

# God's Tree



by **SS Shiv Charan Singh, Portugal**

*The Gurmukh is like God's tree, always green, blessed with the Sublime Love of the True One, with intuitive peace and poise. - SGGS p 66*

"Use the tools to take the fools to the Guru." Such was the simplicity and down to earth elegance of the Siri Singh Sahib as he gave voice to the Hukam that has been written in my soul for lifetimes. The same call to bring souls to the feet of the Guru can be found in this passage by Guru Arjun:

*I have established the Temple of Truth.*

*I sought out the Guru's Sikhs, and brought them into it.*

*I wash their feet, and wave the fan over them. Bowing low, I fall at their feet. ||10||*

*SGGS p 73*

The primary means to serve such a destiny is to perpetually re-calibrate myself to the word [Shabd] of the Guru. As in the Gurdwara the Shabd Guru is carried on the head of the disciple so I pause at times through the day and re-establish the sense of standing under the Guru's word. Then just like a fragrance seeps into the clothes I am wearing so I pray that the Shabd Guru will infiltrate my being.

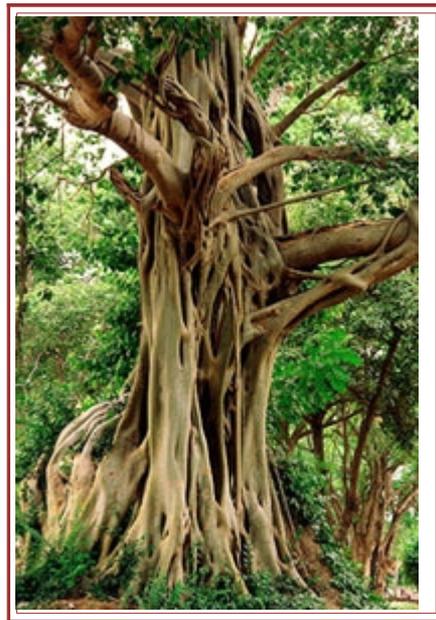
Drinking the word of the Shabd Guru I become what I ingest and this does have a direct

effect on what I speak. Any language is an exchange between people for transmission of information, giving or receiving a service, resolving some emotion or to experience a sensation, and so on. When the exchange is adjusted, or influenced, by the input of the Shabd Guru then the exchange becomes an agent for particular kinds of change in people's lives. Through a few simple words someone may experience healing, increase of awareness, realignment to the soul, general happiness along with deeper and fuller inner sense of self.

Being a channel is like being a clear mirror with the Guru providing the backcloth. When the word of the Guru comes through the mirror of the teacher it presents itself in a concave form. The concave mirror reduces the wide vision of the viewer and consequently redirects the attention back to self. As the focus is narrowed to oneself the head becomes small and the image is inverted. In other words the head is now where the heart would normally be.

So whenever Shabd Guru comes through it asks the other to move into their heart to find there what they are looking for. Shabd Guru directs me to direct the attention of others to their own soul within.

*The Gurmukhs meet the Lord, and inspire others to meet Him as well. - SGGS p124*



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In the light of Shabd Guru it is clear that I am not swimming the world ocean but riding on the ship of the Naam. Furthermore it is not a ship for self but a ship in which others can be carried, trained and uplifted to uplift others. Equally important is the understanding that I am not the one sailing the ship. Shabd Guru, Sangat and Dharma are the essential ingredients for fulfillment of destiny and victory of truth. Shabd Guru is the pilot of the ship, Sangat is the ship itself and Dharma is how we take care of it.

As a disciple of the Shabd Guru my primary task is to remember that this is who I am. It

simply means to stand transparently in the way, looking to, and addressing, the Guru as the Guru looks, and communicates, through me.

*The Gurmukhs are the happy soul-brides; their minds are filled with kindness. - SGGS p 41*

The discipline of reading, listening, contemplating and discussing the Shabd is a daily one. It becomes the anchor, mast and sails within everything I do. A reference for self-reflection and self-evaluation, independent of the opinion of others. For example, before a workshop I will use my laptop and do a search of the Shabd Guru for relevant key words. Then I print a few Shabds that I will take with me to read and recite when alone in my room. Drinking the Naam as the subtle, though real, food for the teacher. In this way, even if it is not necessarily explicit, I am aware that I represent the Shabd Guru and that the Seeds of Naam arrive on the soil of the students heart in accordance to God's own design.

*The Gurmukh saves millions of people, O Siblings of Destiny, blessing them with even a particle of the Name. - SGGS p 608*

Though thousands of devotees came to seek the blessings of Guru Ram Das he would sing to them songs of his own despair. With tears in his eyes his music begged that some dear disciple might show him the way to the beloved. The miracle touch of his prayers was such that it made the people withdraw the hand that wanted to take and extend the hand that wanted to give. In the same way our service, when selfless, bears fruit as it transforms takers into givers, and students into teachers. To serve and invite, or inspire, the attitude of service in others is to honour the word of the Guru.

*Selfless service is the support of the breath of life of the Gurmukh. - SGGS p 229*

Practically, this means:

- Creating opportunities for community and projects for seva.
- Being a presence that may have impact anywhere any time.
- Accepting invitations to speak at all sorts of events and occasions.
- Being accessible, communicate and connect.
- Responding to emails, counseling, repeating the teachings over and over.
- Helping in local schools.
- Trusting what comes.
- Having nothing to teach but always responding to people's questions.

In summary it means becoming still and embodying the nature of Shabd Guru, like a book that sits quietly but remains ever filled with timeless wisdom. Consistent in the message communicated. Responding in a way that always matches the nature of the inquiry or request from the other. Rarely giving instructions but always hinting at a radically different way of perceiving the world and oneself in it.