

**A study of Historical Perspective of Concept of Shabad Guru in Guru Nanak Dev ji's  
Bani with special reference to "Shabad Guru Surat Dhun Chela"**

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**Abstract**

Guru Nanak was the founder of Sikhism, one of the youngest religions. Guru Nanak became the first Sikh Guru and his spiritual teachings laid the foundation on which Sikhism was formed. Considered a religious innovator, Guru Nanak Dev ji travelled across South Asia and Middle East to spread his teachings. In his teachings, Yogi Bhajan, also known as the Siri Singh Sahib of Sikh religion, taught that the Shabad Guru would become the guiding wisdom for people in the Aquarian Age. To understand the Shabad Guru as Yogi Bhajan talked about it, we have to understand the life and history of a very universal spiritual sage by the name of Guru Nanak.

Keywords: *Shabad Guru, spiritual sage, Yogi Bhajan, Bani*

**Introduction:** Guru Nanak Dev Ji the founder and first Guru of Sikhism. He was born in the year, 1469, in village Rai Bhoi di Talwandi . The village known as Nankana Sahib, is situated near the city of Lahore in present day Pakistan. Sikhs celebrate the occasion of Guru Nanak Dev Ji's birth on the Pooranmashi (full moon) day in the Lunar month of Katak (October-November).

Guru Nanak Dev's father Mehta Kalu, a village accountant, and mother Mata Tripta ji, was very religious woman, and was a younger brother for sister Bebe Nanki ji. From an early age, it was evident that Nanak was an extraordinary child, blessed with a deeply introspective mind and rational thinking; young Nanak would often surprise his elders and teachers with the sublimity of his knowledge, particularly on divine matters. Growing up, he refused traditional religious rituals, and often spoke out against several prevalent societal practices. By the age of 16, Guru Nanak had mastered multiple existing religious texts and languages (Sanskrit, Persian, Hindi).

In the year 1487, Guru Nanak Dev ji was married to Mata Sulakhni ji, and they had two sons, Sri Chand and Lakhmi Das. The family, accompanied by Bhai Mardana, a Muslim childhood friend of Guru Nanak Dev ji, they moved to the town of Sultanpur Lodhi, where Guru ji took the job of an accountant in charge of the stores of the local Governor. Here, Guru Nanak worked during the days, but during the early mornings and late nights, he meditated and sang hymns accompanied by Bhai Mardana on the rabab (a stringed instrument). During one of those early mornings while bathing in "Vai Nadi" (a small river), Guru Nanak heard God's call to dedicate himself utterly to the service of humanity. The very first sentence which he spoken that was, "There is no Hindu, no Musalman (Muslim)". Stating that he had been taken to the God's court and given a divine mission, Guru Nanak then began the next stage of his life.

Over time, through interviewing and studying with every master, sage and yogi he could find, Guru Nanak discovered his answers. He had an enlightenment experience that showed him the true nature of Creation, of human life, and how it all worked together under One Creator. After his awakening, he recorded his experience in a song called Japji Sahib.

Shabad – the sound that cuts the ego. Guru – the wisdom that takes us from darkness to light. In his teachings, Yogi Bhajan, also known as the Siri Singh Sahib of Sikh Dharma, taught that the Shabad Guru would become the guiding wisdom for people in the Aquarian Age.

According to the Siri Singh Sahib, Yogi Bhajan, Guru Nanak was a master of sound. In Guru Nanak's time, only a human being could be considered a Guru. Yet, when people asked Guru Nanak who his Guru was, Guru Nanak would reply, "The Shabad."

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

Above Tuks are from bani Sidh Gost in the Ramkali Vaar which constitutes of Guru Nanak Sahib's Answers to the Sidhs for their Questions. The Sidhs were the Hindu ascetics (siddhs) who were living in the caves of the Himalayas. They believed that the liberation can be achieved by leaving the world and living a Sanayasi life. Sri Guru Nanak Dev ji explains to them in this entire conversation (through questions & answers) that there was

no need to leave the world for liberation and it can be attained while living in the world as a householder.

This particular TUK is the Guru Sahibs answer to them for the question.

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

means they asked Guru Sahib who was his Guru and who's disciple he was? Guru Sahib's answer to them for this particular Question is

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

means the SAHABD is my guru (Gurmat Naam) and focus of my consciousness in the Dhun of the Guru's Naam is (becomes) the disciple (Chela)

Guru Nanak did not look to another person to guide him. In his mastery of sound, he could meditate, penetrate into the etheric realms, and simply hear the Universal Wisdom that calls the soul home. All teachings, all traditions, all books of wisdom are a tiny expression of that Sound of Wisdom. Guru Nanak had such a profound level of mastery, he could perceive and hear that Universal Sound directly. He referred to it as the “shabad” or as “gurbani” the frequency of divine guidance. When Guru Nanak sang a song, he served as a channel for the Shabad. The songs he wrote become a living manifestation of the Shabad Guru. Then, other people could meditate upon these songs and awaken themselves.

Japji Sahib begins the Aquarian Sadhana. Many of the practices within Kundalini Yoga as taught by Yogi Bhajan use mantras or segments from Japji Sahib as part of the practice. Yogi Bhajan anchored the ancient technology of Kundalini Yoga into this relatively new practice of the Shabad Guru for a simple reason. In the Age of Aquarius, no human being will be in a position to guide or lead another human being. Each person will need to awaken him or herself. The highest teacher in Kundalini Yoga is the Shabad the sound of wisdom that cuts away the ego and brings a person to see the light of his or her own soul.

The Divine dynamic power or Naam Shabad is the true teacher. The Experience of its Awakening (Surat Dhun) is Discipleship (Chela). This enigmatic yet pragmatic –

proverbial statement appears in the Siddh Gosht, Ramkali, Bani of the founding prophet of the Sikhs, Sri Guru Nanak Dev Ji. It consists of 73 stanzas, which mainly embody a synopsis of answers to searching questions put to the Prophet by the premier Yogic Order of the 15th century India. These answers cover a wide variety of spiritual Reality and Truth. It thus lays down in brief the central basis of true Religion and of Sikhism in particular.

As a corollary, it puts into proper perspective the prevailing beliefs and notions held by the Yogic cults of the times, who were then toting around some of their misleading views to the masses of India. As such, the Sidh Gosht (Discussion with the Sidhas) is most revealing, inspirational and elevating. It embodies primordial truths of how the Soul, the Atma of man, can claim its high heritage by aligning into rightful resonance with the Param-Atma, the Cosmic Creator.

Among a host of other equally mystical and metaphoric outpourings, "Shabad Guru Surat Dhun Chela", stands out as a cardinal Divine direction, which demands a comprehensive cognition of its true meaning and import. It is a far-reaching, penetrative and all-embracing pervasive pointer, which, when adequately understood and thereafter imbibed, opens the door to ultimate solace and salvation. We shall then need no external Master or Guru, to give us answers to our multifarious daily doubts and difficulties. Such is its importance and value, that the entire teaching of the Sri Guru Granth Sahib (S.G.G.S.) can be encapsulated into its mystical allegory. The metaphor employed in it has hitherto defied a thorough and comprehensive comprehension of its true meaning.

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