

Bhagat Beni - Sabad 2
eiRaa pi(n)gulaa aaur sukhamanaa teen baseh ik Thaiee ||
Raag Ramkali, Bhagat Beni, Guru Granth Sahib, 974

eiRaa pi(n)gulaa aaur sukhamanaa teen baseh ik Thaiee ||
benee sa(n)gam teh piraag mann majan kare tithaiee ||1||
sa(n)tahu tahaa nira(n)jan raam hai ||
gur gam cheenai biralaa koi ||
tahaa(n) nira(n)jan ramieeaa hoi ||1|| rahaau ||
dev sathaanaai kiaa neesaanee ||
teh baaje sabad anaahad baanee ||
teh cha(n)d na sooraj paun na paanee ||
saakhee jaagee gurmukh jaanee ||2||
Upajai giaan duramat chheejai ||
a(n)mirat ras gagana(n)tar bheejai ||
es kalaa jo jaanai bheau ||
bheTai taas param gurdeau ||3||
dasam duaaraa agam apaaraa param purakh kee ghaaTee ||
uopar haaT haaT par aalaa aale bheetar thaatee ||4||
jaagat rahai su kabahu na sovai ||
teen tilok samaadh palovai ||
beej ma(n)tr lai hiradhai rahai ||
manooaa ulaT su(n)n meh gahai ||5||
jaagat rahai na aleeaa bhaakhai ||
paachau i(n)dree bas kar raakhai ||
gur kee saakhee raakhai cheet ||
mann tan arapai kirasaa pareet ||6||
kar palav saakhaa beechaare ||
apanaa janam na jooaai haare ||
asur nadee kaa ba(n)dhai mool ||
pachhim fer chaRaavai soor ||
ajar jarai su nijhar jharai ||
jaga(n)naath siao gosaT karai ||7||
chaumukh deevaa jot duaar ||
paloo anat mool bichakaar ||
sarab kalaa le aape rahai ||
mann maanak ratanaa meh guhai ||8||
masatak padam duaalai manee ||
maeh nira(n)jan tirabhavan dhanee ||
pa(n)ch sabad niramail baaje ||

Dulake chavar sa(n)kh ghan gaaje ||
dal mal daitahu gurmukh giaan ||
benee jaachai teraa naam ||9||1||

Summary: The nine doors symbolise the body's outward movement through the senses and impulses. They keep the senses engaged with seeing, hearing, tasting, smelling, speaking, and bodily experience. The tenth doorway represents a deeper turn beyond this sensory dispersion as awareness. It opens into subtle inner awareness, where transformation quietly begins. Within this inward field, Ida, Pingala, and Sukhmana become symbols of inner balance. Ida reflects nurturing, receptive, feminine qualities within consciousness. Pingala reflects dynamic, active, masculine qualities within consciousness. Their union culminates in Sukhmana, the centred channel of harmonious integration. In this balance, awareness becomes whole, refined, and more deeply connected to itself.

eiRaa pi(n)gulaa aaur sukhmanaa teen baseh ik Thaiee ||
Ida, Pingala, and Sukhmana are three attributes within the realm of oneness. This implies the convergence of Ida, representing our feminine traits, and Pingala, symbolising our masculine tendencies, into the state of Sukhmana, which embodies a harmonious integration within awareness.

benee sa(n)gam teh piraag mann majan kare tithaiee ||1||
The confluence of rivers is at Parag, while the inner confluence is where the conscience bathes. This symbolizes an inward cleansing in which attention immerses itself in oneness, cleansed of divisions. (1)

sa(n)tahu tahaa nira(n)jan raam hai ||
O revered beings, within this transformative state exists a pure and all-encompassing presence. This speaks to seekers of enlightenment, guiding them toward a unified wholeness free from illusion, division, and ego.

gur gam cheenai biralaa koi ||
Gaining wisdom and grasping its insights is pursued by a rare few. This highlights the realization that genuine effort often springs from deep inner reflection rather than from mere external rituals.

tahaa(n) nira(n)jan ramieeaa hoi ||1|| rahaau ||
In that space, the formless presence prevails. This solidifies the realisation that the all-encompassing essence is eternally available, simply awaiting our acknowledgement. (1)(Pause)

dev sathaanai kiaa neesaanee ||

The sacred place of the divine is identified by which insignia? This question challenges us to engage in critical reflection about the universal essence that transcends mere external markers.

teh baaje sabad anaahad baanee ||

In that state, the words of wisdom resonate like an unstruck sound of insights. This reflects a calm conscience, where true wisdom transcends external guidance and emerges from deep within.

teh cha(n)d na sooraj paun na paanee ||

There is neither moon nor sun, no air or water. This symbolizes a state beyond the elements and sensory constructs, external yet integrated into a singular essence.

saakhee jaagee gurmukh jaanee ||2||

The inner testimony awakens, revealing insights to those who seek wisdom. This represents an understanding in which truth is not merely accepted as belief but experienced and known. (2)

Upajai giaan duramat chheejai ||

Insightful wisdom arises, and distorted thinking begins to wear away. This reflects the transformation from confusion to clarity, where ego-driven perception loses its hold and becomes receptive to awareness.

a(n)mirat ras gagana(n)tar bheejai ||

The ambrosial nectar-like essence drenches the vast inner space. This embodies an awareness that transcends division, enriching the conscience with the sweetness of unity.

es kalaa jo jaanai bheau ||

Those who know the art of understanding this mystery. This reflects attributes of humility and openness, embracing the essence of existence rather than adhering to dogmatic intellectual mastery.

