

of times in the same way as the celebrated "Six Syllable" prayer, to be noticed hereafter. Scarcely any Ladaki can give any meaning for the words; much less is the orthodox meaning attached. On inquiring what the three "Refuges" are, I have been repeatedly informed that they are the so-called Dalai Lama of Lhasa, the Panchen Lama of TrashiLhunpo, and the Dharma Rajah of Bhotan.

Now follows part first of the Catechism—the *Buddha* :

II. 8. Is the Buddha a God who has revealed himself to mankind?

*Answer.* No.

II. 10. Then he was a man?

*Answer.* "Yes; but a man far superior to ordinary men; one of a series of self-enlightened supreme Buddhas who appear at long intervals in the world, and are morally and spiritually so superior to erring, suffering mankind, that to the childlike conceptions of the multitude they appear as Gods or Messiahs.

The Tibetan word for "refuge" is "konchog;" Buddha is "Konchog," which cannot be equivalent to "God" according to Buddhist theory. But with reference to "konchog" Jaeschke says in his dictionary: "To every Tibetan 'konchog' suggests the idea of some supernatural power, the existence of which he feels in his heart." In Ladak I have often asked: "Why does the rain fall?" *Answer.* "Konchog sends it." Prayers are offered to "Konchog" for snow. In arguing about the origin of the universe, the few thinking laymen and lamas usually admit that the world must have been created by "Konchog." Protestant missionaries use the word "Konchog" for "God," and are never understood to mean any one of the three "refuges." Therefore tho the single person Buddha, the abstract doctrine, and the plurality of persons the "Brotherhood" are each of them "Konchog," the Ladaki know of another "konchog" as God far above any Buddha and carefully distinguished from the deities they ordinarily worship, which are designated by the word "lha." In this case the Ladaki are better than their creed.

In the following questions and answers (13-68) the history of Gautama is given. Of this history, the Ladaki, laymen or clerics, know absolutely nothing. Nor does this ignorance in any way trouble them. The Buddha is of no importance whatsoever; he is quite pushed aside in favor of a crowd of deities, demons, and saints, of whom the Hindu deities, Shiva and Kali (Durga), and the saint Urgyan Padma are the most prominent. Subhadra has, however, woven into the history of the Buddha a few remarks on his teaching which call for comparison with the actual state of affairs.

II. 28. Did he (Gautama) nevertheless persevere in his ascetic life?

*Answer.* No. He was now convinced that asceticism . . . was only a stumbling-block in the way of truth and moral perfection. (In a note to this passage we are further informed:) For this reason Buddhism rejects all self-torture and mortification of the flesh as useless and injurious.

If this be so, why are hermits looked upon as unusually holy men? Both lamas and laymen sometimes take upon themselves vows of silence and retire to caves in the hills. In the autobiography of Mila Raspa, a