

seeking for evidence on a certain point, and, to my astonishment, could get none. My servant, however, remarked : " Unless you pay beforehand you will never get witnesses." This explained all, and also shows sufficiently clearly that Buddhism has not succeeded in rousing any feeling or conscience as regards the truth.

5. I vow and promise to abstain from intoxicating drinks. In a note to this we read : " It is only the Brotherhood (*i.e.*, priests, lamas) who keep this vow to its full extent. For the lay adherent it simply means to abstain from spirituous liquors. The Upasaka (*i.e.*, devout layman) may therefore take wine and beer in moderation."

This note is interesting. Subhadra gives us five rules " obligatory on every one professing to be a follower of the Buddha," and promptly informs us that the fifth is only kept by the clerics. Why is not the rule, which is surely plain enough, fully kept? Subhadra should also kindly favor us with a definition of the difference to be made between " intoxicating drinks, spirituous liquors," and " wine and beer." Otherwise his note is hardly intelligible to the ordinary mind. We will, however, take the lowest ground and state the rule to mean " Don't get tipsy." It would be interesting to ascertain the amount of grain annually used in Ladak for making " chang," a native beer. The use of this beer is the main cause of poverty in Ladak. People sit down at midday and drink till midnight. In nine cases out of ten one or both of two men fighting are tipsy. The guests at every wedding go home intoxicated. Workmen have repeatedly given me carousing and drunkenness as an excuse for not coming to work. Altho the water in Ladak is so pure and refreshing that travelers are loud in their praises of it, the Buddhist Ladaki drinks water only when he can get absolutely nothing else, and in no case is drunkenness considered a disgrace.

In II. 106 three further vows are enumerated, the observation of which, tho not obligatory, is specially meritorious. Together with the Pancha-Sila they constitute the Atthanga-Sila, and run as follows :

6. I vow and promise not to eat food at unseasonable times—that is, after the midday meal.

7. I vow and promise not to dance, sing light songs, frequent public amusements, and, in short, to avoid worldly dissipation of every kind.

8. I vow and promise not to wear any kind of ornament, nor to use any scents or perfumes, and, in short, to avoid whatever tends to vanity.

If the obligatory rules are not kept, the voluntary rules are still more likely to be discarded. And such is the case. The chief meal is invariably in the evening. Dancing is an important feature at every wedding. The songs current among the people are for the most part too obscene to bear publication, and an obscene significance attaches to phrases in many more songs which are apparently harmless. The people throng in crowds to all the public amusements available. The love of ornament and finery is not confined to the females, who often carry hundreds of rupees' worth