

Bhagat Kabir - Sabad 33
oi ju dheeseh a(n)bar taare ||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 329

oi ju dheeseh a(n)bar taare ||
kin oi cheete cheetanahaare ||1||
kahu re pa(n)ddit a(n)bar kaa siau laagaa ||
boojhai boojhanahaar sabhaagaa ||1|| rahaau ||
sooraj cha(n)dh kareh ujeearaa ||
sabh meh pasariaa braham pasaaraa ||2||
kahu kabeer jaanaigaa soi ||
hiradhai raam mukh raamai hoi ||3||29||

Summary: An inquisitive mind looks beyond what captivates perception. Rather than remaining absorbed in the countless shapes of existence, it asks what deeper origin allows them to arise and be known. This inquiry gradually turns inward toward the conscience that makes every perception, distinction, and experience possible. As awareness deepens, multiplicity is no longer seen as disunion, but as the varied expression of an underlying oneness. The search for our origin therefore becomes inseparable from the discovery of self. In recognizing the singular presence beneath all forms, the mind moves from fascination with the material world toward insight into the essence of reality.

oi ju dheeseh a(n)bar taare ||
Those that are seen as stars in the sky. This symbolises that the multiplicity of forms captivates us before our mind learns to recognise the singularity in which all appears.
kin oi cheete cheetanahaare ||1||
Who is the mastermind behind those stars, and who inspires all creation? This question delves into the essence of origin, turning inward toward the consciousness that makes all perception possible. (1)

kahu re pa(n)ddit a(n)bar kaa siau laagaa ||
Tell me, O scholar, what is the sky attached to? This inquiry invites the intellect to sense the invisible substratum that sustains existence.

boojhai boojhanahaar sabhaagaa ||1|| rahaau ||
The one who understands this is of the right disposition. This holds that conscience is fortunate when it embodies humility, discernment, and experiential inquiry.
(1)(Pause)

sooraj cha(n)dh kareh ujeearaa ||

The sun and the moon provide light. This symbolizes that different forms of knowledge, perceptions, and philosophies can illuminate a way of living but cannot enable us to experience the underlying phenomena.

Sabh meh pasariaa braham pasaaraa ||2||

Within all, the presence of the all-encompassing force is manifested. This perspective supports panentheism, suggesting that both our inner experiences and the external world express a singular, universal source. (2)

kahu kabeer jaanaigaa soi ||

Kabir says, only they will know. This suggests that understanding arises when wisdom is embodied rather than merely spoken about.

hiradhai raam mukh raamai hoi ||3||29||

When the all-pervading presence rests in the conscience, speech is imbued with universal awareness. This suggests the integrity of being, where inner and outer expression align, carrying the clarity of oneness of creation (3)(29)

Essence: Bhagat Kabir reveals a truth that can only be experienced. Words may come close, but they cannot replace this inner encounter. He points to the integrity of being, where inner awareness and outward expression are aligned. In this state, thought, speech, and conduct arise from a source of clarity. This wholeness embodies the understanding that all creation is permeated by a single, underlying presence, which dissolves the divide between what one realizes inwardly and what one expresses outwardly.

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

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