

THE TIBETAN
BOOK OF THE DEAD

OR
The After-Death Experiences
on the *Bardo* Plane, according
to Lāma Kazi Dawa-Samdup's
English Rendering

By W. Y. EVANS-WENTZ



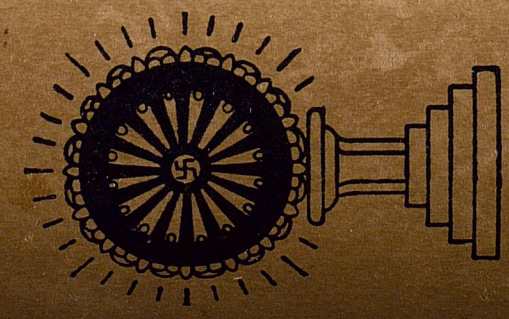
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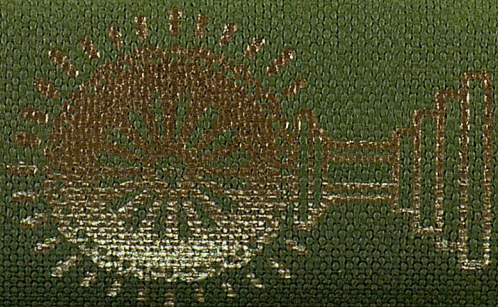


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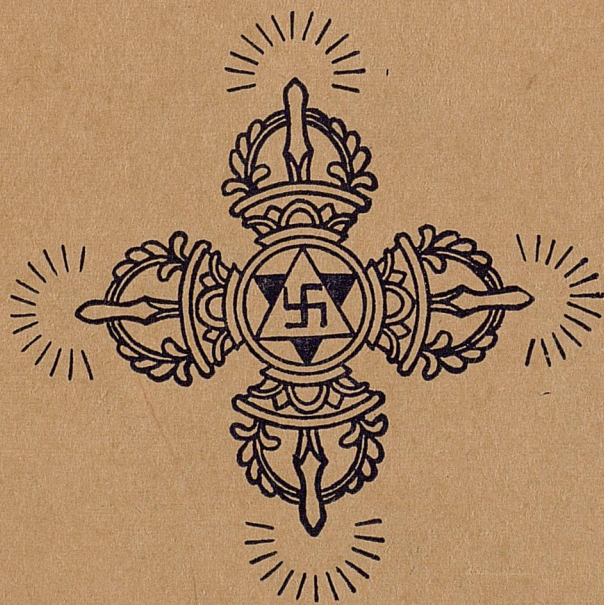
NEW YORK

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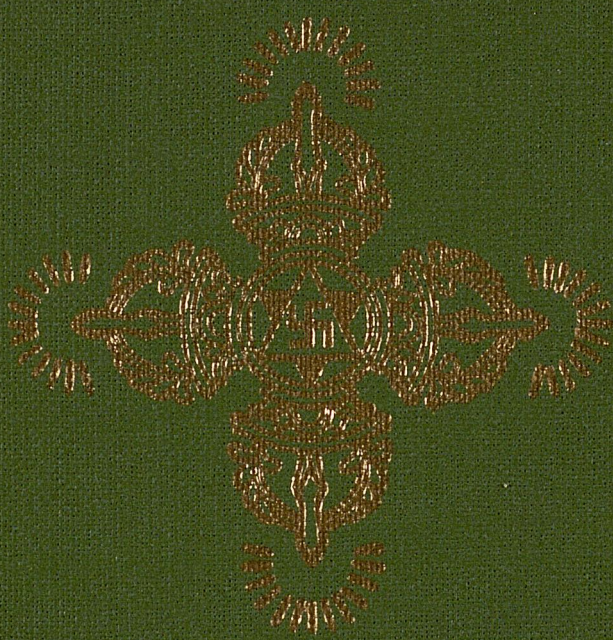


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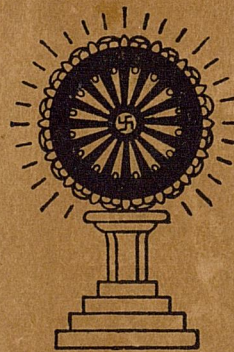
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THE Art of Dying appears to have been far better known to the ancient peoples inhabiting the Mediterranean countries than it is now by their descendants in Europe and the Americas. *The Tibetan Book of the Dead* teaches that the dying should face death not only calmly and clear-mindedly and heroically, but with an intellect rightly trained and rightly directed through the attainment of an inner state of mental equilibrium, which can, at need, control and transcend physical pain. To this third edition Dr. C. G. Jung has contributed a Psychological Commentary, Lāma Anagarika Govinda an Introductory Foreword, and Dr. Evans-Wentz an additional Preface.

‘... Dr. Evans-Wentz, who literally sat at the feet of a Tibetan *lāma* for years in order to acquire his wisdom, and Sir John Woodroffe, who contributes a brilliant introduction, not only display a deeply sympathetic interest in these esoteric doctrines, so characteristic of the genius of the East, but likewise possess the rare faculty of making them more or less intelligible to the layman.’ *Anthropology*.

‘Compared to the Western psychologists these sages appear to be professionals. They have experimented on their own brains and bodies instead of theorizing from animals; and have even arrested their heart-beat and consciousness, so as to come near as may be to that final mystery of which we know so little. Their reports, therefore, are of things seen and felt, and nearer the truth, it seems to me, than much of what passes for psychology in Europe and America.’ *The Spectator*.

57 v-

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W. Y. EVANS-WENTZ

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'The Fairy-Faith in Celtic
Countries,' etc.

With a Psychological Commentary

by Dr. C. G. Jung, Introducing Foreword

by Lāma Anagarika Govinda,

and Foreword by Sir John Woodruffe

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Tibet's Great Yogī Milarepa

SECOND EDITION

'Whilst *The Tibetan Book of the Dead*, the first in a threefold series, sets forth the art of knowing how rightly to die and to choose a womb wherefrom to be reborn, *Tibet's Great Yogī Milarepa*, the second volume of the series, sets forth the art of mastering life and directing it to the all-transcendent goal of liberation from conditioned existence. . . . *Tibet's Great Yogī Milarepa* is complementary to *The Tibetan Book of the Dead*, although a separate and distinct *yogic* treatise in itself.

The first edition of this *biography* of Milarepa, the illustrious Buddhist saint of Tibet, led to the writing of many letters of appreciation to the Editor, not only by laymen and members of the *Sangha*, of both Northern and Southern Buddhism, but also by Hindus and Christians, Catholic and Protestant alike. And each of these correspondents recognized in Milarepa those universal characteristics of saintliness to which no religion can, rightly, make exclusive claim, but which are common to the saints of all religions. Accordingly, Milarepa may be regarded as being one more light-bearer helping to disperse that darkness of Ignorance of which the Enlightened One spake as enshrouding the world.

'As the chemist experiments with the elements of matter, Milarepa experimented with the elements of consciousness; and no other disciple has put to the test of practical application more efficiently than Milarepa did the precepts of his Great Teacher, the Buddha.

'It is by self-disciplining of the mind, after the manner of disciplining a wild horse, and making the mind immune to the obsessing and *yogically* undesirable influences emanating from the illusory phantasmagoria of the world, that Milarepa would have us seek release from our present state of bondage to the world. And hereof he sings, in his song about the Horse of Mind, how the undisciplined mind is to be caught with the Lasso of Singleness of Purpose, tied to the Pole of Meditation, fed with the *Guru's* Teachings, and watered from the Stream of Consciousness. The Horse of Mind is ridden by the Youth of Intellect, along the widespread Plain of Happiness, and carried on to Buddhahood.'