

# A Short Treatise

## "Sri Guru Gita -- An Inner View"



Kundalini Devi "The Kingdom of the Gods" by Geoffrey Hodson, 1952. (\*) See page 10 below.

## *A Sacred Ceremony of Shaktipat Initiation*

Draft

2 January 1998

## Introduction

This short treatise on Sri Guru Gita explores a metaphysical perspective on the practice of reciting and chanting this sacred text. It is examined from a metaphysical point of view as a supremely sacred and powerful ceremony for providing shaktipat initiation. (Shaktipat literally means the ‘descent of grace’.) This ceremony has the power to initiate the awakening of the kundalini energy by the Guru. (It includes the ancient verses of the Guru Gita and a number of other inter-related chants.)

The treatise is based on the experiences and observations occurred primarily towards the end of 1996, after chanting the Guru Gita every morning for most of that year while living in the Sydney Siddha Yoga Meditation ashram. It is without doubt the single greatest contributing factor to everything joyful, good and positive in my life!

The main scriptural text of Siddha Yoga is the Guru Gita, or “Song of the Guru” which explores in 181 verses the nature of the universal teacher and of the guru-disciple relationship. While it is thought to have been originally drawn from several ancient scriptural sources, the Guru Gita was introduced to Westerners by Swami Muktananda Paramahansa in 1972 as part of the ashram schedule in Gurudev Siddha Peeth, the mother ashram of Siddha Yoga near Ganeshpuri, India. Swami Muktananda, or Baba, had chanted the Guru Gita privately for many years and is credited with bringing it out of obscurity.

In “The Nectar of Chanting” he wrote;

*“If anyone were to ask me which is the one indispensable text, I would answer, ‘The Guru Gita.’ This is so supremely holy that it makes the ignorant learned, the destitute wealthy and the scholarly fully realized. The Guru Gita is a supreme song of Shiva, of salvation. It is a veritable ocean of bliss in this world. It encompasses the science of the absolute, the yoga of the Self. It gives vitality to life. It is a harmonious composition; its 182 stanzas in varied verse patterns beautifully describe the importance of devotion to the Guru, his role, his nature and his distinguishing characteristics. If a person who is devoted to the Guru sings this song, he easily attains all powers, realizations and knowledge, fulfilling the aim of yoga”.*

Baba’s successor in the Siddha lineage is Swami Chidvilasananda, known as Gurumayi. Gurumayi has continued the tradition Baba began and the Guru Gita is now chanted every day in Siddha Yoga Meditation ashrams throughout the world, as well as in countless homes and chanting groups.

All over the planet, Siddha Yoga students chant the Guru Gita. Wherever it is chanted, Sri Guru Gita automatically bestows its blessings.

Anatole Kononewsky  
2 January 1998

## The Spiritual Power of the Sri Guru Gita

In essence, I believe that during the Ceremony of Sri Guru Gita we:

1. Invoke the actual subtle presence of the Guru via the mantra of 183 verses, the “Sound-Body” of the Guru.
2. In verse 120 we also invoke the powerful presence of the Kundalini devi.
3. Then we invoke the power inherent in the word, “Shaktipat” during the last verse of the Sadguru Ki Arati.

This is supported by the purity and intent of our singing, these inner energies under the direction of the inner Guru stimulate spiritual awakening to anyone ready and open to receive it.

Overall the three primary purposes for participating in the ceremony of Sri Guru Gita, of which the Sri Guru Gita text is the fundamental foundation, are:

1. Most importantly, a hitherto largely unexplained purpose of the ceremony of the Guru Gita, invokes the descent of grace or shaktipat, which awakens the inner kundalini energy that exists in every one of us. This is potentially the most extraordinary and profound legacy initiated by the Siddha or Shaktipat Guru, Swami Muktananda.
2. To generate a powerful, beneficent outpouring of *shakti*, or spiritual energy, for the upliftment of life. This benediction from the Guru is similar in many ways to the ceremony of the Holy Eucharist instigated by the Christ through the master Jesus.

*“The entire ceremony of the Holy Eucharist may from this point of view be regarded as the construction and utilization of a magnificent machine for the liberation of force, and its direction for the helping of the world...”* pg 14 C.W. Leadbeater

*“Science of the Sacraments” Its main objective “...is to offer an opportunity for an especial downpouring of divine force from the very highest levels, and to provide such a vehicle for that force as may enable those Angel-helpers to use it for definite purposes in our physical world...”* pg 15 C.W. Leadbeater “Science of the Sacraments”

3. To attune, align, strengthen, empower and hasten the development of the vehicles, which form our personality, for the use and manifestation of the inner Self. This is effectively achieved via the concentration and focus of our thoughts, desires and actions (words) on the specific sacred mantric syllables and our active participation in the entire ceremony.

