

PSYCHOLOGICAL COMMENTARY ON "THE TIBETAN BOOK OF THE DEAD"¹

891 Before embarking upon the psychological commentary, I should like to say a few words about the text itself. The Tibetan Book of the Dead, or the *Bardo Thödol*, is a book of instructions for the dead and dying. Like the Egyptian Book of the Dead, it is meant to be a guide for the dead man during the period of his *Bardo* existence, symbolically described as an intermediate state of forty-nine days' duration between death and rebirth. The text falls into three parts. The first part, called *Chikhai Bardo*, describes the psychic happenings at the moment of death. The second part, or *Chönyid Bardo*, deals with the dream-state which supervenes immediately after death, and with what are called "karmic illusions." The third part, or *Sidpa Bardo*, concerns the onset of the birth-instinct and of prenatal

¹ [Originally published as "Psychologischer Kommentar zum Bardo Thödol" (preceded by an "Einführung," partially translated in the first two pars. here), in *Das Tibetische Totenbuch*, translated into German by Louise Göpfert-March (Zurich, 1935). As ultimately revised for the 5th (revised and expanded) Swiss edition (1953), the commentary was translated by R. F. C. Hull for publication in the 3rd (revised and expanded) English edition (the original) of *The Tibetan Book of the Dead, or The After-Death Experience on the "Bardo" Plane*, according to Lama Kazi Dawa-Samdup's English rendering, edited by W. Y. Evans-Wentz, with foreword by Sir John Woodroffe (London and New York, 1957). With only minor alterations, it is the translation presented here.—EDITORS.]

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events. It is characteristic that supreme insight and illumination, and hence the greatest possibility of attaining liberation, are vouchsafed during the actual process of dying. Soon afterward, the "illusions" begin which lead eventually to reincarnation, the illuminative lights growing ever fainter and more multifarious, and the visions more and more terrifying. This descent illustrates the estrangement of consciousness from the liberating truth as it approaches nearer and nearer to physical rebirth. The purpose of the instruction is to fix the attention of the dead man, at each successive stage of delusion and entanglement, on the ever-present possibility of liberation, and to explain to him the nature of his visions. The text of the *Bardo Thödol* is recited by the lama in the presence of the corpse.

- 832 I do not think I could better discharge my debt of thanks to the two previous translators of the *Bardo Thödol*, the late Lama Kazi Dawa-Samdup and Dr. Evans-Wentz, than by attempting, with the aid of a psychological commentary, to make the magnificent world of ideas and the problems contained in this treatise a little more intelligible to the Western mind. I am sure that all who read this book with open eyes, and who allow it to impress itself upon them without prejudice, will reap a rich reward.

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- 833 The *Bardo Thödol*, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927. It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, but which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life. For years, ever since it was first published, the *Bardo Thödol* has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the *Bardo Thödol* offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unex-

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amplified sublimity. Not only the "wrathful" but also the "peaceful" deities are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications. But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The *Bardo Thödol* can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the *Bardo Thödol* is the antinomian character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them. The background of this unusual book is not the niggardly European "either-or," but a magnificently affirmative "both-and." This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is," while another clings equally fervently to the negation, "God is not." What would these hostile brethren make of an assertion like the following [p. 96]:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

⁸³⁴ Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology. The *Bardo Thödol* is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion.

⁸³⁵ Metaphysical assertions, however, are *statements of the psyche*, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only

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psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his *Penguin Island*, Cathérine d'Alexandrie offers this advice to God: "Donnez-leur une âme, mais une petite!"

836 It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

837 With this great psychological truth the *Bardo Thödol* opens. The book is not a ceremonial of burial, but a set of instructions for the dead, a guide through the changing phenomena of the *Bardo* realm, that state of existence which continues for forty-nine days after death until the next incarnation. If we disregard for the moment the supratemporality of the soul—which the East accepts as a self-evident fact—we, as readers of the *Bardo Thödol*, shall be able to put ourselves without difficulty in the position of the dead man, and shall consider attentively the teaching set forth in the opening section, which is outlined in the quotation above. At this point, the following words are spoken, not presumptuously, but in a courteous manner [pp. 95f.]:

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly-born, thy present intellect, in real nature void, not formed into anything as regards characteristics or colour, naturally void, is the very Reality, the All-Good.

Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

838 This realization is the *Dharmakāya* state of perfect enlightenment; or, as we should express it in our own language, the

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creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fulness of its discriminative manifestations still lies latent in the soul.

