

VEDAS IN THE POTHI (AAD GURU GRANTH SAHIB)

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This article examines the light in which Vedas are described in the Aad Guru Granth Sahib (AGGS). This is not intended to give full gamut of occurrences referring to Vedas but enough to give the reader a whole view of the subject.

DISCUSSION

Once a friend enquired from me “How often are Vedas referred to in the Aad Guru Granth Sahib (AGGS) and in what light?” Although I knew that, there are references to Vedas in the AGGS and those generally illustrate futility of the practice of reading those (for the sake of reciting), I did not have a complete answer at that time. This raised my curiosity and that led me searching for knowledge on this topic and for writing this article for the benefit of others.

It was easy for me to search the text of the AGGS at www.srigranth.org. I collected relevant hymns and studied those. Out of those, I have selected some and have organized those in way that made more sense to me. I hope that by reading those, the reader will get a gist of the subject. Instead of me discussing the subject at length, I prefer that readers make their own mind by reading these hymns.

Word ਬੇਦ and its variations appear more than 250 times in the AGGS. There are also many references to Puranas, Smritis and Shashtras. However, interestingly, there is only one reference to Bhagvad Gita by Bhagat Namdev on page 874 of the

AGGS (ਪ੍ਰਣਵੈ ਨਾਮਾ ਇਉ ਕਹੈ ਗੀਤਾ
॥੫॥੨॥੬॥).

There are many Hindu texts and their exact count is not possible due to variable counts of different types by different researchers. Hindu texts are divided into two categories; Sruti (श्रुति) and Smriti (स्मृति). Vedas are the oldest Hindu texts of Sruti type. There is good detail of this topic on Wikipedia. However, the classification given there appears to be the current classification. For example, as per this classification, Sruti texts are the four Vedas (including its four types of embedded texts, the Samhitas, the Brahmanas, and the Aranyakas); and the early Upanishads and all other texts are Smritis. In addition, as per Wikipedia, the Smriti literature is a corpus of diverse varied texts. This corpus includes, but is not limited to the six Vedāngas (the auxiliary sciences in the Vedas), the epics (the Mahābhārata and Rāmāyana), the Dharmasūtras and Dharmasāstras (or Smritisāstras), the Arthasāstras, the Purānas, the Kāvya or poetical literature, extensive Bhasyas (reviews and

commentaries on Shrutis and non-Shruti texts), and numerous Nibandhas (digests) covering politics, ethics (Nitisastras), culture, arts and society.

As per Mahan Kosh meaning of Smriti is as follows: (1) ਚੇਤਾ. ਯਾਦਦਾਸੂ. ਯਾਦਗੀਰੀ। (2) ਰਿਖੀਆਂ ਦੇ ਲਿਖੇ ਹੋਏ ਉਹ ਧਰਮਗ੍ਰੰਥ, ਜੋ ਉਨ੍ਹਾਂ ਨੇ ਵੇਦਵਾਕਾਂ ਨੂੰ ਅਥਵਾ ਬਜੁਰਗਾਂ ਦੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਚੇਤੇ ਕਰਕੇ ਲਿਖੇ ਹਨ. ਇਨ੍ਹਾਂ ਦੀ ਗਿਣਤੀ ਬਹੁਤ ਹੈ ਪਰ ਮੁੱਖ ੩੧ ਹਨ ਇਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਹੀ ਅਠਾਰਾਂ ਅਤੇ ਅਠਾਈ ਆ ਜਾਂਦੀਆਂ ਹਨ- ਮਨੁਸਿਮ੍ਰਿਤਿ, ਯਾਗਯਵਲਕਯ, ਲਘੁਅਤ੍ਰਿ, ਅਤ੍ਰਿ, ਵਿੱਧ ਅਤ੍ਰਿ, ਵਿਸ਼ਨੁ, ਲਘੁਹਾਰੀਤ, ਵਿੱਧ ਹਾਰੀਤ, ਔਸ਼ਨਸ, ਔਸ਼ਨਸ ਸੰਹਿਤਾ, ਅੰਗਿਰਸ, ਯਮ, ਆਪਸਤੰਬ, ਸੰਵਰ੍ਤ, ਕਾਤਯਾਯਨ, ਵਿ੍ਹਸਪਤਿ, ਪਾਰਾਸ਼ਰ, ਵਿ੍ਹਤਪਾਰਾਸ਼ਰੀ, ਵਯਾਸ, ਲਘੁਵਯਾਸ, ਸੰਖ, ਲਿਖਿਤ, ਦਕ੍ਸ਼, ਗੌਤਮ, ਵਿੱਧ ਗੌਤਮ, ਸ਼ਾਤਾਤਪ, ਵਾਸਿਸ਼੍ਠ, ਪੁਲਸਤ੍ਯ, ਬੁਧ, ਕਸ਼ਯਪ, ਅਤੇ ਨਾਰਦ ਸਿਮ੍ਰਿਤਿ.