When the Guru Gita is "sounded out" with purity, accuracy, and clear intent, we have the potential to evoke its full power. Inherent within this magical and mystical mantra is the manifesting of the subtle presence, or the sound-body, of the Guru, which is none other than our own inner Self. In fact, the Guru Gita itself is often referred to as the “sound-body” of the Guru.

The true power of chanting the Guru Gita comes from creating the subtle, or etheric, presence of the Guru wherever and whenever it is sung. This power is greatly increased when the Guru Gita is chanted with love and devotion.

## Shaktipat Awakening

In my experience, the Guru Gita ceremony has the potential to produce the equivalent effect of the *shaktipat* awakening given in the meditation intensive designed by Swami Muktananda. Shaktipat refers to the “descent of the shakti”, an awakening by the Guru of the dormant kundalini energy within us. The shakti, or energy, fully activated and alive within the Siddha Guru, serves to spontaneously kindle our dormant, divine energy. This is dependent on various conditions being present in the intent, attitude and receptivity of the participants. It seems to me that the *sankalpa*, or will, of the Guru is to have the formal receipt of shaktipat within the context of the Intensive, and yet, the Guru Gita has the capacity inherent within its design to fulfill this same function.

The Guru’s will, no doubt, clearly determines the appropriateness and timing for all these things. Sri Guru Gita contains all the ingredients, from a ceremonial point of view, for initiating shaktipat if the participant is ready. I use the term ceremonial in the context of invoking spiritual light beings (see below) or Devas to work in co-operation with humanity for the highest good and for manifestation of the Guru’s will.

## The Inner World

The mechanism for opening a door to the energies of higher worlds to flow into our physical world can be facilitated via an unselfish thought or a word of affection to another. It provides a temporary channel through which the force of those higher worlds can descend to the lower and allow things to be accomplished that otherwise may not have been achieved, for the upliftment of the planet. This entire mechanism is greatly enhanced through group effort. When there is a united, coordinated and aligned effort of a group, without any thought of personal gain or reward, the opportunity and ability to open up a channel for an enormous outpouring of spiritual energy is immense. (See Appendix.)

## THE CEREMONY OF THE GURU GITA

This section describes an intuitive account of the overall ceremony of the Guru Gita. It is divided into six sections and these are related to each of the different texts chanted in the ceremony of the Guru Gita. I discovered that the overall chant is a well-orchestrated ceremony, or ritual, with profound ramifications. It revealed a scientific basis for the great power attributed to it.

The six specific parts each have their own function in the overall ceremony.

Over a period of time I also observed that there are a number of highly significant events which occur during the third and fourth sections. I believe the following experiences, which primarily occurred during 1996, are only the proverbial “tip of the iceberg” and the beginning of a far deeper understanding which I feel will inevitably reveal a glorious reality beyond anything currently imagined.

I hope the following exploration, with its basic observations and understandings, throws the first glimmer of light on this reality.

### An Experience

In 1996 I decided to chant the Guru Gita every morning without fail, from start to finish, as my main spiritual practice while living in the Sydney ashram. By the end of 1996 I started to have glimpses of a deeper, inner understanding of the Guru Gita, and more importantly, to directly experience more of its “invisible” aspects.

While chanting one morning I found myself having a very interesting experience with a particular line, which is repeated in quite a number of verses in the main text. The line is “*tasmai srigurave namah*” which literally means “salutations to the Guru.” What I sensed was a brilliant explosion of light coming from within each person participating in the chant. It was as if the Guru or inner Self residing within everyone was being praised and these words evoked this response from within each of us as we sang them out. This explosion of energy added to the beauty and power that was evoked and collected by the presiding angel in building the “temple” of this ritual. It became obvious to me that this explosion was a result of the actual essence inherent within the meaning of this particular line. Since the Guru lives within each of us, the offering of our salutations to the Guru in the phrase “*tasmai srigurave namah*” naturally results in praising our own inner Self.

The effect of the atmosphere generated during the Guru Gita is profound and the benefit of just being in the surrounding area, let alone inside the Ashram itself, is immense. Yet to actively participate by providing the thought, emotional and etheric energies, through concentrated focus and one-pointedness, provides tremendous stimulation to the mental, astral and physical bodies. Every word creates a vibration or “form” corresponding to a particular colour at each level of thought, desire and etheric vibration and provides the means of adding to the service and work of the devas who joyfully participate in furthering the evolution of humanity and life on our planet.



### Stage One: Invocation of the Presiding Deva

The Guru Gita ceremony begins with the invocation of the presence of the presiding great deva or angel. “*Om asya srigurugita-strotra-mantrasya Bhagavan sadasiva rsih.*” Om. Lord Sadshiva is the seer of the mantras of this hymn, Shri Guru Gita. “Nectar of Chanting”, Page 6.

In my experience, this entity seems to turn its attention to the proceedings immediately the first words are sounded as the overall chant commences. This result is produced with a very specific invocation. The importance of being in the room at the time of this invocation is that it seems to literally “plug you in” to the beingness of this presiding angel. This prepares us perfectly to gain the maximum benefit from the chant and, more importantly, enables us to be of maximum service in giving our own energy to the overall process and purpose of the ceremony.

