

Sheikh Farid – Sabad 85
fareedhaa bhoom ra(n)gaavalee ma(n)jh visoolaa baag ||
Salok, Guru Arjan, Guru Granth Sahib, 1382

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jo jan peer nivaajiaa ti(n)n(h)aa a(n)ch na laag ||82||

Summary: Material existence reveals a paradox: the sensory world captivates with beauty and pleasure, yet it also brings attachment, comparison, and loss. What delights our senses can ensnare our minds, much like a shimmering lake that reflects the sky while concealing its depths and currents. Our suffering arises not just from the world, but from mistaking fleeting charm for something enduring. Clinging to the transient, beauty becomes restlessness. Thus, the sensory world both enchants and unsettles, inviting appreciation while reminding us of its impermanence.

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O Farid, the earth appears beautifully colourful, yet in its midst lies a garden of poisonous thorns. This reflects the paradox of material existence: the sensory world may appear beautiful, yet it conceals negativity that causes suffering.
jo jan peer nivaajiaa ti(n)n(h)aa a(n)ch na laag ||82||
Those who honour the guidance of inner wisdom remain untouched by distress. This illustrates the protective power of spiritual clarity, where negativity cannot infiltrate or weaken the conscience.

Essence: Guru Arjan concurs with Sheikh Farid, who likens spiritual clarity to a protective power. Even with shadows present, this strength keeps them at bay. Similarly, a clear and aligned mind makes it hard for negativity, such as anger, deceit, or resentment, to take root. These emotions may approach, but they struggle to penetrate our core. Like clear water that won't hold mud, awareness naturally returns to transparency. Clarity enhances our perception, empowering us to recognise darkness before it takes hold.

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