Thus, the word “Smriti” or “ਸਿਮ੍ਰਿਤਿ/ਸਿੰਮ੍ਰਿਤਿ” in the AGGS does not

convey the same meaning as the classification on Wikipedia suggests.

There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Each Veda has been sub-classified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brahmanas (commentaries on rituals, ceremonies and sacrifices), and the Upanishads (text discussing meditation, philosophy and spiritual knowledge). Some scholars add fifth category, the Upanasans (worship).

Following information about four Vedas (next 4 paragraphs) is all from Wikipedia:

(1) The Rigveda contains several mythological and poetical accounts of the origin of the world, hymns praising the gods, and ancient prayers for life, prosperity, etc. Some of its verses are still recited as Hindu prayers, at religious functions and other occasions, making it probably the world's oldest religious texts in continued use.

(2) The Yajurveda contains the liturgy (mantras) needed to perform the sacrifices of the historical Vedic religion, and the added Brahmana and Śrautasutra add information on the interpretation and on the details of their performance.

(3) Sama Veda consists of a collection of hymns and detached verses, all but 75 taken from the Sakala Sakha of the Rigveda, the other 75 belong to the Bashkala Sakha, to be sung, using specifically indicated melodies called Samagana, by Udgatar priests at sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, is offered in libation to various deities.

(4) Atharvaveda was mainly composed by two groups of rishis known as the Atharvanas and the Angirasa, hence its oldest name is Ātharvāṅgirasa. In the Late Vedic Gopatha Brahmana, it is attributed to the Bhrigu and Angirasa. Additionally, tradition ascribes parts to other rishis, such as Kauśika, Vasiṣṭha and Kaśyapa. There are two surviving recensions (śākhās), known as Śaunakīya (AVS) and Paippalāda (AVP).

It is clear from the above information about Vedas that Upanishads, the text discussing meditation, philosophy and spiritual knowledge is a very small part of Vedas.

Gurmukhi words that directly refer to Vedas in the AGGS are as follows:

ਵੇਦੰ, ਵੇਦ, ਵੇਦਾ, ਵੇਦੁ, ਵੇਦੀ, ਬੇਦ, ਬੇਦਾ, ਬੇਦਿ, ਬੇਦੀ, ਬੇਦੁ, ਬੇਦਹ, ਬੇਦਹਿ, ਬੇਦਹੁ, ਬੇਦੁ ਅਥਰਬਣੁ, ਬਿਦਿਆ, ਚਹੁ, ਚਾਰਿ, ਸਾਮ, ਰਿਗੁ, ਜੁਜ, ਸੂਤਿ, ਨਿਗਮ, ਆਗਮ ਸਾਸ, ਅਗਮ ਨਿਗਮੁ, ਛੰਦ. Other Gurmukhi words that directly refer to other Hindu texts are as follows: ਸਿਮ੍ਰਿਤਿ/ਸਿੰਮ੍ਰਿਤਿ (Smritis, 79 times), ਸਾਸਤ੍ਰ/ਸਾਸਤ੍ਰੁ (Shaastra, 114 times), ਪੁਰਾਣ (Puraanas, 83 times), ਗੀਤਾ (Gita, 1 time).

