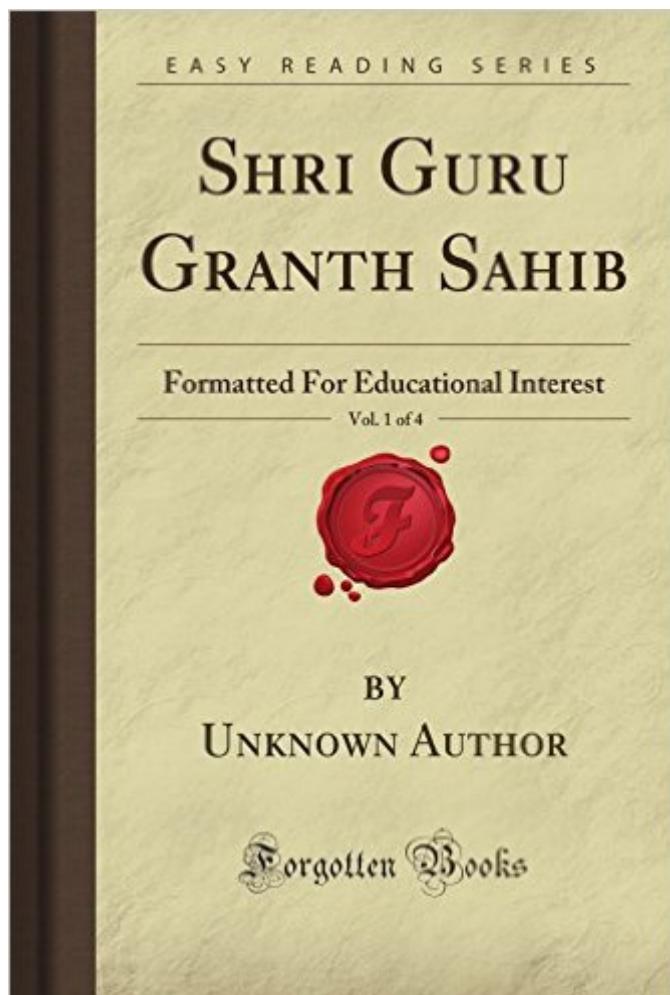


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Shri Guru Granth Sahib, Vol. 1 Of 4: Formatted For Educational Interest (Forgotten Books)



Synopsis

The Granth is the central text of Sikhism, a religion that emerged in the Punjab region of India in the 15th Century. Sikhism is a unique faith which has aspects of Islam: monotheism and iconoclasm, and Hinduism: reincarnation, karma and nirvana. However Sikhism is distinct from Hinduism and Islam. The Sikh Gurus (teachers), contemporaries of Luther and Calvin, were reformers who rejected the caste system and much of the apparatus of Hindu ritual and legalism. They promoted religious tolerance and the equality of women. The founding Guru, Shri Guru Nanak Dev Ji, (1469-1538), is noted for the saying "There is no Hindu, there is no Muslim." The Granth, compiled by Guru Gobind Singh, contains compositions of six Gurus, namely Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan, and Guru Teg Bahadur. The hymns are arranged by the thirty one ragas (musical forms) in which they were composed. The hymns that comprise the Granth were originally written in several different languages: Persian, mediaeval Prakrit, Hindi, Marathi, old Panjabi, Multani, and several local dialects. In addition, there are Sanskrit and Arabic portions. This makes it extraordinarily difficult to translate. The translation presented here is the Khalsa Consensus Translation, which is highly regarded by scholars. The Granth is considered the living embodiment of the Gurus, the "eleventh guru". Printed copies of the Granth are treated with the greatest respect. This is the reason for the honorific titles that make up the full name of the book. There are protocols to be observed in while reading of the Granth. A Sikh reader suggests the following: "Out of respect, it is advised that before you do read the Sri Guru Granth Sahib, that you cover your hair." This is normally with a turban or a piece of cloth provided by the gurdwara. (Quote from sacred-

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Customer Reviews

In an ideal world, God can be expressed in simple ideas that have boundless implications. In a lot of ways, that is what the Shri Guru Granth Sahib offers. From what I've read, this work feels less likely to fill someone with hypocritical dogma or a false mythos built on egotism or even misogyny. Unlike the Bhagavad Gita, the Bible, the Koran, and others, there is no focus on specific groups of people or even a single incarnation of God (Krishna, Jesus, Keanu Reeves). Thank God. Not that there is anything wrong with a Godly avatar, but I like reading from an example without one. There seems to be more focus on Truth, less on history. And no wonder why the Sikhs seem so flippin equanimous and joyful, they are in constant awe of ever-increasing meditation and revelation. I haven't finished reading and I am pretty unworthy to pick and choose from these writings, so here is a random bit from what I just read. I'll mention that there are a lot of different forms the writing takes, from straight-forward paragraphs, to subtle and beautiful poetry, I give examples of two forms below, feel free to judge for yourself but it's just a sampling. (FYI, it's good to pay special attention to the parts that seem repetitive at first glance. Also, Waheguruji = "God, Truth") (1) Japji Sah, 1st Pauri. By taking bath in holy river a hundred thousand times, one cannot be pious. True Silence cannot be attained, Even by perpetual meditation. The avarice of the greedy is not satiated Even though loaded with world's riches. ... A thousand, a million feats of wisdom Bring not emancipation How then to become spiritually pure? How then to pierce the veil of illusion?

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