839 The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light—Buddha Amitābha.

840 The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to *do* something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the *Bardo Thödol*, which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls. No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

841 It is highly sensible of the *Bardo Thödol* to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us. This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to

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know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a saviour who, like the saviour of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the *Bardo Thödol* serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the *Bardo* life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries. In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

842 Thus far the *Bardo Thödol* is, as Dr. Evans-Wentz also feels, an initiation process whose purpose it is to restore to the soul the divinity it lost at birth. Now it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item, with the ultimate and highest principles which, with us, would come last—as for instance in Apuleius, where Lucius is worshipped as Helios only right at the end. Accordingly, in the *Bardo Thödol*, the initiation is a series of diminishing climaxes ending with rebirth in the womb. The

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only "initiation process" that is still alive and practised today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes. This penetration into the ground-layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and lowest region of the *Bardo*, known as the *Sidpa Bardo*, where the dead man, unable to profit by the teachings of the *Chikhai* and *Chönyid Bardo*, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples. Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother. The European passes through this specifically Freudian domain when his unconscious contents are brought to light under analysis, but he goes in the reverse direction. He journeys back through the world of infantile-sexual fantasy to the womb. It has even been suggested in psychoanalytical circles that the trauma par excellence is the birth-experience itself—nay more, psychoanalysts even claim to have probed back to memories of intra-uterine origin. Here Western reason reaches its limit, unfortunately. I say "unfortunately," because one rather wishes that Freudian psychoanalysis could have happily pursued these so-called intra-uterine experiences still further back. Had it succeeded in this bold undertaking, it would surely have come out beyond the *Sidpa Bardo* and penetrated from behind into the lower reaches of the *Chönyid Bardo*. It is true that, with the equipment of our existing biological ideas, such a venture would not have been crowned with success; it would have needed a wholly different kind of philosophical preparation from that based on current scientific assumptions. But, had the journey back been consistently pursued, it would undoubtedly have led to the postulate of a pre-uterine existence, a true *Bardo* life, if only it had been possible to find at least some trace of an experiencing subject. As it was, the psychoanalysts never

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got beyond purely conjectural traces of intra-uterine experiences, and even the famous "birth trauma" has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal.

⁸⁴³ Freudian psychoanalysis, in all essential aspects, never went beyond the experiences of the *Sidpa Bardo*; that is, it was unable to extricate itself from sexual fantasies and similar "incompatible" tendencies which cause anxiety and other affective states. Nevertheless, Freud's theory is the first attempt made by the West to investigate, as if from below, from the animal sphere of instinct, the psychic territory that corresponds in Tantric Lamaism to the *Sidpa Bardo*. A very justifiable fear of metaphysics prevented Freud from penetrating into the sphere of the "occult." In addition to this, the *Sidpa* state, if we are to accept the psychology of the *Sidpa Bardo*, is characterized by the fierce wind of karma, which whirls the dead man along until he comes to the "womb-door." In other words, the *Sidpa* state permits of no going back, because it is sealed off against the *Chönyid* state by an intense striving downwards, towards the animal sphere of instinct and physical rebirth. That is to say, anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. It is therefore not possible for Freudian theory to reach anything except an essentially negative valuation of the unconscious. It is a "nothing but." At the same time, it must be admitted that this view of the psyche is typically Western, only it is expressed more blatantly, more plainly, and more ruthlessly than others would have dared to express it, though at bottom they think no differently. As to what "mind" means in this connection, we can only cherish the hope that it will carry conviction. But, as even Max Scheler² noted with regret, the power of this "mind" is, to say the least of it, doubtful.

⁸⁴⁴ I think, then, we can state it as a fact that with the aid of psychoanalysis the rationalizing mind of the West has pushed forward into what one might call the neuroticism of the *Sidpa*

² [German philosopher and sociologist (1874-1928) working mainly in the field of values.—EDITORS.]

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state, and has there been brought to an inevitable standstill by the uncritical assumption that everything psychological is subjective and personal. Even so, this advance has been a great gain, inasmuch as it has enabled us to take one more step behind our conscious lives. This knowledge also gives us a hint of how we ought to read the *Bardo Thödol*—that is, backwards. If, with the help of our Western science, we have to some extent succeeded in understanding the psychological character of the *Sidpa Bardo*, our next task is to see if we can make anything of the preceding *Chönyid Bardo*.

