

# This book could remove your fear of death forever

It could teach you—for the first time in your existence—  
*how to be outrageously alive. Now. Not tomorrow. But now!*



About the author: **ALAN WATTS**

Through his books and lectures, Alan Watts has become known in the United States and abroad as one of the most stimulating and unconventional philosophers of our time. His special interest over the years has been an interpretation of Eastern thought to the West, particularly of Zen Buddhism.

Dr. Watts holds a Master's Degree and an Honorary Doctorate of Divinity. He has been editor, Episcopalian Minister, professor, graduate-school dean, and research fellow of Harvard University.

A prolific writer, Watts wrote his first book, "The Spirit of Zen", at the age of 20. Since then, he has written some 20 others, among them: "The Wisdom of Insecurity", "Myth and Ritual in Christianity", "The Way of Zen", "Nature, Man, and Woman", "This is It", "Psychotherapy East & West" and "The Joyous Cosmology".

Dr. Watts' 500 radio talks and his 39 video-taped lectures have been broadcast across the country. He has been guest lecturer at hundreds of colleges and universities. His interest in the relation of Eastern thought to psychotherapy has led to lectures before many professional groups, including the C. G. Jung Institute in Zurich, and to frequent consultant service to mental hospitals.

It is a book about life and death. How to be alive—now. And how never to die.

It is, however, a completely subversive and dangerous book. It is difficult to read—shattering in its impact—full of strange consequences for you, your family, your job, and your "responsibilities."

Its author, for example, is one of the inspirations of the "Flippie" movement. Had he written this book five hundred years ago, he would have been burned at the stake.

If, therefore, you are satisfied with your life as it is now . . . if you feel that you are alive enough now, that you gain enough satisfaction and meaning out of each day now . . . if you do not want to discuss or confront the question of death—then please turn away from this page now. The rest of this ad will simply be confusing and destructive for you.

Now, for those of you who remain, let us look at the universe through entirely different eyes:

**This book says that Western Society has tricked you—INTO BELIEVING THAT YOU ARE A PRISONER IN A BAG OF SKIN!**

This book assumes that you are a normal American man or woman. In other words, that you are a member of our modern Western Society.

As such, it says, you have been condemned at birth to spend your entire life in the shadow of impossible—and essentially ridiculous—definitions of yourself that say this:

That you are nothing more than a walking bag of skin—filled with a mind, personality, and perhaps (though no one can prove it) a soul. Therefore, that you are born—live—struggle—suffer—build—love—and all the rest, *only to die. To vanish. To disappear into the same nothingness you came from.*

That—if you no longer accept the old Western idea of a heaven and a hell—once you die, you are simply gone. That death is like being buried alive forever—no more friends, no more sunlight or birdsong, no more love or laughter. Only darkness without end.

And that all humans live and die in this terrible loneliness. Each of us is irrevocably cut off from the other—separated and alone—with even love as only a flicker of light in aeons of darkness. Cast adrift in a hostile universe—which itself will probably end in eternal darkness.

This, then, is the modern Western view. And, again, *this book says it is ridiculous.*

Let us turn it upside down. Let us see how the universe looks through the other end of the telescope:

**This book gives you a new you. It takes away your bag of skin, and gives you the whole universe as your body.**

This book says that the greatest problem you will ever face is how to get over this illusion of being "locked out" from the universe . . . of being nothing more than "yourself" . . . of living your entire life in "unavoidable conflict and competition" with every "other" object and person in existence. Until you accomplish this awakening, you will never fully be alive. And yet you will constantly fear death.

How do you do this? By gradually, step by step, beginning to see yourself as you really are—eternal and universal. By realizing that your body and your skin and your ego are false barriers; that you are immeasurably old; that there is no "outside" to you at all; that your real body is the world; that you are, in actuality, that particular focal point through which the entire universe is singing at this moment.

For four thousand years, these ideas have been considered insanity by the West. For four thousand years, they have been considered the deepest possible truth by the East. This book says that the Western attitude is now bankrupt—that it has failed to work. *And it is now time for you to try these thoughts from the East . . . to enter this new domain of experience and vision and feeling.*

**This book is too rich with beauty and meaning to compel you to buy it, to enjoy it. Therefore, we will let it speak for itself at this point.**

Again, this book is not easy. These insights will seem incredibly strange to you at first. But if you stay with them—and especially if you allow these thoughts to sink into your mind, and gradually begin to take on new meanings as they interact with your everyday life—then you will discover gems like these on almost every page:

How is it possible that a being with such sensitive jewels as the eyes, such enchanted musical instruments as the ears, such a fabulous arabesque of nerves as the brain, can experience itself as anything less than a god? How is it conceivable that this incarnation of all eternity can be bored with being?

We do not come into the world; we come out of it, as leaves from a tree. As the ocean "waves", so the universe "peoples" . . .

There is no separate "you" to get something out of the universe, as though it were a bank to be robbed. The only real "you" is the one that comes and goes, manifests itself and withdraws itself in and as every living being . . .

What we therefore see as "death", empty space or nothingness is only the trough between the crests of this endless waving ocean of life . . . The corpse is like a footprint or echo—the dissolving trace of something which you have ceased to do . . .

When the line between yourself and what happens to you is dissolved, you find yourself not in the world, but as the world . . .

There is a feeling of hills lifting you as you climb them, of air breathing yourself in and out of your lungs. All space becomes your mind . . .

Life, therefore, is, at root, playing. But a form of play that is not trivial at all—like Rachmaninoff "playing" the piano . . .

**How to make more than a merely PHONEY response to life.**

These, then, are the kind of words and thoughts you are going to encounter in this book. *But one last point must be stressed again:*

This is not only a volume of philosophy so beautiful it might almost be called poetry—it is also a handbook for mental and emotional rebellion. It is meant for the type of human being who is today almost incapable of living in the present; who continually harters away his or her life for a succession of "tomorrows" . . .

This, then—above everything else—is a textbook on how to get out of the rat-race, today. It is, to repeat again, completely subversive. It says quite bluntly that there is no future; only a succession of presents that are too precious to be thrown away. That the prime rule of life is to live; not wait. That you must do what you do to be doing it. That you must make your life—now—a series of ends, not means.

And it shows you how to do this, quite vividly.

It is, again, dangerous. You read it at your own risk. *If you wish to take this risk, the coupon on the left will bring it to you.*

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