The discussion in this write-up is limited to Vedas in the AGGS.

A general, the conclusion from the analysis of hymns that mention Vedas in the AGGS is that reading, study or discussion of Vedas leads only to confusion and does not result in spiritual enlightenment. The reading of Vedas (as a religious ritual) or following the rituals described in there is not given any importance in the AGGS. Some of the relevant hymns are presented as follows:

Out of the sentences given below, only the one sabd mentions acquiring wisdom of Vedas in a positive light by Guru Arjan:

ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥

So pandit fir jon na avai.

Such a Pandit is not cast into the womb of reincarnation again.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲੁ ॥

Bed puran simriti bujhai mul.

He understands the fundamental essence of the Vedas, the Puraanas and the Simritees.

ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥

Sukham meh janai asthul.

In the unmanifest, he sees the manifest world to exist.

ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥

Chahu varna ka'o de updes.

He gives instruction to people of all castes and social classes.

ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥

Nanak us pandit ka'o sadā ades. ॥4॥

O Nanak, to such a Pandit, I bow in salutation forever. ॥4॥

AGGS, M 5, p 274.

However, Guru Nanak speaks against Vedas as follows:

ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ ॥

Bed path sansar ki kar.

Reading the Vedas is the world's occupation;

ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਕਰਹਿ ਬੀਚਾਰ ॥

Parh parh pandit karahi bichar.

the Pandits read them, study them and contemplate them.

ਬਿਨੁ ਬੂਝੈ ਸਭ ਹੋਇ ਖੁਆਰ ॥

Bin bujhe sabh ho'e khuar.

Without understanding, all are ruined.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥

Nanak gurmukh utras par. ॥1॥

O Nanak, the Gurmukh is carried across. ॥1॥

AGGS, M 1, p 791.

And

ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥

Bandhan bed bād ahañkār.
People are entangled with the Vedas,
religious discussions and egotism.

ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥੭॥

Bandhan binsai moh vikār. ॥7॥
With entanglement they perish in
attachment and corruption. ॥7॥

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥

Nānak rām nām sarṇāī.
Nanak seeks the Sanctuary of the Lord's
Name.

ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

Satgur rākhē bandh na pāī. ॥8॥10॥
One who is saved by the True Guru, does
not suffer entanglement. ॥8॥10॥
AGGS, M 1, p 416.

And

ਮਨਹਨ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

Manhath budhī ketīā kete bed bīchār.
There are so many stubborn-minded
intelligent people, and so many who
contemplate the Vedas.

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

*Kete bandhan jīa ke gurmukh mokh
dūār.*
There are so many entanglements of the
mind, only Gurmukhs (spiritually
enlightened) find the Gate of Liberation.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Sachahu orai sabh ko upar sach āchār.
॥5॥
Truth is higher than everything; but
higher still is truthful living. ॥5॥
AGGS, M 1, p 62.

And

ਸਾਸਤੁ ਬੇਦ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ
॥

*Sāsāt bed bakai khṛo bhāī karam
karahu sansārī.*
You may stand and recite the Shaastras
and the Vedas, O Siblings of Destiny, but
these are just worldly actions.

ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ

ਵਿਕਾਰੀ ॥

*Pakhand mail na chūkī bhāī antar mail
vikārī.*
Filth cannot be washed away by

hypocrisy, O Siblings of Destiny; the
filth of corruption and sin is within you.
AGGS, M 1, p 635.

And

ਕੇਤੀਆ ਕੰਨ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

Ketīā kanh kahāṇīā kete bed bīchār.
There are so many stories of Krishna, so
many who reflect over the Vedas.

.....

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ
॥

*Giān na galīī dhūdhīai kathnā karṭā
sār.*

Wisdom cannot be found through mere
words. To explain it is as hard as iron.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ

ਖੁਆਰੁ ॥੨॥

*Karam milai tā pāīai hor hikmat
hukam khūār.* ॥2॥

When the Lord bestows His Grace, then
alone it is received; other tricks and
orders are useless. ॥2॥

AGGS, M 1, p 464.