I began to experience this presiding angel as an extraordinarily beautiful and powerful presence that “supervises” the energies of the entire ritual. This angel is very much related to the energy of the kundalini devi.

Straight after the invocation there is a short chant, performed in call and response fashion. This seems to serve the purpose of collecting the thoughts of those involved and starting the process of alignment of their personality vehicles through the synchronisation of our voices.

The personality consists of three aspects that express themselves through their respective bodies; the mental body, desire/emotional (astral) body and the etheric/physical body. These three bodies, while maintaining their distinct and independent qualities and functions, are integrated and interrelated to make up our personality. The blending and uniting of our voices begin the necessary alignment for our preparation for their involvement and active participation in the various sections of the overall ceremony.

This chanting in unison has a powerful impact, especially at the etheric levels of the physical plane. Sounds can have transformational power, particularly when they are high vibratory sounds and when a focused group chants in unison.

Alice A. Bailey says of the sacred sound ‘Om’,

*“...sounded forth, with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the body of thought, of emotions, and of the physical body. When sounded forth with intense spiritual aspiration behind it, it acts as an attractive medium, and gathers in particles of pure matter to fill the places of those earlier thrown out.”*

“A Treatise on White Magic or the Way of the Disciple” by  
Alice A. Bailey, 1934 p.140 Lucis Publishing Company.

We can now see the need for great care and conscious choice in what we “sound forth”. There is tremendous advantage in actively participating in chanting sacred vibratory names. When sound is invoked through the instrument of voice, this directly effects the etheric physical levels. When that sound is backed up with love, aspiration and clarity, tremendous power is added to the effects of the sound.

### **Stage Two: Honouring the Knowledge of the Guru**

The second part of the Guru Gita specifically evokes the Guru's wisdom or knowledge. This is done with a chant honouring the Guru's sandals, which symbolically represent the seat of true knowledge and are of profound significance in attaining spiritual liberation. The feet of the Guru are regarded as sacred.

*"Siddha Yoga holds that the inner guru's 'sandals' or 'feet' themselves contain the liberating power of the mantra. The inner sandals and feet are not physical objects, but rather manifestations of the guru's energy in the subtle body."*

"Meditation Revolution; A History and Theology of the Siddha Yoga Lineage" William K, Mahony, 1997, page 270.

This part of the chant also acknowledges the power of the Guru within us and praises the mantra, the guru and our inner Self as one.

### **Stage Three: The "Sound-Body" of the Guru**

The third, and major, section is sung in alternating fashion between the women and men. (I believe this is only for logistic reasons in sharing the amount of verses to be sung at any one time. It is a very powerful experience to chant all the verses oneself. However, I am sure it creates a very useful blend of feminine and masculine energies on the subtle, finer levels in the super physical worlds). This is the text of the Guru Gita, which involves the etheric creation of the Guru's actual presence. The presiding angel uses the energies of love and devotion at the mental, astral and etheric levels to create a beautiful, sacred inner temple, or vessel, of delicate and ethereal beauty. The text comprises of 183 verses. Verse 120 includes the invocation of the kundalini shakti within the presiding devi or angel. It seems to create a connection within us with this extraordinary energy in preparation for a very significant event in the next part of the overall ceremony. This event is predicated by the profound blessings of the etheric manifestation of the awesome power of the Guru principle in our midst.

During this section I have a sense of a sublimely beautiful and intricate cascade of crystalline shapes of quite ephemeral hues, being delicately built to form a solid expression of the Guru's presence. As the participants in the chant are singing, every sound becomes an integral part of this structure and the quality of the devotion of each devotee adds the "cement" or bonding to give depth and strength to this temple of love. The ability of participants to maintain an uninterrupted focus adds their mental power to the substance of this structure. Hence the importance of maintaining an inner and outer stillness while chanting the Guru Gita. Physical and mental movements disturb the profound activity of the devic energies building this glorious edifice, constructed in honour of the Guru presence which is being directly and consciously evoked during this part of the ceremony.

**Stage Four:** *Grace Bestowing Power of the Guru*

After the main body of text is completed, the fourth part of the ceremony provides the crescendo. In this section we are honouring the actual manifested etheric presence of the Guru, brought about by the power of the chanting just completed. A light is waved in front of the symbolic seat of the Guru and the presiding angel uses this time to gather the focus of love and devotional energies into itself, in preparation for channeling back a response a little later on. In the last verse of this section there is an enormous response and outpouring via the presiding deva and in conjunction with the Kundalini Devi, who represents an aspect of the Guru.

