

a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

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These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be “Upasaka,” who has been born and bred in Western lands. [Be it remembered that *all* “Chelas,” even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart*, are considered as “laymen.”]

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is miscalled “friendly rivalry” is assiduously cultivated and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how can a Westerner bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered “external,” though their importance is none the less great, how are students in