

KALA LIFE ENERGY

The entire sentient 'Jagat' is characterized by three fundamental traits Sata, 'Raja', and 'Tama'. 'Kala' represents the harmony of these three. Since 'Kala' is not born from a certain source it can be called 'Swayambhu' 'self begotten'. 'Sanghata' or fusion is a by product of 'Kala'. 'Fusion' is result oriented and it occurs with a definite purpose. It brings about the cognition of a certain element which produces the desired results 'Kala' by 'nature' is not a 'Bhogta' or the enjoyer, and carries out its creative acts for 'Jivatamas'. 'Kala' is a provider and functions in a detached manner. If 'Kala' and 'Purush' become indifferent the state of 'Moksha' can emerge. Self illumination can free the 'Jiva' from the bondage of 'Kala'. Ishwar has a close relationship with 'Kala', and this kinship, explains 'Ishwar's sway over 'Prakriti', Chetana (sentient) Ishwar steers life in inert 'Kala'. Every act of 'Kala' is inspired by the 'Chetana Ishwar'. In another words we can say tha tchetana Bramha lends speed to an otherwise insentient 'Prakriti'. When 'kala' reveals itself in its active life form the process of creation of Shristi begins. At this stage Raga (Harmony) and Virag (dischord) unite and initiate the creation. The union of the three 'Gunas', 'Satva', 'Raja' and Tama form the state of 'Raga' or harmony. And the detachment of the three represent the 'Virag' 'Raag' 'Kala' and 'Virag' which are the traits of 'Purush'. The creation of the universe stems from the harmonious union of Kala (Ragga) and Purush (Virag) . The eight traits of Kala are as follows.

1) Dharma, (religion) (2) Adharma (non religion) (3) Knowledge (Gyana) (4) Ignorance (Agyana) (5) Attachment (6) Detachment (7) Wealth (8) Poverty.

'Gyana' is the only quality which is instrumental in causing the 'Moksha' And the remaining seven entangle man in the wheel of life, birth, and death 'Jeeva' can percieve the fundamental isolated elements of 'Kala' (sata, Raja and Tam) when after annihilation it is poised for recreation. These three 'Gunas' form the 'inner self' of a 'Man'. The three fold qualities of kala cause the emergence of Bramha, Vishnu, Mahesh, Maha Saraswati, Maha Laxmi and Maha Kali. Moreover the two fold contradictory facets of 'Maha Kali's personality-the destroyer and the 'sustainer', are projected by three cardinal traits of 'Kala'.

Total absorption in 'Samadhi' is necessary for any 'Atma' or 'Soul' if it wishes to seek the glimpse of 'Bramha' and proximity of 'Kala', Kala is inert, but it exists in the forms of Shakti, Kundalini, 'Chitta Vilasini', Mahamaya. And it's focal point lies in 'Shiva', A human being who is totally wrapt in 'Kala', is finally absorbed in 'Param Tatva'.

'Kala' is the bed rock of 'Shakti (power), 'Man', as an individual is totally dependent on this shakti. He derives all his energies from 'Kala' Therefore the foundation of human life is rooted in kala.

The animation of entire universe springs from kala. And 'I am Kala's 'Chetana' or life energy. 'Kala' is Kundalini, and Kundalini is the 'Prana' Shakti or life force. 'Prana' is monitored by Hridaya-akash (heart) which is connected to Mooladhar (fundamental core). And I am that Mooladhar. Human mind is also centered in 'Kala' and derives its Shakti from this source.

Kala's Maha shakti is manifested in an individual. All the physical activities of man and other Jeevas are gifts of 'Maha Shakti'. The revealed world owe it's animation to 'Kala'.