This response comes from the inner Guru principle, the true Guru. The response is designed to awaken the shakti within those present, commensurate with the accumulated energy generated by the group during the chant. I experience an enormous, far-reaching explosion of devotional and love energy that seems to influence the entire surrounding neighbourhood and city, depending on the efforts of the actual chanters. While this response is powerful even if there are only small numbers, it is exponentially increased as more participate in this spiritual ceremony. The last verse in this section is particularly powerful and it seems to me that it delivers the equivalent, as extraordinary as this may be, of the “shaktipat” experience given during the Intensive devised by Baba Muktananda.

This effectively means that the Guru has provided the means of awakening and further stimulating the kundalini energy in sincere seekers. It seems the benefits of this gift are directly proportional to the level of dedicated and focused participation in the chanting. This is further fueled by our love and devotion.

*“Baba (Muktananda) says that the Guru Gita is itself the Guru, that it has the same grace bestowing power as the Guru.” Shree Gurudev Vani 1977 Vol 14, page 13*





Kundalini Devi "The Kingdom of the Gods" by Geoffrey Hodson, 1952 (\*)

## (\*) The Kundalini devi

During Gurumayi's visit to Melbourne, Australia, at the end of the Darshan on Monday, 22 April 1991 in the evening, my eyes were transfixed on the Guru as she got up to leave. My whole being followed her intently as she started to walk straight towards me. As she walked by me she gently tapped me with her left hand, twice on my left arm, as if to acknowledge the level of my devotion and excitement about being in her presence. It was a beautiful touch, (excuse my pun), to the end of the evening program.

I felt very much at peace by the Guru's simple gesture and a sense of a deepening connection with this strangely, yet beautifully extraordinary person.

### A Special Meeting

On the 23 April 1991 I attended the program once again with a friend (Andy Walsh) who I placed at the aisle seat, based on my previous strategy for the end of Darshan.

Quite unexpectedly my friend was auspiciously taken up by the Guru and lead out to the back with her. Namely, as she walked out at the end of the program she reached out her hand to him and literally picked him up by lifting him out of the chair and taking him out the back.

In a few minutes I was also invited back as well. My friend is six foot two and 'four' feet wide, said he felt like he was 'floating' as he walked out.

### Kundalini devi ~ "Seeing the Invisible" Presentation

As I walked through the door to where I saw Gurumayi standing with my friend, Gurumayi asked what I was carrying? I informed her it was the presentation on a program I was developing called "Seeing the Invisible".

Gurumayi gestured to be shown. Someone reached out to hold the album with both hands while Gurumayi turned the pages.

She started looking at the presentation which I told her it included clairvoyant observations of Angelic Beings and Deva. Gurumayi looked at each page, and noted with interest, as she came to the drawing of the Kundalini Devi.

I feel that the overall purpose of the ceremony of the Guru Gita is not only to invoke the presence of the actual Guru in etheric form but to give Shaktipat through the grace bestowing power of the Guru. Baba says;

*'It (the Guru Gita) is most sacred. It is the Guru himself. The Guru Gita is the supreme knowledge which gives liberation. It is the easy way to attain God in this present age.'*

Shree Gurudev Vani 1977 Vol 14, page 17.

Swadhyaya, which is the practice of chanting sacred texts, was said by Baba to increase our "...inner radiance, mental vigor and agility." Baba continues on to say that, "Swadhyaya embraces all aspects of yoga... Such practice of swadhyaya includes mastery of a posture (asana), a pose (mudra), gazing at a fixed point (trataka) and one pointedness of mind (dhyana)..."

Then Baba says, "This is concentration of high order, since all mental energy is collected and directed toward mantras - reciting, hearing and seeing them." And finally, Baba says, "One then enjoys the flow of love released by the mantras."

The spiritual ceremony of the Guru Gita revolves around the sublime, yet supremely simple premise of verse 100 within the Guru Gita, which states:

*"The essential nature of everything is worthy of being known. It is said that the mind is knowledge (because knowledge is obtained through the mind). One should consider knowledge to be identical with the object of the knowledge. There is no way other than that (to liberation)." Guru Gita, Verse 100.*

This verse is saying that our focus on the innately creative and manifesting power of the mind or "knowledge" creates an identification with that knowledge, and thus provides the means by which we can achieve the full realisation of the goal of liberation.

In other words, through the one-pointed focus of swadhyaya, of chanting the Guru Gita, we are identifying or aligning ourselves with the vibratory or energetic state of the Guru. And since this is the essence and actual presence of the Guru, we are following the easiest, most effective path for attaining the state of liberation already attained by the Guru.

The last line of the Guru Gita text states, 'This is offered at the feet Shri Gurudeva.' This is saying that we have evoked the presence of the Guru, via the chanting of the entire Guru Gita text. To end this great Mantra, we now surrender or offer our efforts and ourselves to the knowledge and wisdom of the great Deva of the Guru – the presiding Deity of this great sacred ceremony. The feet of the Guru, as previously stated, represent this wisdom and knowledge.



## Summary

We therefore create the sound-body of the Guru with the Mantra of the entire Guru Gita text, which also includes the invoking of the presence and power of the Kundalini Devi. And then finally we invoke the power Shaktipat in the last verse of Sadguru Ki Arati with the word “Shaktipat”.