845 The *Chönyid* state is one of karmic illusion—that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea. There are too many if's and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we understand it as *psychic heredity* in the very widest sense of the word. Psychic heredity does exist—that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. It does no violence to the psychic nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race. These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (*eidola*), in accordance with which the mind organizes its contents. One could also describe these forms as *categories* analogous to the logical categories which are

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always and everywhere present as the basic postulates of reason. Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the *imagination*. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of *typical* images, which is why, following St. Augustine, I call them "archetypes." Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses. The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the *Bardo Thödol*, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism? Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the *Bardo Thödol* is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits—an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. It is significant, too, that ghosts all over the world have certain features in common. I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent,

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but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. That is why I also call them *dominants* of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the *collective unconscious*.

846 So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, *Sidpa* psychology consists in wanting to live and to be born. (The *Sidpa Bardo* is the "*Bardo* of Seeking Rebirth.") Such a state, therefore, precludes any experience of transsubjective psychic realities, unless the dead man refuses categorically to be born back again into the world of consciousness. According to the teachings of the *Bardo Thödol*, it is still possible for him, in each of the *Bardo* states, to reach the *Dharmakāya* by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights." This is as much as to say that the individual must desperately resist the dictates of reason, as we understand it, and give up the supremacy of egohood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of figurative death, corresponding to the Judgment of the Dead in the *Sidpa Bardo*. It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the *Bardo Thödol* calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination. It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one

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see at first sight what is the difference between fantasies of this kind and the phantasmagoria of a lunatic. Very often only a slight *abaissement du niveau mental* is needed to unleash this world of illusion. The terror and darkness of this moment are reflected in the experiences described in the opening sections of the *Sidpa Bardo*. But the contents of the *Chönyid Bardo* reveal the archetypes, the karmic images which appear first in their terrifying form. The *Chönyid* state is equivalent to a deliberately induced psychosis.

- 847 One often hears and reads about the dangers of yoga, particularly of the ill-reputed *kundalini* yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled with in our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the *Chönyid* state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.³

- 848 These tortures aptly describe the real nature of the danger: it is a disintegration of the wholeness of the *Bardo* body, which is a kind of "subtle body" constituting the visible envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind). This most common of all mental illnesses consists essentially in a marked *abaissement du niveau mental* which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants."

- 849 The transition, then, from the *Sidpa* state to the *Chönyid*

³ [Actually from the *Sidpa Bardo* section (p. 166), but similar torments figure in the "Wrathful Deities" section (pp. 131ff.) of the *Chönyid Bardo*.—EDITORS.]

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state is a dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the ego's stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms. When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a *subject*, who, in order to find fulfilment, has still to be confronted by an *object*. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisaical state of innocence to continue for ever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transsubjective reality. It is from this profound intuition, according to lamaist doctrine, that the *Chönyid* state derives its true meaning, which is why the *Chönyid Bardo* is entitled "The *Bardo* of the Experiencing of Reality."

⁸⁵⁰ The reality experienced in the *Chönyid* state is, as the last section [pp. 143ff.] of this *Bardo* teaches, the reality of thought. The "thought-forms" appear as realities, fantasy takes on real form, and the terrifying dream evoked by karma and played out by the unconscious "dominants" begins. The first to appear (if we read the text backwards) is the all-destroying God of Death, the epitome of all terrors; he is followed by the

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twenty-eight "power-holding" and sinister goddesses and the fifty-eight "blood-drinking" goddesses. In spite of their demonic aspect, which appears as a confusing chaos of terrifying attributes and monstrosities, a certain order is already discernible. We find that there are companies of gods and goddesses who are arranged according to the four directions and are distinguished by typical mystic colours. It gradually becomes clearer that all these deities are organized into mandalas, or circles, containing a cross of the four colours. The colours are co-ordinated with the four aspects of wisdom:

- (1) White = the light-path of the mirror-like wisdom;
- (2) Yellow = the light-path of the wisdom of equality;
- (3) Red = the light-path of the discriminative wisdom;
- (4) Green = the light-path of the all-performing wisdom.

851 On a higher level of insight, the dead man knows that the real thought-forms all emanate from himself, and that the four light-paths of wisdom which appear before him are the radiations of his own psychic faculties. This takes us straight to the psychology of the lamaistic mandala, which I have already discussed in the book I brought out with the late Richard Wilhelm, *The Secret of the Golden Flower*.

852 Continuing our ascent backwards through the region of the *Chönyid Bardo*, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitābha, the yellow Ratna-Sambhava, and the white Vajra-Sattva. The ascent ends with the effulgent blue light of the *Dharmadhātu*, the Buddha-body, which glows in the midst of the mandala from the heart of Vairochana.

853 With this final vision the karmic illusions cease; consciousness, weaned away from all form and from all attachment to objects, returns to the timeless, inchoate state of the *Dharmakāya*. Thus (reading backwards) the *Chikhai* state, which appeared at the moment of death, is reached.

