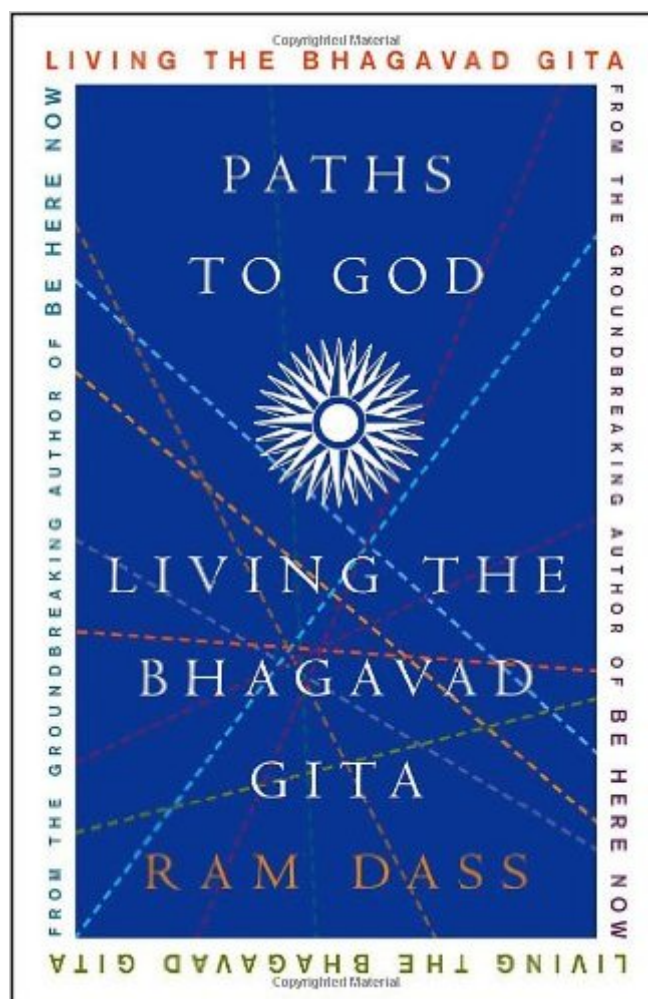


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Paths To God: Living The Bhagavad Gita



Synopsis

World-renowned philosopher and spiritual teacher Ram Dass "author of the groundbreaking classic *Be Here Now*" presents the contemporary Western audience with a lively, accessible guide to the teachings of the Bhagavad Gita, the classic Hindu text that has been called the ultimate instruction manual for living a spiritual life.

Book Information

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Customer Reviews

Throughout the ages, some very powerful commentaries on the Bhagavad Gita have been written by some of India's greatest sages: Shankara, Aurobindo, Vivekananda, and even Gandhi himself, the Mahatma, the "great spirit." Be that as it may, the greatest commentary yet written on the Gita is "Paths to God" by Ram Dass. Now, I grant you, Ram Dass stands on the shoulders of giants, of course. Baba Ram had the nonreciprocal privilege of reading the commentaries of his predecessors. And it's true, Baba Ram had many more advantages over these other giants of Hindu thought: A doctoral education from Stanford, scientific training as a Clinical Psychologist, and hundreds of experiences with tryptamine psychotropics. Nevertheless, Dass deserves credit for his ingenuity and originality in rendering an ancient and esoteric text relevant and lucid. The great key to spirituality is the same in all exoteric religions and wisdom traditions. Christ says "not my will but Thine be done." Christianity is very much about surrender to the Divine Will. So it is with Islam. The very word Islam means submission or surrender to God. In Judaism, the Torah is full of heroes who put the will of God above their own desires, perhaps the most notable example being Abraham, who

is willing to kill his own beloved son, Isaac, at the Lord's command (this bears notable similarity to what is being asked of Arjuna in the Gita.) Taoism, too, teaches "non action" and "effortless effort." This is quite similar to St. Paul's statement of "I no longer live, but Christ lives in me." In Buddhism, the Buddha is said to have said, "Paradoxical though it may sound: There is a path to walk on, there is walking being done, but there is no traveler. There are deeds being done, but there is no doer.

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