This is by virtue of the fact that “*knowledge to be identical with the object of the knowledge*” or the power of is within the statement or mantrika shakti of the actual word “Shaktipat”.

Over all this time, I have grown to believe that the Guru Gita revolves around the sublime, yet supremely simple premise of verse 100 within the Guru Gita. What I feel this verse is essentially saying, is that knowledge and form are two sides of the one coin, namely, knowledge is inseparable from the object of that knowledge.

In addition, since the Guru Gita literally means the ‘song of the Guru’ or the ‘sound body’ of the Guru then the Guru Gita, is in fact, the mantric sound vibration that invokes the presence of the true Guru or our innate inner higher Self, (these being one and the same thing). We therefore see that through the one-pointed focus of chanting of the Guru Gita we are effectively identifying or aligning with the vibratory, energetic state of the Guru or our inner Self. And since the Guru Gita is in essence, the actual presence or ‘sound-body’ of the Guru then chanting it basically provides an efficient and powerful path for attaining the sublime state of liberation of the Guru by invoking this energetic identification and alignment to our inner Self.

## Stage Five: *Celebration of the Gods*

The fifth section is an exuberant celebration of the Guru’s presence with the invocation of many aspects of God. In this short but lively chant done in call and response fashion between the musicians and the audience, the participating devas continue sending forth their outpouring of blessings from the Guru to the community. This greatly enhances the radiating energies into the surrounding community and the wider distribution by these Devas and their helpers for supporting the uplifting of the world.

## Stage Six: *Affirming our Unity with the Guru*

The sixth and final section of the ceremony concludes with a beautiful and very powerful affirmation of our perfection that arises out of the perfection of the Guru. We affirm our oneness with the presence of the Guru.

## Epilogue

The Guru Gita is an amazing opportunity to cooperate with the devic energies and perform incredible service to ourselves, the world, and perhaps the entire universe. The Guru Gita is establishing and bringing the “thought form” of the Guru or inner Self into physical reality. I believe that anyone who has the chance to perform this ceremony is truly participating in God’s work, providing the highest service to humanity. As the thought form of the Guru is established and grounded in etheric physical levels, then the experience of the Guru becomes more and more accessible to anyone aspiring to experience their higher Self in that form. One of the main purposes of the Guru Gita is to manifest the Guru within you, as you.

## Guru Gita Dharma

The Guru Gita has a clear *dharma*, or ‘right action’, providing a very definite method of chanting the text and protocols pertaining to leaving during the text. It seems to me that walking in or out during the text needs to be done with great awareness and sensitivity and with tremendous respect and reverence. The reason is primarily to do with the disturbance this may cause at etheric levels. If the person is very sensitive and respectful, then this is greatly minimised.

Another point applies, particularly for the sixth and final section. I remember reading that most of our results often come from the last little remaining part of our effort. This statement seems to have relevance to the last section of the Guru Gita. Leaving before the last small section of approximately two to three minutes, seems to me like walking out on most of the potential result by simply not putting in the last little remaining part of your effort. It’s like walking 1000 kilometres to a delicious gourmet feast and then not eating it when you get there.

On a practical note, a regular rhythm set by the harmonium player accompanying the chant - not too fast or slow - allows for a comfortable breathing pattern to be established and is an important ingredient in building the energy within this ceremony. It also supports a clear and complete pronunciation of the text to be maintained throughout the chant which affects the nature of the “forms” built on the superphysical levels. This enhances the power of this form and assists the creating of an enormous energy for uplifting humanity and life via the participation in this most sublime ceremony of service and grace.

## APPENDIX

### *Inner World of Spirit*

#### **Kundalini Energy**

Swami Muktananda was largely responsible for the re-instating of many of the ancient sacred ceremonies of India. These ceremonies were becoming lost in their tradition due to the lack of their practical application. In particular, the sacred tradition of the Yagna fire ceremony was under threat of being lost.

The nature of the yagna is described by Sri Vivek Godbole, a Brahmin priest, as follows,

*“In order for everything to be gained in this universe, there must also be giving. We seek peace, we seek prosperity, we seek so many blessings in our lives. If we wish to gain such great gifts we must also give something great. This is why we have the fire sacrifice.”*

Lakshmi - Narayana Ceremony Booklet.

The yagna is an outer manifestation of the internal ceremony related specifically to the awakening of the sacred kundalini fire within everyone of us. The yagna ceremony is performed under the auspicious blessings of Lord Agni. It is said when the fire is set alight for the start of the Yagna, it is a sign that the Lord has accepted our offerings on behalf of God.

*“Agni controls not only the fires of the earth and rules the mental plane but he is definitely associated with the work of arousing the sacred fire, the kundalini.”*

“A Treatise on White Magic or the Way of the Disciple”  
by Alice A. Bailey, 1934 p390-391 Lucis Publishing Company.

