

The Pure Drop of Water - Nurture it or lose it!

ROBBIE SINGH* (USA)

* 4875 Mowry Ave. #229 Fremont, CA-94538. USA. Email: khalsa1@attbi.com

kbLr inrml bUMd Akws kl pir gel BUim ibkwr]

(SSGS p. 1374)

kabeer nirmal boond akaas kee par ga-ee bhoom bikaar.

Kabeer, the pure drop of water falls from the sky, onto the dirty ground

kbLr inrml bUMd Akws kl lInl BUim imlwie]

(SSGS p. 1375)

Kabeer nirmal boond akaas kee leenee bhoom milaa-ay.

Kabeer, the pure drop of water falls from the sky, and mixes with the dust.

What is this droplet that Kabeer Ji is talking about? These words indeed have a very deep meaning.

The pure drop of water is a newborn child. The Sky is the Creator. The dirty ground is our society and environment we live in.

When a child is born he or she is as pure as the water drop. But when that child is introduced to the society – his innocence and pureness slowly dissolves to the standard of the society he lives in.

An intelligent farmer uses this drop on the fertile land to nurture a crop. If the same drop falls on ashes - it simply dissolves into ashes.

This pure drop of water is like an empty piece of paper and everyone knows this simple truth that what is written on this paper depends to a large extent on the parents – specially the mother who is the first caretaker cum teacher of the child.

Knowing this fact parents often wish to give their kids the freedom to choose. May be this is the reason why most often mothers cut their child's hair so that her child may have freedom to choose when he grows. Another reason may be that parents don't want their kids to struggle as they had in the past. Yet another reason may be that the parents themselves do not believe in the Sikh way of life. There are many reasons!

Freedom to choose - The Grim Reality

One may often wonder, what is this freedom that a mother is thinking about her child – the freedom to choose. We often say that everyone has the freedom to choose which is true to some extent. But the grim reality is that the child never has any freedom to choose. When a child goes to a school he is systematically programmed to the American culture and the American way of life from the very first letter 'A'. That child as he grows up is systematically conditioned to believe that the United States constitution is what he has to follow and abide by its rules. He is reminded often that if he does not do so he may get in trouble with the police. He is taught to be afraid. He is nurtured to be a follower – follower of trends. This is true for every country - not just America!

So where is the freedom to choose a culture? A child is assimilated in the culture he or she is born in or raised in. By not introducing *Sikhi* to a child, a parent is taking

away an opportunity for the child to learn about the elegance of *Sikhi*. They are reforming the child to choose. If the child only knows one way, then there is no choice. If that child does not wear the uniform of *Sikhi*, he will start wearing the uniform of the native culture.

Constitution - Unquestionable but reformable

Both the constitution of United States and the constitution of *Sikhi* have a set of guidelines. While the former is imposed legally, the latter is imposed morally! If one can follow a constitution of a country then why cannot one follow the constitution of *Sikhi*? If one does not dare question a constitution of a country then why does one question the constitution of *Sikhi*?

A simple answer comes to one's mind – because that is what was introduced to us by our parents and our society. If *Sikhi* were also introduced to us right from childhood, then we would have not questioned it. What one observes is normally what one adopts!

Do a little research on the American history and its sociology during the time when the constitution of United States came to existence. One will find that initially it took only two people to write it whereas it took quite a number of learned Sikhs - in hundreds - to come up with the constitution of *Sikhi (Reht Maryada)*. Certainly, neither the US constitution nor the *Reht Maryada* is perfect; that is why these are open to make the necessary changes if required – a dynamics system it is called.

Coming back to the main point – parents, you may have had the right intentions but unfortunately you forgot to introduce to your pure drop of water, that truth, that contentment, that thought inscribed in Guru Granth Sahib. You have failed and you are failing to give the child the opportunity to embrace the true essence of *Sikhi*.

The fifth Nanak in the very last pages of Guru Granth Sahib says,

Qwl ivic iqMin vsqU peE squ sMqoKu vlcwro]

(SSGS p.1429)

thaal vich tinn vastoo pa-ee-o sat santokh veechaaro

Upon this Plate (Guru Granth Sahib), three things have been placed: Truth, Contentment and Contemplation

AMimRq nwmu Twkur kw pieE ijs kw sBsu ADwro]

amrit naam thaakur kaa pa-i-o jis kaa sabhas aDhaaro.

The Ambrosial Nectar of the Naam, the Name of our Lord and Master, has been placed upon it as well; it is the Support of all.

jy ko KwvY jy ko BuMcY iqs kw hoie auDwro]

jay ko khaavai jay ko bhunchai tis kaa ho-ay uDhaaro.

One who eats it and enjoys it shall be saved.

Guru Ji has place a seal on Guru Granth Sahib that whoever reads, understands and follows Guru Granth Sahib will be saved.

Just like a farmer has a responsibility of cultivating a crop from water – a Sikh parent has the responsibility to give their child the opportunity to embrace Sikhi both from outside as well as from within.

Don't let that pure droplet fall on ashes

kblr inrml bUMd Akws kl pir gel BUim ibkwr]

(SSGS p. 1374)

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kblr myrw muJ mih ikCu nhl jo ikCu hY so qyrw]

(SSGS p. 1375)

kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa

Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord.

If myself is not mine than nothing is mine. The pure drop of water is a loan from God, which belongs to God – let it then learn His way.

An Appeal

Parents, give the child the opportunity and the avenue to embrace *Sikhi*:

qyrw quJ kau saupqy ikAw lwgY myrw]203]

tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. ||203||

If I surrender to You what is already Yours, what does it cost me? ||203||

