthen your feelings of satisfaction	**pojačati** osjećaj zadovoljstva	CM › the same expression of the same CM (+/-)

the challenges you had to **overcome**	izazovi koje ste morali **prevladati**	CM › the same expression of the same CM (+/-)
Imagine or feel that the experience is **entering deeply into your mind and body**, like the sun's warmth into a T-shirt, **water into a sponge**, or a **jewel placed in a treasure chest** in your heart.	Zamislite ili osjetite da doživljaj **prodire duboko u vaš um i tijelo, kao što sunčeva toplina prožima majicu, voda spužvu ili kao da ste u riznicu svojega srca stavili dragi kamen.**	CM › the same expression of the same CM (+/-)
Keep **relaxing** your body and **absorbing** the emotions, sensations, and thoughts of the experience	**opuštajte** tijelo i **upijajte** emocije, osjete i misli o tom iskustvu.	CM › the same expression of the same CM (+/-)
healing pain	**iscjeljivanje** boli	CM › the same expression of the same CM (+/-)
Positive experiences can also be used to **soothe**, **balance**, and even **replace** negative ones.	Pozitivna iskustva moguće je iskoristiti i za **ublažavanje, uravnoteženje**, pa čak i **zamjenu** onih negativnih.	CM › the same expression of the same CM (+/-)
When two things are **held** in mind at the same time, they start to **connect** with each other.	Ako u umu istodobno **imate** dvije stvari, one se počinju **povezivati**.	CM › a different expression of the same CM (+)
Painful feelings and memories **get infused with** the comfort, encouragement, and closeness you experience with the other person.	Bolni osjećaji i sjećanja **prožimaju** se ugodom, ohrabrenjem i prisnošću koju doživljavate s drugom osobom.	CM › a different expression of the same CM (+)
Using **the Machinery of Memory**	korištenje **mehanizma pamćenja**	CM › the same expression of the same CM (+/-)
These **mental minglings draw on** the **neural machinery of memory**.	Opisana **mentalna povezivanja** temelje se na **neuralnim mehanizmima pamćenja.**	CM › a different expression of the same CM (+)
When a memory—whether implicit or explicit—is **made**, only its key features **are stored**, not every single detail.	Kada je pamćenje – implicitno ili eksplicitno – **stvoreno**, **pohranjuju** se samo njegove	CM › the same expression of the same CM (+/-)

	najvažnije značajke, a ne svaka pojedinost.	
your brain would become **so crowded** that **it wouldn't have space** to learn anything new	Vaš bi mozak s vremenom postao toliko **pretrpan** da ne bi bilo **prostora** za učenje ičega novog.	CM › the same expression of the same CM (+/-)
remember an experience, even a recent one, and **notice how schematic** your recollection is, with the main features **sketched in** but many details **left out**	Sjetite se određenog iskustva, čak i nedavnog, i **opazite** koliko je vaše sjećanje **okvirno**; da **sadrži** osnovne crte, ali i da mnoge pojedinosti **nedostaju**.	CM › a different expression of the same CM (+)
When your brain **retrieves** a memory, it does not do it like a **computer** does, which **calls up** a **complete record** of what's on its **hard drive** (e.g., document, picture, song).	kada vaš mozak **oživi** određeno sjećanje, on to ne čini poput **računala**, koje **iznosi potpuni zapis** onoga što je na **njegovu tvrdom disku** (odnosno, dokument, sliku ili pjesmu).	CM › a different expression of the same CM (+)
Your brain **rebuilds** implicit and explicit memories from their key features, **drawing on its simulating capacities to fill in missing details**.	Vaš mozak implicitna i eksplicitna sjećanja **gradi** od osnovnih značajki te pojedinosti koje nedostaju **nadomješta** zahvaljujući svojoj **sposobnosti simulacije**.	CM › a different expression of the same CM (+)
While this is more work, it's also a more efficient use of **neural real estate** - this way **complete records** don't need to be **stored**.	Iako to znači više posla, ujedno je i učinkovitije korištenje **živčanog prostora – na taj način nije potrebno pohranjivati sve podatke.**	CM › a different expression of the same CM (+)
This **rebuilding process** gives you the opportunity, right down in the micro-circuitry of your brain, to **gradually shift the emotional shadings of your interior landscape.**	Taj **proces ponovnog stvaranja** omogućuje vam da u mikrokrugovima mozga **postupno izmijenite emocionalne nijanse vašega unutarnjeg svijeta.**	CM › the same expression of the same CM (+/-)