This arousing of the sacred fire or awakening has hereto only been made available in rare instances and in very specific circumstances. It is a very sacred initiation of extraordinary ramifications for the unfoldment of higher states of awareness and consciousness in the individual. As such, it is vital, in fact, this awakening of the kundalini energy is only possible at a physical level via the transmission of grace by a qualified meditation Master. Namely a true meditation Master or Guru that has been given the Power of Shaktipat. The power to awaken the Kundalini energy within the initiate. This power is only achieved through extraordinary and extensive preparations for this role.

This gift of Grace is very auspicious for humanity because as we begin to access the heart of love within us, everything becomes possible. We rediscover this inner Self as the source of all understanding and knowing. It is the natural mechanism within the make-up of a human being which provides us the means to become truly Galactic Beings and join the “wider community” of the Universe.



The fascinating thing is, what is beginning to be discovered by our leading scientists has been experienced by the great sages of the Ancient Wisdom for many thousands of years. In fact the scientific discoveries are verifying the 'invisible' processes of the spiritual journey we are all on - whether we are conscious of it or not. At this time in our evolution as a humanity we are being presented with a clear unprecedented choice to consciously participate in this journey.

Lord Agni oversees all applications of fire, and therefore heat, through hosts of Devas and nature spirits. If we examine the innate power of fire and heat at this time for civilisation to maintain the quality of life, *if not life itself*, we gain a deeper appreciation of the importance and availability of heat as it manifests through the devas and nature spirits who bring about the applications of fire and heat into being at a physical level from a metaphysical level. This is all under the overall direction and control of Lord Agni. It must be forever remembered, naught manifests at a physical level that doesn't have its source of manifestation at inner, metaphysical levels!

Science will begin to make major break-throughs in all their endeavours when this basic premise of understanding is recognised and applied to their explorations and applications! Fire is but the outward manifestation of an inner "fire" of illumination. Fire gives heat, and heat precipitates gestation, growth, expansion and consummation. All this gives subtle hints as to the true nature of the magnanimous energy that emanates from and through Lord Agni. The far reaching impact of Lord Agni's grace is wonderfully highlighted when we look at all the applications requiring heat that have become essential to the quality of our lives .

*"...the denser forms of gaseous life, termed often salamanders, the elementals of the fire. These are directly under the control of the Lord Agni, Lord of the mental plane, and, in this mental age, we have the element of fire entering into the mechanics of living as never before. Eliminate the products which are controlled by heat and you will bring our civilisation to a stop; you will bring all means of transportation to an end and all modes of lighting; you would throw all manufactories into the discard. Basically again, these fiery lives, are found in all that burns, and in the warmth that holds all life formation on earth and causes the flourishing of all living things."*

"A Treatise on White Magic or the Way of the Disciple"  
by Alice A. Bailey, 1934 p.389 Lucis Publishing Company.

In the West we refer to angels and nature spirits. We often talk about the spirit of a place or a thing or a person. In the Hindi language, and the more ancient Sanskrit, one word is used as an umbrella term for all the different spirits: *deva*. In Indian culture there is a deva for everything, from a blade of grass, to the entire planet. Devas work both with thought and inspiration. There are devas of good communication, devas of justice and devas of religious ceremony. I use the word deva throughout the rest of this treatise to describe the invisible spirits that are involved in the chanting of the Guru Gita.

The creation of sound and music provides a wonderful illustration of how devas create form. It is the devic element which bridges vibrations into the form of sound. The invisible devic fabric takes the intention of sound and gives it form. (William Bloom.)

## The Deva Kingdom

The primary role of devas is to provide a bridging link between the metaphysical and the physical. The deva kingdom is on a parallel evolutionary path with humanities. Nothing comes into physical reality, without the supervision and direct involvement of the devic kingdom. The sooner humanity understands and accepts this, the sooner we will be afforded tremendous opportunities for solving and healing many of our self-inflicted ills. However, there are very definite and strict guidelines under which this link can be consciously made. Much is dependent on the purity of our intent and purpose. In this arena, the "game" is played on God's terms and in these realms of endeavour there are no exceptions to the rules.

The devas participate in every conceivable area and level of manifestation of God's Universe and beyond, from stupendous cosmic heights to the smallest microscopic levels. They are waiting, with infinite patience, for the time when there will be closer, cooperative, conscious effort between the two streams of evolution. The devic kingdom works at a state of consciousness that is at one with the blueprint of God's plan. One particular class of devas work ceaselessly in the specific area of bringing forms into manifestation at a physical level.

## The Manifestation of Form

The creative impulse for form to manifest at all levels of life can only exist in conjunction with the express direction of devic beings. All form comes into being through two inter-woven, inter-related interacting combinations of intelligent life; the impulse of will, directed from the essential nature of humanity and the instinctive, all-knowing bridging capacity of the deva kingdom, via their innate attunement to the perfect flow with which energy can manifest within form levels, according to God's plan.

