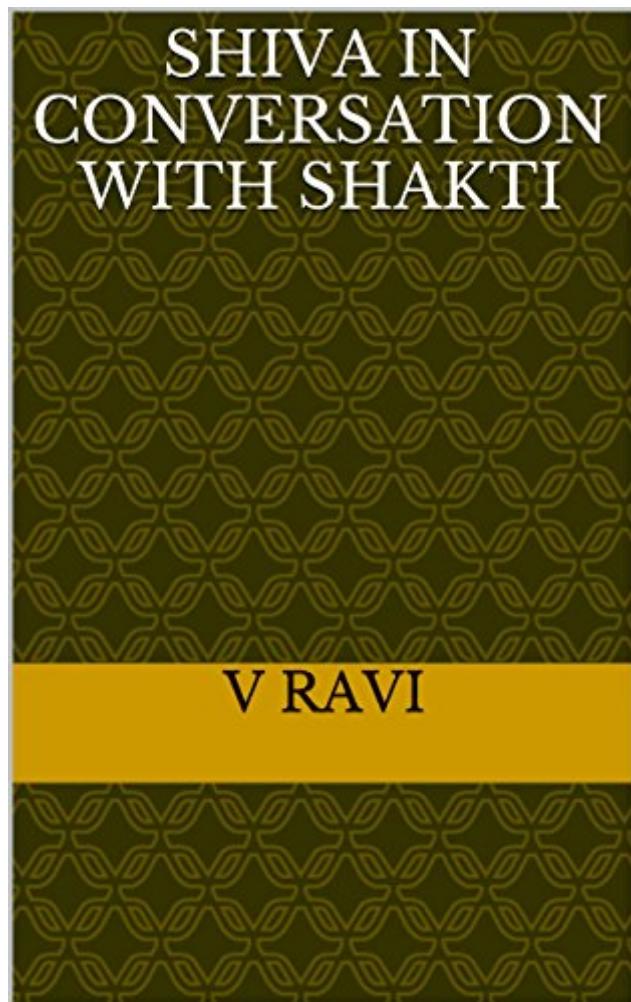


The book was found

SHIVA IN CONVERSATION WITH SHAKTI



Synopsis

Kali Yuga is often described as age of darkness, because kali refers to the last and worst of the four Yugas or ages. Kali has got many interpretations depending upon the context. Some of the commonly understood meanings of Kali are strife, discord, quarrel, contention, etc. There is a reference to this in detail in *Ārāmdhāra Bhāgavata* (IV.viii.3). In general, it is believed that God realization is difficult in kali yuga, due to the predominance of adharma (unrighteousness, injustice, wickedness) over dharma (virtue, morality). It is also interesting to note that kali also refers to symbolical expression for the numeric 1 (probably referring to numero uno). If we seriously investigate why adharma prevails over dharma in the recent times, we will find huge imbalance in the three guā ṭa-s - sattvic, rajas and tamas. Sattva guā ṭa means the quality of purity and knowledge. The presence of other two guā ṭa-s is not very prominent in sattva guā ṭa as this guā ṭa is endowed with the highest purity. Rajo guā ṭa is the activity of passion. Tamo guā ṭa is inertia or ignorance. These two guā ṭa-s have higher trace of other guā ṭa-s. Guā ṭa-s are the inherent qualities of Prakā ṭi. Ego and intellect originate from guā ṭa-s that are present in all the evolutes of Prakā ṭi at once, but distributed in unequal proportions in each individual. The predominant guā ṭa that prevails in an individual is reflected through his thoughts and actions. Kā ṭā ṭa explains guā ṭa-s in *Bhagavad Gā̄ta* (IV.6 - 9) âœ Sattva, rajas and tamas - these three qualities born of Prakā ṭi (Nature) tie down the imperishable soul to the body. Of these, sattva being immaculate is illuminating and flawless; it binds through identification with joy and wisdom. The quality of rajas is in the nature of passion, as born of avariciousness and attachment. It binds the soul through attachment to actions and their fruits. Tamas, the deluder of all those who look upon the body as their own self, are born of ignorance. It binds the soul through error, sloth and sleep. Sattva drives one to joy, and rajas to action, while tamas clouding the wisdom incites one to err as well as sleep and sloth. • Kā ṭā ṭa again says (*Bhagavad Gā̄ta* XIV.20), âœ Having transcended the aforesaid guā ṭa-s, which have caused the body, and freed from birth, death, old age and all kinds of sorrow, this soul attains the supreme bliss. • This book will make an attempt to explain how to transcend these guā ṭa-s to experience bliss, which is the infantile stage of our spiritual pursuit. The entire series will be in the form imaginary conversation between Shiva and Shakti. It would be ideal to read this series after reading the following two series. This book covers birth, death, transmigration of a soul after death, its requirements after exit, Self-realization, transmigration and finally, Liberation. The entire book will be logical, pragmatic and realistic in its approach and may not be based on certain practices that are being followed today. Shiva and His Consort Shakti descend from Mount Kailā̄sa to the material world and while going around the

material world, Shakti seeks various clarifications from Shiva. Hence this series is titled as SHIVA IN CONVERSATION WITH SHAKTI.

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