When a memory **is activated**, a **large-scale assembly of neurons and synapses forms an emergent pattern**.	Kada se određeno sjećanje **aktivira, opsežan skup** neurona i sinapsi **stvara novi obrazac**.	CM › a different expression of the same CM (+)
Then, when the memory **leaves** awareness, it **will be reconsolidated in storage** along with those other associations.	Kada sjećanje potom **napusti** svijest, **bit će pohranjeno zajedno** s tim drugim asocijacijama.	CM › a different expression of the same CM (+)
Thus, if you repeatedly **bring to mind** negative feelings and thoughts while a memory is **active**, then that memory **will be increasingly shaded in a negative direction**.	Dakle, ako u um opetovano **dovodite** negativne osjećaje i misli dok je pamćenje **aktivno**, sjećanje će biti **jače negativno nijansirano.**	CM › a different expression of the same CM (+)
On the other hand, if you call up positive emotions and perspectives while implicit or explicit memories are **active**, these wholesome influences **will slowly be woven into the fabric of those memories**.	S druge strane, ako se prisjetite pozitivnih emocija i viđenja dok je implicitno ili eksplicitno pamćenje **aktivno**, zdravi utjecaji polako će **se utkati u tkanje tih sjećanja.**	CM › a different expression of the same CM (+)
Every time you do this—every time you **sift** positive feelings and views **into** painful, limiting states of mind—you **build** a little **bit of neural structure.**	Kad god to učinite – kad god u bolna, ograničavajuća stanja uma **dovedete** pozitivne osjećaje i viđenja – **gradite** djelić **živčanog ustrojstva.**	CM › a different expression of the same CM (+)
my dad **made my jaw drop**	vlastiti me je otac **zapanjio**	CM › a different expression of the same CM (+)
Based on science, this is a fundamental reason for being kind to yourself, **cultivating** wholesome experiences, and **taking them in.**	Posrijedi je osnovni, znanstveno utemeljen razlog da budete dobri prema sebi, **njegujete** zdrave doživljaje i **usvajate** ih.	CM › the same expression of the same CM (+/-)
pulling weeds and planting flowers	**plijevljenje korova i sađenje cvijeća**	CM › the same expression of the same CM (+/-)

To gradually **replace** negative implicit memories with positive ones, just **make** the positive aspects of your experience **prominent** and relatively **intense in the foreground** of your awareness while simultaneously **placing** the negative material **in the background**	Da biste negativna implicitna sjećanja postupno **zamijenili** pozitivnima, jednostavno **istaknite** i **pojačajte** pozitivne vidove svojega doživljaja u **žarištu** svoje svijesti te istodobno **potiskujte** negativan sadržaj **u pozadinu**.	CM › a different expression of the same CM (+)
Imagine that the positive contents of your awareness are **sinking down into old wounds, soothing chafed and bruised places like a warm golden salve, filling up hollows**, slowly **replacing negative feelings and beliefs with positive ones**.	Zamislite da pozitivan sadržaj vaše svijesti **tone u stare rane, liječi izranjavana i bolna mjesta poput toplog, zlatnog balzama, ispunjava praznine** te polako zamjenjuje negativne osjećaje i vjerovanja pozitivnima.	CM › a different expression of the same CM (+)
the negative mental material you're **working with**	negativan mentalni sadržaj **s kojim radite**	CM › the same expression of the same CM (+/-)
these are usually the **taproots** of the things that keep upsetting you	koja su najčešće **glavni korijeni** onoga što vas uzrujava	CM › the same expression of the same CM (+/-)
it is natural for that learning **to stick with us**	prirodno je da to znanje ostane **utvrđeno**	CM › a different expression of the same CM (+)
I used **to weed dandelions in our front yard, and they'd always grow back if I didn't pull out their entire root.** Upsets are like that, too.	U djetinjstvu sam **plijevio maslačke u našem dvorištu**, ali bi oni uvijek **ponovno izrasli ako ne bih iščupao cijeli korijen**. Tako je i s uzrujavanjem.	CM › the same expression of the same CM (+/-)
So **sense down into** the youngest, most vulnerable, most emotionally charged layers of your mind, and **feel around for the tip of the root** of whatever is bothering you.	Stoga **proniknite** u svoje najmlađe, najranjivije slojeve uma s najjačim emocionalnim nabojem i **potražite vršak korijena** onoga što vas muči.	CM › a different expression of the same CM (+)
you'll develop **a short list of "usual suspects"**	sastavit ćete **kratak popis „uobičajenih krivaca"**	CM › a different expression of the same CM (+)

