

Sheikh Farid – Sabad 71
fareedhaa bha(n)nee ghaRee sava(n)navee TuTee naagar laj ||
Salok, Seikh Farid, Guru Granth Sahib, 1381

fareedhaa bha(n)nee ghaRee sava(n)navee TuTee naagar laj ||
ajaraieel faresataa kai ghar naaThee aj ||68||

Summary: When the physical form begins to deteriorate, it weakens not only the body but also the identity built around it. It's like a clay lamp that is slowly cracking while still trying to hold its flame. Much of what we perceive as self is often tied to our appearance, vitality, roles, and social recognition. As the body transforms, the identity once anchored in these external standings starts to dissolve. This process reminds us of the fragile connection between our physical presence and our sense of identity, urging us to reflect on what truly defines us beyond mere appearances.

fareedhaa bha(n)nee ghaRee sava(n)navee TuTee naagar laj ||
Farid says the beautifully crafted vessel has broken, shattering its pristine dignity. This is a reminder that when the form created by nature degenerates, it also erodes what is perceived as identity.

ajaraieel faresataa kai ghar naaThee aj ||68||
Azrael, the symbolic force of mortality, in whose home will it arrive as a guest? This illustrates the unpredictability of circumstances, where the mind's assumptions of defences and delays can no longer withstand the inevitability of existence.

Essence: Sheikh Farid gestures to the urgency of making the inner life real now, before the inevitable moment of mortality arrives. Azrael, the symbolic force of mortality, serves as the undeniable law of change, disrupting our forms whether we are ready or not. He does not instil fear; rather, he encourages the development of a dignity that transcends the temporary and is not dependent on our external appearances.

An initiative by
Oneness In Diversity Research Foundation
Website: OnenessInDiversity.com
Email: onenessindiversityfoundation@gmail.com