

Bhagat Kabir - Sabad 39
kaun ko poot pitaa ko kaa ko ||
Raag Gauri Bhee Sorath Bhee, Bhagat Kabir, Guru Granth Sahib, 331

kaun ko poot pitaa ko kaa ko ||
kaun marai ko dheh sa(n)taapo ||1||
har Thag jag kau Thagauree laiee ||
har ke biog kaise jeeaa meree maiee ||1|| rahaau ||
kaun ko purakh kaun kee naaree ||
eiaa tat leh sareer bichaaree ||2||
keh kabeer Thag siao man maaniaa ||
giee Thagauree Thag pahichaniaa ||3||39||

Summary: Everything originates from a shared fundamental essence and ultimately returns to it, making distinctions of status and individuality mere illusions. Labels like "mine" and "yours," or "higher" and "lower," have significance only in the transient world of forms. As these forms change, our identities shift, yet the core reality remains constant. Our suffering increases when we mistake these temporary roles for our true selves. Wisdom emerges when we recognize the enduring essence behind every experience of birth, loss, and renewal. By embracing this unity, we transcend temporary distinctions and connect with the deeper truth of our shared existence.

kaun ko poot pitaa ko kaa ko ||
Who is the child of whom, and who is the parent of whom? This thought-provoking question prompts us to rethink identity, ownership, separation, and hierarchy, as everything originates from and returns to the same elemental matter, highlighting our interconnectedness.

kaun marai ko dheh sa(n)taapo ||1||
Who dies, who suffers, and who mourns? This reveals a vital truth: the doer, victim, and mourner are intertwined, shifting roles in the ever-evolving saga of life, stemming from one unified, continuous essence. (1)

har Thag jag kau Thagauree laiee ||
The all-pervading enchanter has placed an intoxicating spell upon the world. This acknowledges the paradox that the illusion itself becomes a source of wisdom when we understand its nature and purpose.

har ke biog kaise jeeaaau meree maiee ||1|| rahaau ||

Separated from the all-pervading presence, how can I live, O my mother? This sentiment conveys a poignant irony: the conscience acknowledges it cannot resist the world's compelling illusions without reestablishing a connection to the universal source that underlies them. (1)(Pause)

kaun ko purakh kaun kee naaree ||

What belongs to a male and what belongs to a female. This calls for attention to show that while anatomy and social roles may differ, the core elements of our existence are universal beyond biological, intellectual, or spiritual conditions.

eiaa tat leh sareer bichaaree ||2||

Let this essence be understood by reflecting on the body. This suggests that differences in the physical form can be verified only at the anatomical level, as these distinctions do not define the fundamental truth or character of a human being. (2)

keh kabeer Thag siau man maaniaa ||

Kabir says the mind has agreed with the trickster. This is no longer fighting the illusion but recognizing the source behind the play.

giee Thagauree Thag pahichaaniaa ||3||39||

The enchantment vanished when the deceiver was recognized. This illustrates how the illusions we face lose their grip when we awaken to the universal awareness that underlies all experiences. (3)(39)

Essence: Bhagat Kabir powerfully conveys a timeless message about our shared humanity. He argues that gender differences are merely superficial and often misleading, as we all embody the same essential elements. He calls on us to look beyond mere physical attributes and societal expectations to recognize the profound connections that unite us in our shared experience of being human.

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

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