And

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥

Janam marai tarai guṇ hitkār.
One who loves the three qualities is
subject to birth and death.

ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥

Chāre bed kathēh ākār.

The four Vedas speak only of the visible
forms.

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

Ṭin avasthā kahēh vakhiān.

They describe and explain the three
states of mind,

AGGS, M 1, p 154.

And

ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ ॥

Sāsāt bed simrit bahu bhed.

The Shaastras, the Vedas, the Simritees
and all their many secrets;

ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ ॥

Aṭhsath majan har ras red.

bathing at the sixty-eight holy places of
pilgrimage - all this is found by
enshrining the sublime essence of the

Lord in the heart.
AGGS, M 1, p 353.

**Then Guru Amar Das expresses the
same views:**

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥

Simrit sāsāt bed vakhāṇai.

They recite the Simritees, the Shaastras
and the Vedas,

ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥

Bharme bhūlā tat na jāṇai.

but deluded by doubt, they do not
understand the essence of reality.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੋ ਦੁਖੁ

ਕਮਾਵਣਿਆ ॥੭॥

*Bin satgur seve sukḥ na pāe dukho dukh
kamāvāṇiā.* ॥7॥

Without following the True Guru, they
find no peace; they earn only pain and
misery. ॥7॥

AGGS, M 2, p 114.

**Then Guru Amar Das also goes against
Vedas as follows:**

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ
ਸੁਆਇ ॥

*Paṛ paṛ pandit bed vakāṇēh māīā moh
suāīe.*

The Pandits, the religious scholars,
constantly read and recite the Vedas, for
the sake of the love of Maya.

ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ
ਸਜਾਇ ॥

*Dūjai bhāī har nām visārīā man
mūrakḥ milai sajāīe.*

In the love of duality, the foolish people
have forgotten the Lord's Name; they
shall receive their punishment.

AGGS, M 3, p 85.

**Thereafter, Guru Arjan writes against
Vedas as follows:**

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥

Sāsāt simrit bed chār mukhāgar bichre.

People may recite by heart the Shaastras,
the Simritees and the four Vedas;

ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥

Fape tapīsar jogīā tīrath gavan kare.

they may be ascetics, great, self-
disciplined Yogis; they may visit sacred

shrines of pilgrimage

ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥
Khat karmā te duguṇai pūjā kartā nāe.
 and perform the six ceremonial rituals,
 over and over again, performing worship
 services and ritual bathing.

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ
 ॥੫॥

Rang na lagī pārbarahm tā sarpar narke
jāe. ॥5॥
 Even so, if they have not embraced love
 for the Supreme Lord God, then they shall
 surely go to hell. ॥5॥
 AGGS, M 5, p 70.

And

ਸਾਸਤ੍ਰੁ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥
Sāstar beḍ pāp punn vīchār.
 The Shaastras and the Vedas speak of sin
 and virtue;

ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥
Narak surag fir fir aūtār. ॥2॥
 they say that mortals are reincarnated into
 heaven and hell, over and over again. ॥2॥

ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ ॥
Girsat meh chint udās ahānkār.
 In the householder's life, there is anxiety,
 and in the life of the renunciate, there is
 egotism.

ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ ॥੩॥
Karam karat jīa ko janjār. ॥3॥
 Performing religious rituals, the soul is
 entangled. ॥3॥
 AGGS, M 5, p 385.

And

ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ ॥
Beḍ kateb sansār habhā hūn bāhrā.
 He is beyond the world of the Vedas, the
 Koran and the Bible.
 AGGS, M 5, p 397.

And

ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ
 ਪਾਈਐ ॥
Chatur beḍ mukh bachnī uchrai āgai
mahal na pāīai.
 Reciting the four Vedas from memory,
 they do not obtain the Mansion of the

Lord's Presence hereafter.

ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ
 ਝਖਾਈਐ ॥੩॥
Būjhāi nāhī ek sudhākhār oh saglī jhākh
jhākhāīai. ॥3॥
 Those who do not understand the One
 Pure Word, utter total nonsense. ॥3॥
 AGGS, M 5, p 216.

And

ਪੋਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜੰਤਾ ਜੀਉ ॥
Pothī pandit beḍ kḥojantā jīo.
 The Pandits, the religious scholars,
 study the books of the Vedas.

ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ ॥
Hoē bairāgī tīrath nāvanṭā jīo.
 Some become renunciates, and bathe at
 sacred shrines of pilgrimage.

ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ ॥
Gīt nād kīrtan gāvantā jīo.
 Some sing tunes and melodies and
 songs.

ਹਰਿ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥੩॥
Har nirbhāo nām dhīāī jīo. ॥3॥
 But I meditate on the Naam, the Name
 of the Fearless Lord. ॥3॥
 AGGS, M 5, p 216.

And

ਘੋਖੇ ਸਾਸਤ੍ਰੁ ਬੇਦ ਸਭ ਆਨ ਨ ਕਥਤਉ ਕੋਇ ॥
Ghokhe sāstar beḍ sabh ān na
kḥathatāo koē.
 I have searched all the Shaastras and the
 Vedas, and they say nothing except as
 following:

ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ
 ॥੧॥
Āḍ jugādī huṇ hovat Nānak ekai soē.
 ॥1॥
 In the beginning, throughout the ages,
 now and forevermore, O Nanak, the One
 Lord alone exists. ॥1॥
 AGGS, M 5, p 254.

**Bhagat Kabir also speaks against
 Vedas as follows:**

ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ ॥
Jhagrā ek niberahu rām.
 Resolve this one conflict for me, O

Lord,

ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੌ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥
Jaō tum apne jan sou kām. ॥1॥ *rahāo.*
 if you require any work from Your
 humble servant. ॥1॥Pause॥

ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ ॥
Ih man badā kē jā saō man māniā.
 Is this mind greater, or the One to whom
 the mind is attuned?

ਰਾਮੁ ਬਡਾ ਕੈ ਰਾਮਹਿ ਜਾਨਿਆ ॥੧॥
Rām badā kai rāmeh jāniā. ॥1॥
 Is the Lord greater, or one who knows the
 Lord? ॥1॥

ਬ੍ਰਹਮਾ ਬਡਾ ਕਿ ਜਾਸੁ ਉਪਾਇਆ ॥
Barahmā badā kē jāś upāīā.
 Is Brahma greater, or the One who
 created Him?

ਬੇਦੁ ਬਡਾ ਕਿ ਜਹਾਂ ਤੇ ਆਇਆ ॥੨॥
Beḍ badā kē jahān te āīā. ॥2॥
 Are the Vedas greater, or the One from
 which they came? ॥2॥

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥
Kahi Kabīr haō bhāīā udās.
 Says Kabeer, I have become depressed;

ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥੩॥੪੨॥
Firath badā kē har kā dās. ॥3॥42॥
 is the sacred shrine of pilgrimage greater,
 or the slave of the Lord? ॥3॥42॥
 AGGS, Kabir, p 331.

And

ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ ॥
Kahat Kabīr bhale asvārā.
 Says Kabeer, those are the best riders,

ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ॥੩॥੩੧॥
Beḍ kateb te rahēh nirārā. ॥3॥31॥
 who remain detached from the Vedas, the
 Koran and the Bible. ॥3॥31॥
 AGGS, Kabir, p 329.

And

ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ ॥
Furak tarīkat jāniāi hindū beḍ purān.
 The Muslim knows the Muslim way of
 life; the Hindu knows the Vedas and
 Puraanas.

ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਅਕ ਪਤੀਐ ਗਿਆਨ

॥੫॥

Man samjḥāvan kārne kachḥū^oak parī^oai gi^oān. ॥5॥

To instruct their minds, people ought to study some sort of spiritual wisdom. ॥5॥

ਉਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥

O^oankār āḍ mai jānā.

I know only the One, the Universal Creator, the Primal Being. AGGS, Kabir, p 340.

