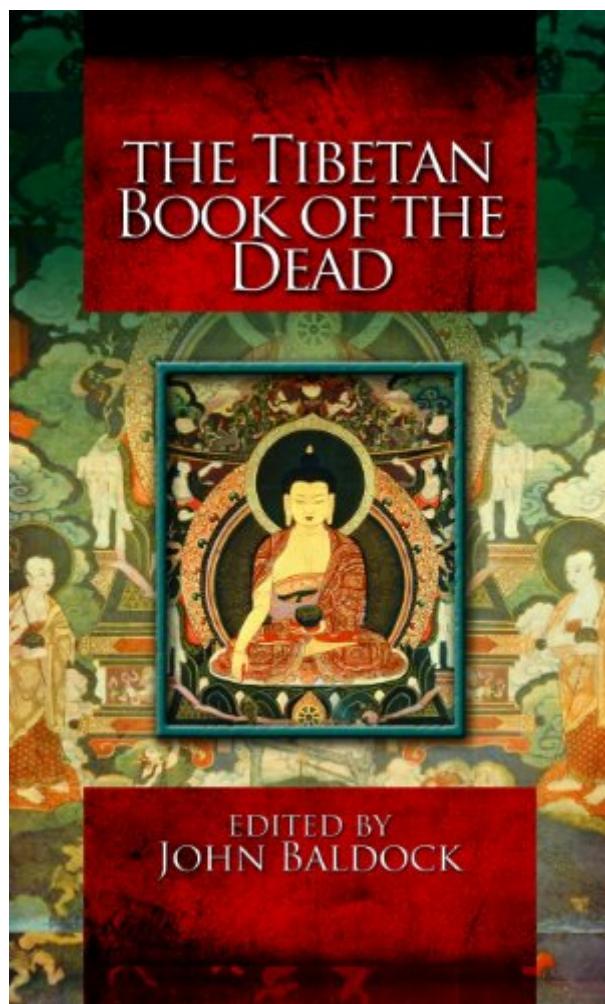


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The Tibetan Book Of The Dead



Synopsis

The Tibetan Book of the Dead has its origins in the treasure texts said to have been hidden away by Padmasambhava, the Lotus Guru, in Tibet in the 8th century AD so that they could be revealed at an appropriate later time. As a funerary text and guide to the afterlife, The Tibetan Book of the Dead was read aloud to the dying or recently deceased so that they could recognize the true nature of the mind and thus attain enlightenment and liberation from the suffering associated with the endless cycle of death and rebirth. If we too can recognize the true nature of the mind, each one of us can become enlightened.

Book Information

File Size: 2451 KB

Print Length: 128 pages

Publisher: Arcturus Publishing (July 31, 2009)

Publication Date: April 24, 2013

Sold by: Digital Services LLC

Language: English

ASIN: B00CJ8NT7M

Text-to-Speech: Enabled

X-Ray: Not Enabled

Word Wise: Not Enabled

Lending: Not Enabled

Enhanced Typesetting: Enabled

Best Sellers Rank: #99,685 Paid in Kindle Store (See Top 100 Paid in Kindle Store) #8 in Books > Religion & Spirituality > Other Eastern Religions & Sacred Texts > Tibetan Book of the Dead #15 in Kindle Store > Kindle eBooks > Religion & Spirituality > Buddhism > Sacred Writings #33 in Books > Politics & Social Sciences > Philosophy > Eastern > Buddhism > Sacred Writings

Customer Reviews

This translation deserved the good reviews. The text has been summed up well in other reviews. A word about the author seems appropriate. It is worth pointing out that W.Y. Evans-Wentz was an American (one reviewer stated that W.Y. E-W was English). The confusion here stems from the fact that W.Y. E-W went to Oxford, England, as a Rhodes scholar. He was a very articulate and erudite man - well versed in the Western classics, Western mystery tradition etc. - and in his footnotes, he made frequent cross references to such. A few people now fault E-W' work - because of the

universal sweep of his intuitions. It has even been suggested that he corrupted the purity of the Tibetan teachings - by his inter-cultural or trans-cultural horizons. Some Tibetan Lamas (i.e. Trungpa) have faulted E-W's work on such grounds. Western aficionados of Tibetan Buddhism - people who like to imagine themselves among the elect (Professors and pop followers alike) have chimed in. Such people forget (or prefer to ignore) the fact that W.Y. Evans-Wentz spent many years studying and working with Tibetan Lamas. Be assured, W.Y. Evans-Wentz' projects had the blessing of his Tibetan co-worker - Lama Kazi Dawa Samdup. There are those who would argue that this blessing did not extend to the commentary material - subsequently added by E-W, after his work with the Lama. But how E-W presented the material to a Western audience - was his business. Death is most certainly a universal experience - and E-W placed it in a truly universal context. Is that so surprising? The Jungian commentary appended to the first ed. of this text has also come in for criticism (some editions now delete it).

This is the original "Tibetan Book of the Dead". All other versions are a toned-down version of this work by different authors who want to accommodate people who do not want to put the work in. You need to put the work in. No one can spoon-feed this kind of wisdom to you. The Tibetan Book of the Dead is an extremely authoritative translation of the original texts of the "Bardo Thodol" by Lama Kazi Dawa-Samdup who schooled W.Y. Evans-Wentz in Tibetan Buddhism. The book is an extremely important piece of work for both the scholars of psychology and religion, and the lay person who has the time to spend working on it. The book is also the reality behind the "Necronomicon" which has been popularized by fiction writers, such as H.P. Lovecraft, but has been completely taken out of its true context. To begin with, this book is a beautiful book once you truly understand the message that it is trying to convey to the reader - or more correctly, when the reader correctly understands the message that is being conveyed. It has a primordial air to it and is certainly ancient in its wisdom and understanding. The book was translated in the early 1900s and was first published in 1927. Be warned - this book is exceptionally difficult to read because the standard of grammar used is of the highest acumen humanly possible. Evans-Wentz was a Doctor of Literature, a Doctor of Science and a Master of Arts. If you don't have a full size Oxford dictionary, then you will have trouble reading it. There is also a difficulty in the translation. There are many Tibetan words that do not exist in English so Evans-Wentz sometimes derives a more descriptive meaning behind the message that is trying to be communicated to the reader. Dr. C.G.

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