I am an individual and 'Kala' has found its expression through me. I am a 'Purush' and 'Kala' is the 'Prakriti' I am a lover and kala is my beloved. 'Shiva' and Shakti are inseparable. 'Shiva' and 'Shakti' are the two facets of 'Param Shiva'. Even shristi has two part - which are known as 'Prakriti' and 'Purush'. 'Prakriti' is inert and 'Purush' is 'Chetan' or alive In a human being it exists within the Bramha Marg (the path which leads to Bramha) and poses as an obstruction. I have become 'Raga' and 'Virag' by virtue of 'Kala' only.

'Separation' from 'Kala' causes death. And this is the principle which governs the revealed 'Jagat'.

'Shakti', after the 'Maha Pralay' (total destruction) merges with the 'Param Tatava - Shiva. When the time of 'Shristi' Arrives, it isolates itself with its three Gunas and in the guise of 'Panch Mahabhoots' begins the process of recreation. The 'Karmas' of life entities form the Criterion of the Creation. 'Destruction' and 'creation' are the two contradictory aspects of 'Kala'. It is neither 'Dwaita'

nor 'Adwaita'. Just as foam, bubble, waves are different names for 'water' similarly the 'Chetan-bramha' can be called by the name of 'Shiva-tatva'.

Since 'Kala' is the creator of the entire cosmos and is animated by the 'Sarwa Shakti Man Chetan' (Ishwar), it assumes various forms to answer the prayers of the devotees. 'Kala' is therefore looked upon as the mother of the entire 'Jagat' (universe). And the 'Chetana' of 'Kala' cannot be detached from the universe. The union of 'Chetan' and A Chetana (insentient), is the root cause of creation. Thus, we can deduce that 'Kala' is all powerful or omnipotent.

A yogi who is fully absorbed in kala can obtain the 'Chetan-Swaroop' 'Bramha Vaak' (God's word) and its meaning, are present in the human body. Therefore a 'Yogi' who is totally immersed in Kala can obtain surprising powers or siddhis by awakening the kundalini, his sankalp can obtain surprising 'powers' or Siddhis by awakening the Kundalini.

My personal experience as a yogi, can lend credibility to this statement. My casual, astral and gross forms, are governed by the Kala Shakti. It disburses the light of the soul to mind, Buddhi, Ego and chitta before it finally settles in the form of Kundilini power. It has empowered me with a vision to penetrate, the animate and inanimate world and surrender to the 'Chetan Bramha'. 'Kala' can be defined as the creative aspect of 'God'. The light of 'Chetana' has caused the birth of 'Kala'. And the human life is the result of Kala's 'Sanghat' or fusion, 'Kala' has helped me to disentangle myself from all the worldly attachments and adopt the path of spiritualism As a 'Purush' I always dwell in my Kundalini - (Kala). 'Kala' is the centrifugal energy of entire Bramhand. And all living forms owe their existence to kala's shakti. Man's birth symbolizes Kala's creative power. So, the objective of man's life should be to seek the 'Chetana' through 'Kala' which is always present within him.

'Man' has possibly under the mayic influence of 'Chetan' become an enjoyer of nature's bounty. The mere creation of man itself is the tribute to the artist Kala. And his own existence has often forced man to ponder about his role in this world. Many hurdles, like society, emotional involvement suppress the flicker of curiosity, and it requires great mental stamina for a common man to reawaken the curiosity about 'self'. Man is in search of Ishwar, truth or his self - is a question which has often caused confusion, I can cast aside this confusion by one simple statement-Kala is in an inert state within every human being. As a 'Purush' humans can awaken the 'Kala' and fulfill the purpose of their existence.

Through the medium of casual and subtle bodies, a yogi can obtain transcendental experience. There upon, he can also destroy the 'Prarabdh' related karmas. The 'Siddha Purush' there by acquires such powers that even celestial beings, demigods begin to communicate with him. Nature's changing moods inspire him to ponder the mystery of entire creation. He is seized by the insatiable thirst to understand the principle which runs the animate and the inanimate Jagat. The struggle between man and nature is the result of his overpowering curiosity. Scientific researches, discoveries only represent the zeal of the human mind.

