

indeed be the case if Hinayana Buddhists renounced their Mahayana brethren, much in the same way as a Protestant would object to a purely Roman Catholic country like Spain being taken as an example of a Christian land. Southern Buddhists, however, do not object, and not a voice is raised in Ceylon against the practices of Tibetans. The Maha-Bodhi Society, established for the express purpose of propagating Buddhism, has for its patron the Dalai Lama of Tibet, and for its president the Shavira (Chief Priest) of Ceylon, while Buddhists from Ceylon, China, Japan, and Burma are mentioned as vice-presidents. Buddhists themselves do not consider Tibetans to be schismatics.

Taking, therefore, Ladak as in every way a fair field for examination, what book shall be taken as a fair exponent of Buddhism? Voluminous treatises are unsuitable, but Buddhists have provided short compendiums of their belief. I have before me a Buddhist Catechism by Subhadra Bhikshu. The preface states that the book is written with the express purpose of presenting an epitome of Buddhism to the Western reader. I have not yet met with a disavowal of this book in any Buddhist periodical, and in its tone it is quite what we are accustomed to hear from promoters of Buddhism.*

After a short *Introduction* of six questions, the Catechism is divided into three sections, respectively headed: *The Buddha* (questions 7-68); *the Doctrine* (questions 69-156); and *the Brotherhood of the Elect* (questions 157-171). Then follows an *Appendix* containing the inevitable quotations from the Dhammapada, and finally a number of explanatory notes.

Some remark is called for in regard to the *Introduction*.

II. 2. What is a Buddhist?

Answer. One who reveres the Buddha as the dispenser of spiritual light, the supreme guide and teacher of all living beings; who believes his doctrine, observes his precepts, and has given public and solemn testimony to this by repeating what is called the "Refuge" formula.

If this standard is to be applied, not one Ladaki (or Tibetans generally) can claim to be a Buddhist. In Ladak not the faintest attempt is made to observe the Buddha's precepts, and I have yet to find a Ladaki layman who even claims to know what the precepts contained in the canon are. Some lamas (priests) have made the claim, but failed utterly to substantiate it.

II. 3. What are the words of the formula or declaration so called?

Answer. I take my refuge in the Buddha; I take my refuge in the Doctrine (Dhamma); I take my refuge in the Brotherhood of the Elect (Sangha).

This formula is constantly on the lips of the people, but I have never heard it repeated as a "solemn testimony." It is gabbled over hundreds

* I cannot pause to criticise the book at present, but take it for what it asserts itself to be, "an outline of the doctrine of the Buddha Gautama." If each question were fully dealt with, a large volume would have to be written, and I am obliged to confine myself to what appears to be the most important points.