When you find the **tip of the root**, **take in the good** that will gradually **dislodge its hold upon** you.	Kad pronađete **vršak korijena**, **usvojite** dobrobit koja će postupno **poništiti** njegov **utjecaj** na vas.	CM › a different expression of the same CM (+)
You'll **be pulling weeds and planting flowers in the garden of your mind**.	Tako ćete **plijeviti korov i saditi cvijeće u vrtu svojega uma.**	CM › the same expression of the same CM (+/-)
let those feelings **sink in**	dopustite da ti osjećaji **potonu u vaše dubine**	CM › a different expression of the same CM (+)
that's a kind of craving—and craving leads to suffering	To je svojevrsna **žudnja** – a **žudnje** vode patnji.	CM › a different expression of the same CM (+)
infuse positive material **into** negative material	**prožmite** negativan sadržaj pozitivnim	CM › a different expression of the same CM (+)
When you have a positive experience today, help it **sink in to old pains**.	kad danas doživite nešto pozitivno, pomognite da **to potone do starih boli**	CM › a different expression of the same CM (+)
When negative material **arises**, **bring to mind** the positive emotions and perspectives that will be its **antidote**.	Kad se **pojavi** negativan sadržaj, **prisjetite se** pozitivnih emocija i viđenja koja će mu biti **protuotrov**	CM › a different expression of the same CM (+)
Spirited children usually **zip along** to the next thing before good feelings have a chance to **consolidate in** the brain, and anxious children tend to ignore or downplay good news.	Živahna djeca najčešće **skoče na** sljedeću aktivnost i prije no što se dobri osjećaji stignu **utvrditi** u mozgu, a tjeskobna djeca sklona su ne obraćati pozornost na dobre vijesti ili ih obezvređivati.	CM › a different expression of the same CM (+)
It's about **nourishing** wellbeing, contentment, and peace inside that are **refuges** you can always come from and return to.	To je **jačanje** dobrobiti, zadovoljstva i unutarnjeg mira, **utočišta** iz kojih uvijek možete djelovati i kojima se uvijek možete vraćati.	CM › a different expression of the same CM (+)
Become aware of the **deep roots of recurring upsets**; **the tips of these roots are typically lodged in**	Postanite svjesni **dubokih korijena** onoga zbog čega se opetovano uzrujavate; **vršci tih korijena** u	CM › a different expression of the same CM (+)

childhood experiences; different upsets may have different **roots**.	pravilu su **ukopani** u iskustva iz djetinjstva, a različiti uzroci uzrujavanja mogu imati različite **korijene**.	
Deliberately direct positive experiences toward these **roots** in order to **pull them out completely** and **stop them from growing back**.	Svjesno usmjerite pozitivne doživljaje prema tim **korijenima** da biste ih u potpunosti **iščupali** i **spriječili njihovo ponovno nicanje.**	CM › a different expression of the same CM (+)