Devic essence, having spiritual attunement with God's plan, and the quality of the dynamic, creative human impulse are the two cooperative parts needed to create everything that manifests at all levels of life. The implications of this are staggering and far-reaching.

## The Goal of Liberation

The gift of the Guru Gita, initiated by Baba Muktananda, is immense in its ramifications for both present and future. Its simplicity, in relation to its potential outcomes, is stupendous. It is said to hold the key to self-realisation and liberation. In the Guru Gita it is stated:

*"One whose goal is liberation should repeat it regularly. He attains the splendor of liberation. One who repeats it with the desire for enjoyment will, indeed, get the fruit of his wish."* Guru Gita, verse 150

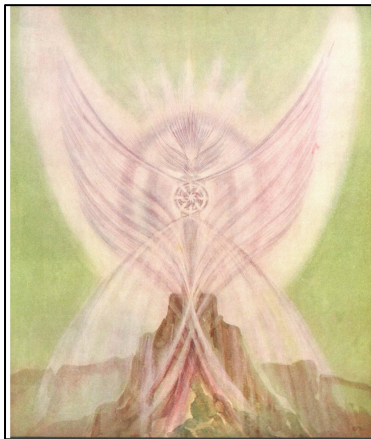
Latent within the ceremony of the Guru Gita exists the power to evoke the mantric sounds which enable us to attain the ultimate goal. It is based in scientific and metaphysical soundness of meticulous beauty. The presiding deva of the overall ceremony plays a vital part, with the role of maintaining the integrity of the ceremony and maximising the benefits generated.

### Ceremonial Devas of White Magic

Ceremonial devas are those beings who have become attracted to human beings during the course of their evolutionary journey. This may have occurred through their association with areas where prayer, meditation or holy rituals have occurred for long periods of time. For example, a deva may have spent time in an area where human beings were in the habit of meditation or praying and therefore may be drawn to work with humans in the future as the deva evolves.

There is an entire class of angels that work in the area of spiritual ceremonial service where humans are directly involved. Every spiritual ritual or ceremony invariably attracts their attention and involvement.

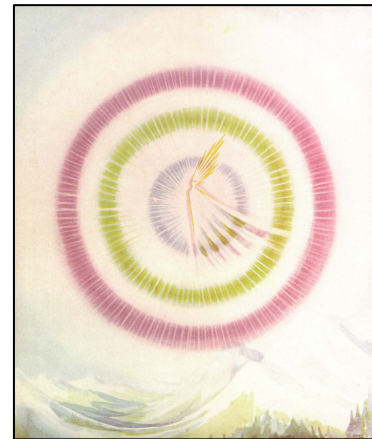
Many landscape devas, who reside near holy temples or places such as monasteries, churches, mosques, convents, sanctuaries or ashrams, may become attracted to the generation of devotional and aspirational energies. They also may become associated with human beings in the specific area of ritualistic and ceremonial *white magic*. This allows those worshippers who have *mastered the strict requirements of preparation* mentioned earlier to utilise these magnificent beings to *propagate their requirements* through various *signs*, mantric sounds and rituals.



A Mountain God



Lord of the Tree Ferns



God of a Snowclad Range

"The kingdom of the Gods" by Geoffrey Hodson 1952

The state of meditation in a human being is, by definition, a state whereby we are trying to bridge the illusionary gap of our seeming separation from our own inner higher Selves and recognise our natural state of perfection through unity consciousness. This is beautifully described by William Bloom who notes that the vibratory states achieved during meditation "...are similar in resonance to the plant shoot bursting forth from seed." (\*) Meditation is a vibration the devas can instantly recognise, respond to and be sympathetic with.

These ceremonial devas, *"...understand that the object of spiritual ceremony is to invoke and to attract helpful energies for the participants and for the environment."* "Devas, Fairies and Angels - A Modern Approach" William Bloom 1986.

And so, it is in the ceremony of the Guru Gita that the presiding deva, with the Guru's grace, instinctively knows the Guru's intent or sankalpa and is fully occupied in *"...creating an energy channel through which can flow energies such as pure enlightenment, unconditional love and clear spiritual purpose. It is the work of these devas to help construct this energy channel and to enhance and to increase the grace and energy that can flow."* "Devas, Fairies and Angels - A Modern Approach" William Bloom 1986.

I believe that devas also play a role in the ceremony of the Siddha Yoga Meditation Intensive. Their involvement provides an explanation for the mechanism by which the sankalpa or will of the Guru is carried out in each Intensive. The untiring deva servers facilitate the capacity to hold many Intensives simultaneously around the world without the necessity of the physical presence of the Guru.

The devas serve as channels for and administrators of the shakti during the course of the program. They ensure that every individual receives exactly what is required, according to their level of progress and evolution. They supervise the actual metaphysical process of kundalini awakening at super-physical levels within the individual. They ensure the Guru's will is done, within the perfection of Gods plan, bringing about the manifestation of Christ consciousness through our alignment with our true inner Selves.

