

customs. The people, including the higher classes, sleep on a couple of felt rugs spread on the ground, using their clothes as covering.

10. Not to live otherwise than in voluntary poverty.

This rule is only laxly obeyed in the letter and flagrantly transgressed in the spirit. The monasteries of Ladak are the largest landholders in the country, besides drawing an immense revenue from the offerings of the faithful. Any visitor to a monastery can convince himself by actual experience of the eagerness with which a bakshish is clamored for by the monks. The bakshish should also, in their opinion, stand in relationship, not to their services, but to their supposed position in the social scale. Of course this money is kept by the monk who receives it. On one occasion I offered a monk a bakshish, which he declined. He called, however, later on at my tent and claimed his reward, explaining that on the previous occasion a superior lama had been watching, and would have taken two thirds of the gift for himself.

This cursory examination of the chief rules as applied to and carried out by the clergy leads, therefore, to precisely the same result as when the laity are considered. The men who ought to be leaders, themselves transgress the most fundamental rules. I know of only one exception to this state of affairs. The monks of R—— monastery are universally reputed to be far above the rest. They allow no meat near the monastery, eat their meals according to rule, and tho they do not decline money offered, no lama keeps it for himself, but places it in the hands of the common treasurer. The monks themselves have a more intelligent expression than is usual, while the monastery is kept beautifully clean and neat, which is more than can be said of any other Ladaki establishment. Altogether the monastery of R—— made on me the impression of being a place where an honest attempt is made to carry out at least a portion of the rules.* But R—— monastery is an exception, only showing that the lax state of affairs in the other institutions is not solely due to ignorance, but to deliberate disregard of the rules.

In answer to II. 166, Subhadra says

That Samana (priest, lama) who disgraces the robe he wears by some grave transgression of the vows is liable . . . to expulsion from the order.

Precisely so; he is liable, but only liable. Even for adultery this penalty is rarely exacted in Ladak.

Question 167. Are the brethren free to live wherever they like?

Answer. No; they are enjoined to live in monasteries or as hermits. And note: Of course the women members of the order live in separate Vikaras. They are not allowed to live alone in hermitages.

In Ladak, however, many lamas live continually in the villages, free

* I consider it advisable not to give the name of the monastery in full. It is at present unknown to Europeans, and I should be sorry to do anything toward turning the stream of tourists in that direction, as rapid demoralization would infallibly ensue.