bheTai taas param gurdeau ||3||

They become acquainted with their inner treasure of supreme divine wisdom. This reflects the recognition and acknowledgement of the powerful source of awareness within our conscience. (3)

dasam duaaraa agam apaaraa param purakh kee ghaaTee ||

At the tenth gate lies the sanctuary of profound, limitless, supreme essence. This embodies a perspective that goes beyond ordinary perception, allowing one to step into the realm of universal awareness.

uopar haaT haaT par aalaa aale bheetar thaatee ||4||

Above the shop, within it a chamber, and within that a treasure. This symbolises layers of self-exploration that uncover the hidden richness in our lives. (4)

jaagat rahai su kabahu na sovai ||

Those who maintain their wakefulness never truly experience sleep. This embodies a state of continual mindfulness, where awareness resists the pull of ignorance.

teen tilok samaadh palovai ||

All three realms are absorbed in that stillness. This signifies a state in which the body, mind, and conscience harmoniously unite in a universal awareness that embraces every facet of experience.

beej ma(n)tr lai hiradhai rahai ||

It seeds awareness, accepts it, and holds it in the heart. This presents "mantra" as a tool for the conscience, anchoring and nurturing attention to its essence.

manooaa ulaT su(n)n meh gahai ||5||

The restless mind turns inward and rests in tranquil stillness. This indicates a shift from external distractions to inner peace, transcending the noise of ego, desire, and duality. (5)

jaagat rahai na aleeaa bhaakhai ||

By staying awake, we avoid uttering unpleasant words. This silence arises from understanding mindfulness, where the urge to speak aimlessly and degrade diminishes.

paachau i(n)dree bas kar raakhai ||

The five senses are maintained with mindful restraint. This indicates mastery over impulsive and reactive tendencies.

gur kee saakhee raakhai cheet ||

The testimony of insights is embedded within the conscience. This acceptance reflects a mindful surrender to the universal guidance that surrounds us.

mann tan arapai kirasaa pareet ||6||

Mind and body align in a love for divinity.

This suggests a harmonised state in which universal well-being resonates within us.
(6)

kar palav saakhaa beechaare ||

Examining each leaf and branch with mindful reflection. This thoughtfulness represents an observation of our actions and patterns.

apanaa janam na jooaai haare ||

Our existence is not lost in the gamble. This suggests a purposeful life, not wasted in unconscious living.

asur nadee kaa ba(n)dhai mool ||

The stream of turbulent negative tendencies is blocked from its source. This restraint reflects an effort to check, reflect and address the source of inner disturbance and instinctive impulses.

pachhim fer chaRaavai soor ||

The sun is turned westward and made to rise. This transformation symbolises the reversal of our destructive conditioned ways, toward greater awareness and enlightenment.

ajar jarai su nijhar jharai ||

Those who endure the unbearable they experience continuous ambrosial trickle. This represents the moments of bliss that emerge when the conscience navigates the overwhelming forces of desire, anger, and ego.

jaga(n)naath siao gosaT karai ||7||

A dialogue unfolds with the all-encompassing presence. This signifies a deep and introspective communion with the very essence of creation itself. (7)

chaumukh deevaa jot duaar ||

A four-faced lamp is the light for the doorway. This metaphorically symbolizes awareness shining in all directions, thought, feeling, speech, and action all begin to receive the same inner clarity.

paloo anat mool bichakaar ||

Numerous petals extend from a central source. This encapsulates the reality that the substratum of the entire existence is singular.

sarab kalaa le aaape rahai ||

Every capability resides within us.

This highlights our inherent completeness as our fundamental potential.

mann maanak ratanaa meh guhai ||8||

The mind, much like a radiant jewel, glows with its own inherent brilliance. This embodiment of self-sufficiency showcases our potential for enlightenment. (8)

masatak padam duaalai manee ||

At the forehead blooms the lotus, surrounded by jewels. The lotus symbolises awakened conscience, the forehead insights, and jewels the brilliance of inner qualities embodied by a virtuous mindset.

maeh nira(n)jan tirabhavan dhanee ||

Within this immaculate state resides the essence of all three realms. This presents a state of awareness untouched by illusions, even while life moves through countless experiences.

pa(n)ch sabad niramail baaje ||

The five sounds resonate with clarity. This reflects a balance of our constituent elements, in which Earth symbolizes stability, Water represents fluidity, Fire signifies transformation, Air stands for communication, and Ether embodies conscience.

Dulake chavar sa(n)kh ghan gaaje ||

The fly whisk swings, the conch resounds intensely. This metaphorically suggests a celebratory inner awakening in which the mind continues to celebrate and reawakens.

dal mal daitahu gurmukh giaan ||

Demons are crushed and trampled by a conscience oriented towards awareness. This reflects how inner negativity dissolves, dispelling ignorance through wisdom.

benee jaachai teraa naam ||9||1||

Beni says he seeks contemplation of the all-pervading awareness. This reflects the acceptance of the simplicity of self-reflection after navigating external complexities, thereby embodying awakened presence. (9)(1)

Essence: Bhagat Beni masterfully employs the five sounds of nature to illustrate a harmonious balance of our fundamental elements, guiding us toward greater

equilibrium. Earth stands for stability and grounding, offering a solid foundation. Water embodies the fluidity and adaptability essential for life's journey. Fire symbolizes transformation and passion, igniting profound change and growth. Air represents communication, fostering connection and meaningful expression. Finally, Ether encapsulates consciousness, the core of our awareness and understanding, inviting us to explore the depths of our existence. Embracing these elements can lead to a more balanced and fulfilling life.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

Oneness In Diversity Research Foundation

Website: OnenessInDiversity.com

TheGuruNanak.com

LearnWithNanak.com

Email: onenessindiversityfoundation@gmail.com