And

ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ ॥

Bed kī putrī simṛit bhā^o.

The Simritee is the daughter of the Vedas, O Siblings of Destiny.

ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ ॥੧॥

Sā^onkāl jevrī lai hai ā^o. ॥1॥

She has brought a chain and a rope. ॥1॥

ਆਪਨ ਨਗਰੁ ਆਪ ਤੇ ਬਾਧਿਆ ॥

Āpan nagra āp te bādhiā.

She has imprisoned the people in her own city.

ਮੋਹ ਕੈ ਫਾਧਿ ਕਾਲ ਸਰੁ ਸਾਂਧਿਆ ॥੧॥ ਰਹਾਉ ॥

Moh kai fādḥ kāl sar sā^ondhiā. ॥1॥

rahā^o.

She has tightened the noose of emotional attachment and shot the arrow of death.

॥1॥Pause॥

AGGS, Kabir, p 329.

And

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸਭ ਖੋਜੇ ਕਹੁ ਨ ਉਬਰਨਾ ॥

Bed purān simṛit sabḥ kh^oje kahū na ūbarnā.

I have searched all the Vedas, Puraanas and Simritees, but none of these can save anyone.

ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ

ਮਰਨਾ ॥੪॥੫॥

Kaho Kabīr i^oo rāmeh jampa^oo met janam marnā. ॥4॥5॥

Says Kabeer, meditate on the Lord, and eliminate birth and death. ॥4॥5॥

AGGS, Kabir, p 477.

And

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ॥

Sanak sanand ant nahī pā^oiā.

Sanak and Sanand, the sons of Brahma,

could not find the Lord's limits.

ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

Bed pāre pā^o barahme janam gavā^oiā. ॥1॥

Brahma wasted his life away, continually reading the Vedas. ॥1॥

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥

Har kā bilovanā bilovahu mere bhā^o.

Churn the churn of the Lord, O my Siblings of Destiny.

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ

॥

Sahj bilovahu jaise tat^o na jā^o. ॥1॥

Churn it steadily, so that the essence, the butter, may not be lost. ॥1॥Pause॥ AGGS, Kabir, p 478.

Bhagat Ravidas also writes against Vedas:

ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ

ਪੁਰਾਨ ॥

Karam akram bīchārī^oai sankā sun bed purān.

One may distinguish between good and evil actions, and listen to the Vedas and the Puraanas,

ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ

॥੩॥

Sansā sad hirḍai basai ka^oun hirai abhimān. ॥3॥

but doubt still persists. Skepticism continually dwells in the heart, so who can eradicate egotistical pride? ॥3॥

ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥

Bāhar uḍak pakḥārī^oai gḥat bhītar bibiḍḥ bikār.

Outwardly, he washes with water, but deep within, his heart is tarnished by all sorts of vices.

ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ

ਬਿਉਹਾਰ ॥੪॥

Suḍḥ kavan par ho^oibo such kunchar biḍḥ bi^ouhār. ॥4॥

So how can he become pure? His method of purification is like that of an elephant, covering himself with dust right after his bath! ॥4॥

AGGS, Ravidas, p 346.

CONCLUSIONS

The four Vedas are considered important and original scriptures of Hinduism. Vedas are mentioned many times in the the AGGS. These scriptures mostly describe how to perform the sacrifices of the historical Vedic religion or do *Havan* and other ceremonies etc. Rigveda contains several mythological and poetical accounts of the origin of the world, hymns praising the gods, and ancient prayers for life and prosperity. Only a small portion of it deals with spiritual discussion. Hindu religious practices include reading of Vedas and Brahmins often indulge in lengthy discussion about their contents. Many other ceremonies are also carried out as directed in Vedas. However, these days, animal sacrifice is not generally done.

Overwhelmingly, the conclusion from the analysis of hymns that mention Vedas in the AGGS is that reading, study or discussion of Vedas leads only to confusion and does not result in spiritual enlightenment. The reading of Vedas (as a religious ritual) or following the rituals described in there is not given any importance in the AGGS.

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