

Chapter Notes for Chapter 21 : The Universal Duty

Give ear, bhikkhus, the deathless is found... and By practising as you are instructed... Majjhima Nikaya, Ariyapariyesana Sutta (sutta 25). [M i.172]

There are, bhikkhus, two extremes... and Have I not already told you that there is separation... and And what is the Middle Way?... Samyutta Nikaya, “the truths,” chap. 2, Dhammacakkappavattana sutta. [S v.420]

Wander for the welfare and happiness of many... Vinaya, Mahavagga, chap. 1. [Vin i.20]

Reverend Cuthbert’s teacher was the (now late) Roshi Kennett of Shasta Abbey, California. Cuthbert himself was killed in a road accident a few years after our return from India. The historical information on Sarnath came from Dutt (1957, 1962) and Dhammika 1992. The recent Indian political history came from Keating’s Contemporary Archives 1989–91 and Lewis 1991. Information on the Indian steam trains came from Theroux 1980 and Thomas 1995. For an account of the televised *Ramayana*, see Tully 1992.

As to eyebrows on Theravadan monks, once in England, the Western monks might have stopped. When Ajahn Chah first came to visit, however, one of them, an American who particularly cared about how he looked, asked Ajahn Chah if they could stop. The monk explained that here they were mixing with monks from Burma, Sri Lanka, and other countries...they all had eyebrows...eyebrows had a use, they kept the sweat out of the eyes...the Buddha didn’t shave his eyebrows...it was just a Thai cultural tradition. To each of these arguments Ajahn Chah gave one of his grunts. He seemed sympathetic, and the young monk felt he had his teacher’s approval. He bowed and made to leave. Just as he was closing the door, Ajahn Chah growled a question at him. “Do you think it will make you more attractive to women?” So they never did stop shaving them.

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