

Bhagat Beni - Sabad 3
tan cha(n)dan masatak paatee ||
Raag Parbhati, Bhagat Beni, Guru Granth Sahib, 93

tan cha(n)dan masatak paatee ||
rid a(n)tar kar tal kaatee ||
Thag disaT bagaa liv laagaa ||
dekh baisano praan mukh bhaagaa ||1||
kal bhagvat ba(n)d chiraa(n)ma(n) ||
karaoor disaT rataa nis baadha(n) ||1|| rahaau ||
nitprat isanaan sareera(n) ||
dui dhottee karam mukh kheera(n) ||
ridai chhuree sa(n)dhiaanee ||
par darab hiran kee baanee ||2||
sil poojas chakar ganesa(n) ||
nis jaagas bhagat pravesa(n) ||
pag naachas chit akarama(n) ||
ey la(n)paT naach adharama(n) ||3||
mirag aasan tulasee maalaa ||
kar uoojal tilak kapaalaa ||
ridai kooR ka(n)Th rudraakha(n) ||
re la(n)paT kirasaa abhaakha(n) ||4||
jin aatam tat na cheeni(h)aa ||
sabh fokaT dharam abeeniaa ||
kahu benee gurmukh dhiaavai ||
bin satigur baaT na paavai ||5||1||

Summary: A quiet unease arises when outward appearances begin to hide inner contradictions. Sacred symbols and rituals may create an impression of purity, yet the awareness they are intended to inspire can remain unaffected. The tension lies between outward display and inner conscience, where reverence becomes superficial while compassion and genuine transformation remain elusive. True sanctity emerges when symbols are internalized into lived understanding, allowing awareness to align with the interconnectedness of all life. In this shift, sacredness moves away from being merely an image presented to the world and becomes a refinement of conscience expressed through presence, sensitivity, and ethical behaviour, where awareness can quietly realign with its own truth.

tan cha(n)dan masatak paatee ||

The body is anointed with sandalwood, and basil leaves are placed upon the forehead. This ritual reflects an outward display of purity and sacredness.

rid a(n)tar kar tal kaatee ||

Yet within the heart, a dagger is held. This symbolises the hidden negativity and insidious intent that can lurk beneath an outwardly gentle demeanour.

Thag disaT bagaa liv laagaa ||

The intent of a deceiver, like a crane pretending to be in a state of meditation. This represents duality, in which a façade of calm conceals a shrewd, crafty inner self.

dekh baisano praan mukh bhaagaa ||1||

While it may seem outwardly devoted, its true essence is lost in fleeting words. This reflects that presenting spiritual identity externally, while pretence, empty words, and an unresolved ego deplete inner awareness. (1)

kal bhagvat ba(n)d chiraa(n)ma(n) ||

During challenging times, devotees perform obeisance for an extended period. This suggests devotion becoming mechanical and transactional rather than rooted in love and unconditional connection.

karaoor disaT rataa nis baadha(n) ||1|| rahaau ||

Consumed by persistent ill intent, they ultimately perish. This highlights the understanding that when inner distortion endures, and the ego continues its internal conflict, it leads to the demise of spirituality. (1)(Pause)

nitprat isanaan sareera(n) ||

Daily body cleansing is maintained. This practice reflects discipline at the physical level.

dui dhotee karam mukh kheera(n) ||

Wearing inner and outer garments, participating in rituals, and enjoying rice pudding. This points to religious performance ceremonies, practices, routines, and outward discipline that may appear sacred.

ridai chhuree sa(n)dhiaanee ||

Within the heart, a knife remains drawn. This reflects inner aggression persisting even in sacred moments, outwardly displays purity yet harbours hidden cruelty, calculation, and a readiness to wound others from within.

par darab hiran kee baanee ||2||

To steal others' possessions becomes a habitual expression. This points to an exploitative mindset that seeks to benefit from others while appearing respectable, spiritual, or harmless. (2)

sil poojas chakar ganesa(n) ||

Stones, symbols, and deities are worshipped. This represents a structured religious performance that may appear meaningful outwardly, yet the inner self can remain untouched and void.

nis jaagas bhagat pravesa(n) ||

Nights are spent in wakefulness, as if to evoke devotion. This reflects the belief that we can participate intensively in religious activity yet remain untransformed.

pag naachas chit akarama(n) ||

The feet dance outwardly in devotional performance, but the mind remains absorbed in harmful tendencies. This symbolises motion in which religious expression becomes showcased, while the inner self remains untouched by virtues.

ey la(n)paT naach adharama(n) ||3||

Such a pretentious display becomes unrighteous. This facade reveals that actions that lack genuine integrity are disconnected from the truth. (3)

mirag aasan tulasee maalaa ||

A seat made of deer skin and a rosary of basil beads. These religious symbols, crafted from a deceased animal and a dead plant, represent mortality; forgetting our transient existence can lead to losing sight of what truly matters.

kar uoojal tilak kapaalaa ||

With clean hands, one applies the sacred tilak to the forehead. This indicates a mind that prioritises visible sanctity over the purity of thought.

ridai kooR ka(n)Th rudraakha(n) ||

The heart conceals falsehood, even with sacred beads adorning the neck. This symbolises the contradiction between inner truth and outward appearance.

re la(n)paT kirasana abhaakha(n) ||4||

O toxic individual, you remain silent about the pervasive awareness. This reveals a state in which symbols, rituals, ignorance, and ill intent overshadow understanding of life's essence. (4)

jin aatam tat na cheeni(h)aa ||

Those who fail to recognize the essence of consciousness. This suggests a lack of self-reflection and inner realization.

sabh fokaT dharam abeeniaa ||

All their religious acts remain hollow and unfulfilled. This reflects the emptiness of religious practice without righteousness.

kahu benee gurmukh dhiaavai ||

Beni says those oriented toward wisdom practice contemplation. This indicates a shift from external displays to an internal focus, in which gurmukh is not just a religious label but a turn towards wisdom rather than ego, superficial display, or empty rituals.

bin satigur baaT na paavai ||5||1||

Without truth as our spiritual compass, the journey of self-discovery remains hidden. True understanding of our existence arises from self-reflection, which dissolves the ego and guides us toward a universal presence. (5)(1)

Essence: Bhagat Beni reveals a clarity that cuts through superficial appearances, exposing deeper truths. He highlights the disconnect that arises when we stray from inner honesty. We are encouraged to examine how our awareness can take forms that no longer resonate with our true selves. This shift guides us from performance to genuine presence, moving us from imitation to authentic recognition. What feels uncomfortable can open a gateway to self-reflection and lead us to a more authentic existence.

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