

Sheikh Farid – Sabad 110
fareedhaa ka(n)t ra(n)gaavalaa vaddaa vemuhataaj ||
Salok, Guru Arjan, Guru Granth Sahib, 1383

fareedhaa ka(n)t ra(n)gaavalaa vaddaa vemuhataaj ||
aleh setee ratiaa eh sachaavaa(n) saaj ||108||

Summary: A true self exists in its own completeness. This sense of autonomy does not imply isolation; rather, it signifies an inner wholeness that does not depend on validation, possessions, or external support. This independence comes from one's own depth, much like the vast, deep ocean that ebbs and flows. Although the tides may be turbulent, the ocean remains calm at its core. Similarly, an authentic individual remains unaffected by external circumstances and finds fulfilment within themselves.

fareedhaa ka(n)t ra(n)gaavalaa vaddaa vemuhataaj ||
O Farid, the beloved consciousness is vibrant, exalted and self-sufficient. This reflects a state of complete autonomy of the true self, thriving without relying on external influences.

aleh setee ratiaa eh sachaavaa(n) saaj ||108||

Being attuned to the all-pervading awareness is the only authentic adornment. This reflects a mindset gracefully embracing unity. (108)

Essence: Guru Arjan, aligning with Sheikh Farid, emphasises the importance of moving from seeking to resonance. True adornment, he suggests, is not about outward appearances or social identities but about being immersed in what is genuine. This perspective fosters a mindset that gracefully embraces unity and interconnectedness. Sheikh Farid emphasizes the importance of moving from seeking to resonance. True adornment, he suggests, is not about outward appearances or social identities but about being immersed in what is genuine. This perspective fosters a mindset that gracefully embraces unity and interconnectedness.

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