

Bhagat Beni - Sabad 1
re nar garabh ku(n)ddal jab aachhat uradh dhiaan liv laagaa ||
Raag Siriraag, Bhagat Beni, Guru Granth Sahib, 93

re nar garabh ku(n)ddal jab aachhat uradh dhiaan liv laagaa ||
mritak pi(n)dd pad mad naa ahinis ek agiaan su naagaa ||
te din sa(n)mal kasaT mahaa dukh ab chit adhik pasaariaa ||
garabh chhodd mirat ma(n)ddal aaiia tau narhar manahu bisaariaa ||1||
fir pachhutaavahigaa mooRiaa too(n) kavan kumat bhram laagaa ||
chet raam naahee jam pur jaahigaa jan bicharai anraadhaa ||1|| rahaau ||
baal binod chi(n)d ras laagaa khin khin moh biaapai ||
ras mis medh a(n)mrit bikh chaakhee tau pa(n)ch pragaT sa(n)taapai ||
jap tap sa(n)jam chhodd sukirat mat raam naam na araadhiaa ||
Uchhaliaa kaam kaal matt laagee tau aan sakat gal baa(n)dhiaa ||2||
tarun tej par tria mukh joheh sar apasar na pachhaaniaa ||
Unamat kaam mahaa bikh bhoelai paap pu(n)n na pachhaaniaa ||
sut sa(n)pat dekh ih mann garabiaa raam ridhai te khoiaa ||
avar marat maiaa mann tole tau bhag mukh janam vigoiaa ||3||
pu(n)ddar kes kusam te dhaule sapat paataal kee baanee ||
lochan srameh budh bal naaThee taa kaam pavas maadhaanee ||
taa te bikhai bhaee matt paavas kaiaa kamal kumalaanaa ||
avagat baan chhodd mirat ma(n)ddal tau paachhai pachhutaanaa ||4||
nikuTee deh dekh dhun upajai maan karat nahee boojhai ||
laalach karai jeevan pad kaaran lochan kachhoo na soojhai ||
thaakaa tej uddiaa mann pa(n)khee ghar aa(n)gan na sukhaiee ||
benee kahai sunahu re bhagatahu maran mukat kin paiee ||5||

Summary: Immortality goes beyond mere eternal life. In spirituality, it transcends physical death and encompasses one's spiritual existence as an individual. Ignorant and skeptical about existence, the mind gets trapped in an illusionary world, forgetting the mortality of material existence. It commits regretful actions and continues to wander in delusions. The corrective is in recognizing the immortality of omnipresent awareness.

re nar garabh ku(n)ddal jab aachhat uradh dhiaan liv laagaa ||
O human, while curled upside-down in the cradle of the womb, you were deep in contemplation.

mritak pi(n)dd pad mad naa ahinis ek agiaan su naagaa ||

Your consciousness existed, but you were unaware of your mortal body, with no distinction between day and night, living in the silent void.

te din sa(n)mal kasaT mahaa dukh ab chit adhik pasaariaa ||

Recall the pain and suffering of those days, and now the net of your consciousness is spread far and wide in all directions.

garabh chhodd mirat ma(n)ddal aaiiaa tau narhar manahu bisaariaa ||1||

Leaving the womb and entering this mortal world, your mind has forgotten the innate awareness, which is all-pervading. (1)

fir pachhutaavahigaa mooRiaa too(n) kavan kumat bhram laagaa ||

In ignorance, why are you engrossed in evil-mindedness and skepticism? You will regret your actions and repent later.

chet raam naahee jam pur jaahigaa jan bicharai anraadhaa ||1|| rahaau ||

Contemplate the omnipresent awareness; without a purpose, you will continue to wander in delusions. (1) (Pause)

baal binod chi(n)d ras laagaa khin khin moh biaapai ||

Like an immature child, indulgence in pleasures makes every moment more enticed by worldly attachments.

ras mis medh a(n)mrit bikh chaakhee tau pa(n)ch pragaT sa(n)taapai ||

From the sweet, savory, bitter, negative, and positive worldly pleasures arise the five impulses (lust, anger, greed, attachments, and ego) that cause distress.

jap tap sa(n)jam chhodd sukirat mat raam naam na araadhiaa ||

When the practice of contemplation, the attribute of endurance, and the wisdom of truthful living is forsaken, the ignorant mind deviates from revering the omnipresent awareness.

Uchhaliaa kaam kaal matt laagee tau aan sakat gal baa(n)dhiaa ||2||

When the practice of contemplation, the attribute of endurance, and the wisdom of truthful living is forsaken, the ignorant mind deviates from honouring the omnipresence of the all-pervading awareness. (2)

tarun tej par tria mukh joheh sar apasar na pachhaaniaa ||

In the heat of immaturity, one desires what belongs to others and loses the ability to distinguish between beneficial and detrimental.

Unamat kaam mahaa bikh bhoolai paap pu(n)n na pachhaaniaa ||

Intoxicated with uncontrolled desires and immoral actions, one loses their way and cannot differentiate between vice and virtue.

sut sa(n)pat dekh ih mann garabiaa raam ridhai te khoiaa ||

Looking at one's offspring and material gain with pride as achievements make the mind arrogant, casting out the awareness of omnipresence from the heart.

avar marat maiaa mann tole tau bhag mukh janam vigoiaa ||3||

When others die, the mind measures worldly accomplishments while wasting life on the pleasures of the sensory organs. (3)

pu(n)ddar kes kusam te dhaule sapat paataal kee baanee ||

Hair has become whiter than the jasmine flower, and voice is feeble as if you come from the seventh underworld, symbolizing being elderly and yet ignorant.

lochan srameh budh bal naaThee taa kaam pavas maadhaanee ||

Despite the diminished vision and weakened mind and body, worldly desires continue to churn within you.

taa te bikhai bhaee matt paavas kaiaa kamal kumalaanaa ||

Corruption has depleted your intelligence and sapped the purity of mind and body, much like a wilting and withering lotus flower.

avagat baan chhodd mirat ma(n)ddal tau paachhai pachhutaanaa ||4||

Disregarding the informed, indelible words of wisdom that this mortal world is fleeting leads to your eventual remorse and repentance. (4)

nikuTee deh dekh dhun upajai maan karat nahee boojhai ||

Beholding the tiny offspring, a sense of attachment arises, filling the mind with pride that hinders understanding life's morality.

laalach karai jeevan pad kaaran lochan kachhoo na soojhai ||

There is a yearning for a long life in pursuit of salvation, but this desire does not guarantee enlightenment.

thaakaa tej uddiaa mann pa(n)khee ghar aa(n)gan na sukhaiee ||

Exhausted in body and mind, vitality is lost like a bird unable to fly. There is no longer a liking for the home and courtyard, which symbolize the body and expansive thoughts.

benee kahai sunahu re bhagatahu maran mukat kin paiee ||5||

Beni says, listen, O devotee, who has attained liberation after such a physical death?
(5)

Essence: Bhagat Beni questions who has attained liberation after physical death when one has not achieved freedom by letting go of ego, worldly desires, and fleeting thoughts while in the physical body. He believes that releasing attachment to the physical body and residing in consciousness allows one to break free from bondage and witness true emancipation.

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