In his book *The Kingdom of the Gods*, Geoffrey Hodson includes an illustration representing a 'kundalini deva' he glimpsed while meditating. He says; "Like all basic forces in nature, kundalini is the manifestation of an intelligence, an archangel in fact, though of a nature beyond human comprehension". (See Figure above.)

## Scientific Basis of Sound

Science tells us that sound, and in particular speech and singing, is fundamentally vibration. Each sound creates vibrations in the air as physical energy *and also at more powerful and far reaching levels*. Alice A. Bailey, in her monumental work

In the "Treatise on Cosmic Fire" stated,

*"Through speech a thought is evoked and becomes present; it is brought out of abstraction and out of a nebulous condition and materialised upon the physical plane, producing (could we but see it) something very definite on etheric levels. Objective manifestation is produced... Speech is literally a great magical force, and through knowledge of the forces and power of silence and of speech, can produce effects upon the physical plane. ...this knowledge in the form of Words of Power and of those mantrams and formulae which set in motion the hidden energies of nature and call the devas to their work."*

A Treatise on Cosmic Fire" by Alice A. Bailey, 1925, Lucis Publishing Company

Note that the use of the term “etheric levels” relates to the finer vibratory states of the physical plane, which is made up of seven sub-divisions; solid, liquid, gaseous, and four etheric states. These etheric states are vital to our existence and form the basis of all manifestation from superphysical levels into the physical plane.

Every day each one of us uses speech as casually as breathing, little realising our inherent power and the effect we are having on every aspect of our well-being and quality of life with the words we choose to speak. The innate magical power within speech begins with “in the beginning was the word...” and its sound is still manifesting the universe. When we understand the power of focused intent and one-pointedness behind the utterance of sound, we realise its implications for us at an inner level.

*“A man speaks, and a very diversified mantram is the result. The energy thus generated swings into activity a multitude of lives, which proceed to build a form for his thought... At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. The occult work that he is carrying on is thus unknown to him. Later he will speak less, know more, and construct more accurate forms, which will produce powerful effects on the physical levels.”*

“A Treatise on Cosmic Fire” by Alice A. Bailey, 1925, Lucis Publishing Company, page 786

Are you beginning to sense the awesome power of chanting high vibratory mantras that have been made *chaitanyam*, made alive, by the will of the Guru? As we become aware of the power within an ancient text like the Guru Gita we can begin to imagine how it is potentially transformative.

If we contemplate what, in fact, is sound we find that it certainly isn’t “solid” nor “liquid”. And while it uses air (gas) as a means of expression, it certainly isn’t a gas either. So, what is sound? It strikes me that it is etheric matter, made manifest in our three-dimensional space of solid, liquid and gaseous matter. It is interesting that while speech embodies our thoughts and desires, it is also the ‘evoker’ of these inner energies onto the physical plane.

The three lowest physical sub-planes are in fact the result of the four higher sub-planes. Etheric matter is really the “principle” matter in the physical world - solid, liquid and gaseous is but a “coat of paint” or an outer covering in these dense aspects of the physical plane - reflecting our true physical etheric nature. In fact, using our intuition to contemplate the above statements, one may discover one of the basic inner secrets of physical manifestation.

Swami Muktananda stated that every letter in the Guru Gita is a powerful mantra and always recommended its recitation. During a period of two years of reciting the Guru Gita almost every morning, I began to experience insights into what was happening at subtle levels during the chant. To me, this intuitive perception seemed a more real way of gaining knowledge and understanding than studying knowledge in books. Is it not within ourselves that most of “life” really happens, in any case?



The mantra of the Guru Gita contains very powerful vibratory words, and I became aware that a far greater result was being achieved, at deeper, superphysical levels, than I could perceive. I believe the Guru Gita has a powerful, long-term and expansive effect on everything and everyone open to its power.

In addition, chanting the Guru Gita every morning in the temple of a living saint - the sacred Siddha Yoga Ashram - seemed to heighten my experience of the inner significance of the chant. I slowly gained a deeper recognition of how the chanting of the Guru Gita was part of a sacred ceremony. This resulted in a powerful uplifting effect for the people involved, the immediate surrounding community and, at deeper levels, the entire planet, if not further afield, beyond anything I ever imagined was possible.

Geoffrey Hodson describes the effect of a place of worship on the surrounding environment; “A remarkable Buddhist Shrine, known as the Borobudur, was built on the Island of Java, some eight hundred years ago. This is an immense stone structure, with scenes from the life of the Lord Buddha beautifully carved on the sides of the four great galleries. This Shrine has become a place of pilgrimage and is regarded by many as a center of spiritual power.

Investigation revealed the presence of a very great presiding Angel, conservator and distributor of the power of the Shrine and source of potent spiritual forces which flow over the Island of Java and the surrounding seas.”



Angel of Java “The Kingdom of the Gods” by Geoffrey Hodson, 1952