At a certain point when human science surrenders, spiritual science appears to be the only answer to all the intricacies of human existence. Therefore the modern scientists should deviate from nuclear research and concentrate on the immeasurable potential of 'spiritual science'. Kala can unfold its functions only through the medium of spiritual science. Metaphysics helps in the cognition of immortal 'Bramha' and Kala's true identity.

The knowledge which is derived from the sensory medium is on the physical plane, where as the knowledge which is beyond the physical world is on the plane of metaphysics. The knowledge which metaphysics unfolds, is definitely superior to the knowledge which is contained in the physical world. Hence the supremacy of metaphysics cannot be denied.

During this historical period the birth of modern sciences occurred. All the novel scientific development broadened the scope for the inquiries into the subtle aspect of sciences. First the gross world was the only pre occupation of science. But modern developments in the world of science gradually began to focus attention on less gross sciences. As time went by the interest in the subtle sciences sharpened and scientists began to delve deep in the mysterious depths of the subtle world. It has, finally discovered the subtle elements which are beyond the cognition of human senses. X - rays

and wireless mode of communication are the discoveries which can be quoted in this context. The discovery of an atom, is in fact indirectly the discovery of the 'suksmna' (subtle). No one can ever imagine the limitless scope of the sphere of 'suksmna' (subtle), because 'Kala's' prowess is so vast and unfathomable.

Though a human can discover the 'law' and order of 'Kala' yet, he can never create the laws which 'govern' 'Kala'. There is always an 'order and sequence in 'kala'. Regarding this one can presume that the universe is definitely moving towards a fixed direction. Similarly in the various scientific inventions there is pattern of discipline which is strictly adhered to.

'Atma' or soul is the only medium through which a spiritual enthusiast can unravel the mysterious zone of Kala. Despite this awareness, modern scientist tend to treat this subject lightly by branding it as superstition. Perhaps it is the immaturity of science which is at the bottom of such conclusions. In course of time as science will mature, it's attitude will undergo a sea change.

I have ascended such heights in spiritualism, that my personality is beyond the reach of science. If I am beyond the comprehension of scientists how can they reach the celestial being who inhabit the 'Himalayas'.

Human body is a microcosm of 'Bramhand', whatever is present in this vast 'Bramhand', is also present in the form of seeds in the human body. Through 'sadhana' these seeds can be coaxed to sprout and grow. 'Jeeva' through the medium of 'Pinda' can achieve it's goal.

'Yoga' is the instrument which can help humans in establishing the relationship with 'Param atma' (God). The word yoga literally means union, surrender, dissolution etc. The merger of rivulets in the river, the dissolution of fuel in the fire and the mixture of salt in water, are apt similes which clearly explain the true meaning of 'Yoga'. The sense of duality ceases and the emergence of oneness takes place.

Generally there are various ritualistic stages of 'yoga' which have been adopted by the teachers. But my method is highly scientific and different from the common methods. And, the contention of my book is to introduce this novel approach to the reader. Though the stereotype methods can evoke the conducive atmosphere for the awakening of the self. Yet it can not reach the 'ultimate'. People, often erroneously consider the various ritualistic exercises as 'Yoga'. But in reality it is totally different. Yoga is in fact, the stage of inner self when 'Jeeva' s identity becomes one with the divine consciousness. All its thoughts and acts there upon, reveal the 'divine light'. This stage reflects the connection between 'Kala' and 'Chetana'.

The 'Yogi' through the medium of 'Yoga' obtains its final glory and become a 'Kaya Siddha Purush'. His 'external' and internal activities reflect the divine similarities. Hence forth, the 'yogi' always dwells in the 'Shakti Swarops Kala' (power incarnate - Kala). And 'Kala' in due course helps the 'yogi; in his immersion in the 'Maha tatva' (The great tatva - or the shiva - tatva).