

religion of these Tibetan Buddhists, and it is almost true to say that the Buddhism of Tibet is devil-worship. They long for some power stronger than the devils who haunt these hillsides and crouch in every dark forest-glade. Yet they know the essentials of Gaudama's teaching. Look at this curious wall-painting of the Wheel of Life. It is an attempt to summarize in pictorial form the whole Gospel of Buddha.

'The black demon is *Tanhā*, unworthy desire; the animals at the hub are *Moha*, stupidity, the hog; *Dosa*, anger, the snake; and *Raga*, lust, the eagle.

'These cardinal vices are all manifestations of *Tanhā*. Look how the demon is clutching the wheel; if he could be killed and the hub broken then the six compartments of the wheel would fall apart, and transmigration be at an end. How skilfully the artist has depicted the different phases of life—the world of men, of animals, of ghosts and of giants, the hell and the heaven—through which even the Buddha had to pass. It is good teaching! The only demon we need fear is the Demon of Desire; and no one can cast him out for us, but only we ourselves.

'I agree', said Ba Gyi, 'that the Demon of Self is at the bottom of most of the world's sorrow and suffering. There is much truth in this teaching. Yet I doubt if it is very practicable. I've never met a Buddhist who really succeeded in killing *Tanhā*. Try as we may, the devil is scotched, not killed.

'It is false psychology to strive to suppress our emotional nature. For it is the most fundamental part of us; suppress it in one direction, it breaks out in another! I believe it is a truth which all psychologists accept, that the best way, often the only way, to get rid of a bad passion is to replace it with a good one. Emotion must be sublimated, not suppressed.