854 I think these few hints will suffice to give the attentive reader some idea of the psychology of the *Bardo Thödol*. The book describes a way of initiation in reverse, which, unlike the eschatological expectations of Christianity, prepares the soul for a descent into physical being. The thoroughly intellectualistic and rationalistic worldly-mindedness of the European makes it advisable for us to reverse the sequence of the *Bardo Thödol* and

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to regard it as an account of Eastern initiation experiences, though one is perfectly free, if one chooses, to substitute Christian symbols for the gods of the *Chönyid Bardo*. At any rate, the sequence of events as I have described it offers a close parallel to the phenomenology of the European unconscious when it is undergoing an "initiation process," that is to say, when it is being analysed. The transformation of the unconscious that occurs under analysis makes it the natural analogue of the religious initiation ceremonies, which do, however, differ in principle from the natural process in that they anticipate the natural course of development and substitute for the spontaneous production of symbols a deliberately selected set of symbols prescribed by tradition. We can see this in the *Exercitia* of Ignatius Loyola, or in the yoga meditations of the Buddhists and Tantrists.

855 The reversal of the order of the chapters, which I have suggested here as an aid to understanding, in no way accords with the original intention of the *Bardo Thödol*. Nor is the psychological use we make of it anything but a secondary intention, though one that is possibly sanctioned by lamaist custom. The real purpose of this singular book is the attempt, which must seem very strange to the educated European of the twentieth century, to enlighten the dead on their journey through the regions of the *Bardo*. The Catholic Church is the only place in the world of the white man where any provision is made for the souls of the departed. Inside the Protestant camp, with its world-affirming optimism, we only find a few mediumistic "rescue circles," whose main concern is to make the dead aware of the fact that they *are* dead.⁴ But, generally speaking, we have nothing in the West that is in any way comparable to the *Bardo Thödol*, except for certain secret writings which are inaccessible to the wider public and to the ordinary scientist. According to tradition, the *Bardo Thödol*, too, seems to have been included among the "hidden" books, as Dr. Evans-Wentz makes clear in his Introduction. As such, it forms a special chapter in the magical "cure of the soul" which extends even beyond death. This cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the de-

⁴ Information on this spiritualistic activity will be found in Lord Dowding's writings: *Many Mansions* (1943), *Lychgate* (1945), *God's Magic* (1946).

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parted. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the *Bardo Thödol*. They are so detailed and thoroughly adapted to the apparent changes in the dead man's condition that every serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets.

⁸⁵⁶ Even if the truth should prove to be a disappointment, one almost feels tempted to concede at least some measure of reality to the vision of life in the *Bardo*. At any rate, it is unexpectedly original, if nothing else, to find the after-death state, of which our religious imagination has formed the most grandiose conceptions, painted in lurid colours as a terrifying dream-state of a progressively degenerative character.⁵ The supreme vision comes not at the end of the *Bardo*, but right at the beginning, at the moment of death; what happens afterward is an ever-deepening descent into illusion and obscurity, down to the ultimate degradation of new physical birth. The spiritual

⁵ A similar view in Aldous Huxley, *Time Must Have a Stop* (1945).

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climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Life in the *Bardo* brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labours and aspirations of earthly existence. This view is not only lofty, it is manly and heroic.

857 The degenerative character of *Bardo* life is corroborated by the spiritualistic literature of the West, which again and again gives one a sickening impression of the utter inanity and banality of communications from the "spirit world." The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the mediums and of those taking part in the séance, and even to extend this explanation to the description of the Hereafter given in the Tibetan Book of the Dead. And it is an undeniable fact that the whole book is created out of the archetypal contents of the unconscious. Behind these there lie—and in this our Western reason is quite right—no physical or metaphysical realities, but "merely" the reality of psychic facts, the data of psychic experience. Now whether a thing is "given" subjectively or objectively, the fact remains that it *is*. The *Bardo Thödol* says no more than this, for its five Dhyāni-Buddhas are themselves no more than psychic data. That is just what the dead man has to recognize, if it has not already become clear to him during life that his own psychic self and the giver of all data are one and the same. The world of gods and spirits is truly "nothing but" the collective unconscious inside me. To turn this sentence round so that it reads "The collective unconscious is the world of gods and spirits outside me," no intellectual acrobatics are needed, but a whole human lifetime, perhaps even many lifetimes of increasing completeness. Notice that I do not say "of increasing perfection," because those who are "perfect" make another kind of discovery altogether.

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858 The *Bardo Thödol* began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization."