

# APPENDIX A

## THE METTA SUTTA

*He or she who wants to attain peace should practice being upright, humble, and capable of using loving speech. He or she will know how to live simply and happily, with senses calmed, without being covetous and carried away by the emotions of the majority. Let him or her not do anything that will be disapproved of by the wise ones. [And this is what he or she contemplates]:*

*"May everyone be happy and safe, and may their hearts be filled with joy.*

*"May all living beings live in security and peace, beings who are frail or strong, tall or short, big or small, visible or not visible, near or far away, already born or yet to be born. May all of them dwell in perfect tranquility.*

*"Let no one do harm to anyone. Let no one put the life of anyone in danger. Let no one, out of anger or ill will, wish anyone any harm.*

*"Just as a mother loves and protects her only child at the risk of her own life, we should cultivate boundless love to offer to all living beings in the entire cosmos. Let our boundless love pervade the whole universe, above, below, and across. Our love will know no obstacles, our heart will be absolutely free from hatred and enmity. Whether standing or walking, sitting or lying, as long as we are awake, we should maintain this mindfulness of love in our own heart. This is the noblest way of living.*

*"Free from wrong views, greed, and sensual desires, living in beauty and realizing perfect understanding,*

*those who practice boundless love will certainly transcend birth and death."*

Thich Nhat Hanh, *Teachings on Love* at 11-12 (Parallax Press 1998).

## THE SUTRA ON THE WHITE-CLAD DISCIPLE

An intelligent man or woman who lives a family life and realizes how fearful the hell realms are, is encouraged to receive and practice the right teachings and put an end to paths of suffering.

She studies and learns to deepen the practice— not killing living beings, speaking of things as they really are, and not taking what is not given.

He is faithful to his spouse, moving away from the habit of sexual misconduct, determined not to ingest intoxicants, keeping his mind frenzy-free.

She is always aware of the Buddha, the Dharma, and the Sangha. Contemplating the Mindfulness Trainings, her mind arrives at peace, joy, and freedom.

If he wants to practice generosity in order to cultivate the garden of happiness, then his guideline is learning the path of liberation and awakening.

Sariputra, listen carefully with regard to this point: Look carefully at the herd of oxen over there.

Some oxen are both white and yellow.  
Some are black and red.  
Some are brown with yellow spots,  
while others are gray like pigeons.

Whatever their color  
or place of origin,  
their value lies to us  
in their ability to transport.

Healthy and strong ones  
who pull carts vigorously  
can make many journeys  
and are most useful.

In our human world,  
there are Brahmans, warriors,  
scholars, tradesmen,  
and artisans.

But the truly virtuous men and women  
are those who practice the Wonderful Mindfulness  
Trainings and are able to realize liberation.  
Like the Well-Gone One, they live in true freedom.

There is no need to discriminate  
according to family or caste.  
To realize the greatest happiness  
is to make offerings to those who are truly virtuous.

A person who lacks in virtue  
or is poor in insight  
cannot light the way for others.  
To make offerings to such a one  
bears little fruit.

Sons and daughters of Buddha  
who practice the way of insight  
and have their minds directed to Buddha  
have strong, stable roots  
and are reborn only to be happy.

Returning to the worlds of gods and humans  
no more than seven times,  
they eventually realize nirvana,  
transforming all their suffering  
into joy and purity.

Thich Nhat Hanh, *For A Future To Be Possible, Commentaries on the Five Mindfulness Trainings* at 206-07 (Parallax Press, © Thich Nhat Hanh 1993 and © revised edition 1998.) (Thay's commentary affirms that the verses mean what they say: just as the color of oxen does not determine their ability to pull carts, family and caste do not determine moral worth. See 241-43.)