

**Sheikh Farid – Sabad 121**  
**tan tapai tanoor jiau baalan hadd bala(n)ni(h) ||**  
**Salok, Seikh Farid, Guru Granth Sahib, 1384**

tan tapai tanoor jiau baalan hadd bala(n)ni(h) ||  
pairee thakaa(n) sir julaa(n) je moo(n) piree mila(n)ni(h) ||119||

**Summary:** Separation from oneself is not merely a transient feeling; it is a deep, compelling inner yearning. It resembles a compass that has lost its true north, perpetually spinning yet never finding its way. While the external world may seem fully intact, there is a subtle yet nagging disorientation within. This longing is not for something external, but for a reconnection to an inner harmony that once felt inherently complete.

tan tapai tanoor jiau baalan hadd bala(n)ni(h) ||  
The body burns like a furnace, and the bones are consumed like firewood. This reveals that separation from oneself is not a superficial feeling; it is an intense internal longing.

pairee thakaa(n) sir julaa(n) je moo(n) piree mila(n)ni(h) ||119||  
Even if my feet become exhausted, I would walk on my head if it led to union with the omnipresent beloved source. This points to a longing for unity that outweighs any challenge. (119)

**Essence:** Sheikh Farid presents the scenario of walking on the head when the feet get tired to express that longing for unity arises as a force stronger than comfort, making challenges appear secondary to the need for wholeness. The journey may remain demanding, yet the longing sustains movement through every obstacle. Through that persistence and commitment, we can achieve unity by refusing to turn back.

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