

springs and running streams. Renewed inquiry elicited the fact that at the time the trouble began a native practitioner had extracted a molar tooth from the same jaw. She was, however, in no way shaken in her idea of the cause of her trouble by the very natural inference that the man had broken her jaw on that occasion.

A curious custom in Ladak is the so-called "pa-spun," by which a number of families join together in forming a sort of burial society under the protection of some particular god or goddess. Once a year the members of this union assemble and present to the image of the deity a goat, together with a cupful of the water and droppings of the animal. It is of great importance that the goat tremble in presence of the image, for if it should not tremble the enraged deity will revenge itself on the members of the union. The goat is henceforth holy, and is neither shorn nor slaughtered. At the same time a sealed pot of barley is placed before the image. On the occasion of the following annual offering this pot is opened, and if the barley is found to have been transformed into wheat, it is a sign that the deity will procure a good harvest to its adorers. I have been repeatedly assured that this miraculous change often takes place! Unbiased observers will think it a pity that Buddhism has not dared to pronounce decisively on the question of a plurality of gods, but has left its votaries open to relapse into or to remain in idolatry and harmful superstitions.

In the note to II. 54 Subhadra says :

"Each member of the Brotherhood (*i.e.*, each priest, lama) is provided with one of these bowls (*i.e.*, alms-bowls), in which he collects the daily food."

On certain stated occasions the lamas do go begging, but this is a mere form. The lamas live on the revenues of the monastery and never beg their daily food in the sense that they depend upon begging for means of sustenance. When on a pilgrimage they find hospitality in the houses of the laity, but so do laymen engaged in the same way. Nor do the lamas ever carry an alms-bowl. They have a wooden cup designated by the same name and of precisely the same shape and manufacture as those of the laity. Both cleric and lay always carry such a cup about with them. I have, however, more than once seen a sturdy lama walking through the fields dispensing blessings to the bowing people, while a man behind him groaned under the burden of huge sheaves of corn which he was carrying home for the lama.

The note to II. 55 reads :

"No member of the Brotherhood is allowed to go unattended into the house of a woman."

Nevertheless they go, often for immoral purposes.

In the answer to II. 65 the Buddha's words explaining the necessity of his death are quoted as follows :

"There is no such thing as eternal duration. Everything born . . . of neces-