

**Sheikh Farid – Sabad 78**  
**fareedhaa khaalak khalak meh khalak vasai rab maeh ||**  
**Salok, Seikh Farid, Guru Granth Sahib, 1381**

fareedhaa khaalak khalak meh khalak vasai rab maeh ||  
ma(n)dhaa kis no aakheesai jaa(n) tis bin koiee naeh ||75||

**Summary:** Each lamp appears separate, yet the fire is not divided. The light in one is not different in essence from the light in another; only the shapes of the vessels vary. The ocean and its waves are not separate; the waves are temporary, while the ocean is its eternal source. What we see as many are just patterns arising from the same energy. The concept of radical oneness reveals that the thread and the tapestry share the same essence. The source is not just a hidden force; it is present in every aspect of life, connecting us all in a living unity that represents two aspects of the same reality.

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O Farid, the creative source is within creation, and within the creation resides the presence of the all-pervading source. This articulates the principle of interconnectedness, where the distinction between the generator and the generated is a singular, interpenetrating field of existence.

ma(n)dhaa kis no aakheesai jaa(n) tis bin koiee naeh ||75||  
Whom can we call bad or inferior when there is nothing outside of that singular, all-pervading reality? This challenges the validity of judgment; criticizing any part is, in essence, criticizing the divine whole, since no entity exists apart from this unity.

**Essence:** Guru Arjan endorses Sheikh Farid's suggestion that when we recognise the source of existence as something that permeates all of creation and see creation itself as contained within that same essence, the idea of otherness becomes less rigid. From this perspective, labelling someone as bad or inferior starts to feel more like a reaction stemming from a limited viewpoint rather than a definitive truth, since we all share an underlying sameness.

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