

Jaiṅva Dharma

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Chapter Fourteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Part Two: Śakti-vicāra, A Description of the Potencies of Śrī Kṛṣṇa

With immense pleasure, Vrajanātha spent the next day constantly ruminating upon the words of the elderly Bābājī from the previous night.

Contemplating how extraordinary the instructions of Śrī Caitanya were, he felt his heart inundated with divine nectar by their every word.

The more he had listened to Raghunātha dāsa Bābājī, the more his thirst had grown for this nectar.

He felt the philosophy was very consistent and coherent and gave the impression of being entirely based upon the Vedic śāstra.

He was disturbed to think why the general brāhmaṇa society blasphemed such elevated conclusions.

He feared that the philosophical aberrations that had wormed their way into the scriptural understandings of the brāhmaṇa caste stemmed from their blatant partiality for monistic māyāvādī thought.

Such thoughts whirled around in the mind of Vrajanātha as he made his way to Raghunātha dāsa Bābājī's kuṭīra.

He offered obeisances to the sanctified dwelling of this most elevated Vaiṣṇava and thereafter entered, falling prostrate before Raghunātha dāsa Bābājī in humble submission.

Glowing with joy, Raghunātha dāsa Bābājī engulfed him with an affectionate hug and had him sit close by. Vrajanātha was simply beside himself with eager anticipation.

He said, “Dear master, I am anxiously waiting to hear the third verse of the Daśa-mūla-śloka. Kindly convey to me its deepest significance.”

Raghunātha dāsa Bābājī was thrilled. With ecstasy in his expression and his hair standing on end all over his body, he started to recite the verse:

(parākhyāyāḥ śakter apr̥thag api) (sa sve mahimani)
sthito) jivākhyam svam acid-abhihitam tam tri-padikam
svatantrecchaḥ śaktim sakala-viṣaye prerāṇa-paro
vikārādyaiḥ śūnyaḥ parama-puruṣo 'sau vijayate

“The Supreme Lord is non-different and inseparable from His inconceivable,
absolute potencies and yet He is totally independent.”

He eternally embodies unlimited, majestic grandeur. He always inspires His
divine potencies, known as the parā-śakti, consisting of the jīva-śakti, the
marginal potency; the cit-śakti, the internal spiritual potency; and the māyā-
śakti, the external illusory potency, to engage in worthwhile activities.

Yet, He, the Highest Absolute Truth, eternally existent with full divinity, the Supreme Personality of Godhead, remains unaffected and unchanged.”

Vrajanātha, “The brāhmaṇa paṇḍitas say that when the parama-tattva, the highest Absolute Truth, manifests Himself as Brahman, His divine potencies are unmanifest; and when He is Īśvara, the Supreme Controller, His potencies are manifest and dynamic.

What is the Vedic conclusion upon this subject?”

Raghunātha dāsa Bābājī, “The Supreme Absolute Truth displays His potencies in all conditions.

The Vedas, for example the Śvetāśvatara Upaniṣad, 6.8, state:

na tasya kāryam karam ca vidyate
na tat-samaś cābhyadhikaś ca drśyate
parāsyā śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca

“The Supreme Lord never requires the assistance of material senses to
accomplish His works.”

He possesses neither a material body, nor material senses.

His body is one hundred percent spiritual; therefore, His physical presence is not limited as that of a material body.

He is omnipresent, His beautiful spiritual form is present everywhere within the creation; simultaneously, He is in His own abode, Goloka Vrndāvana, His beauty blossoming in fresh youthfulness, dallying with the gopīs in eternal pastimes.

Nothing or no one is either equal to, or greater than He is; He is replete with acintya-śakti, inconceivable potency.

His potency is known as inconceivable, because the human intellect is unable to fathom it.

Para-śakti, the Supreme Absolute potency, is another designation for the acintya-śakti.

Although His inherent, internal acintya-śakti, para-śakti, is one, it is nevertheless manifest in manifold magnificence as jñāna, also known as cit and samvit, the potency of cognisance;

bala, also known as sat and sandhinī, the potency of power; and kriyā, also known as ānanda and hlādinī, the potency to perform dynamic variegated activities.'

“The cit-śakti is described in the following verse of the Śvetāśvatara Upaniṣad, 1.3:

te dhyāna-yogānugatā apaśyan devātmā-śaktim sva-gunair nigūḍām
yaḥ karaṇani nikhilāni tāni kālātmā-yuktāny adhi tiṣṭhaty ekaḥ

“The sages who have realized the Absolute Truth are steeped in the samādhi
of deep meditation.

In that state, they deliberate upon the transcendental qualities of the
Supreme Lord.

With their own pure intellect they directly perceive the mystical and absolute
spiritual potencies of the Lord that are non-different from the Lord Himself.

These potencies arrange and initiate the entire spectrum of universal causes and effects, the control of the jīvas, the natural phenomena, time, and activities.'

“In describing the jīva-śakti the Śvetāśvatara Upaniṣad, 4.5, comments:

ajām ekām lohita-śukla-kṛṣṇām
vahvīḥ prajāḥ sṛjamānām svarūpāḥ
ajō hy eko jūṣamāno' nuśete
jahaty enām bhukta-bhogām ajō nyah

“The prakṛti potency is the mother of much progeny—the three modes of material nature, (sattva, white; raja, red; and tama, black), and therefrom the twenty-four elements of this material nature.”

She is svarūpāḥ, the energy of the Supreme Lord, and is His unborn, eternal consort and is non-different from Him.

She is being served and worshipped by another unborn personality, the conditioned jīva, who in his ignorance considers himself the puruṣa, enjoyer, of Her, prakṛti, the material nature.

Another unborn puruṣa, the jīva situated in knowledge, renounces this false attempt to enjoy Her and thus attains liberation.”

“The next verse is also from Śvetāśvatara Upaniṣad, 4.9, and considers the māyā-śakti:

(chandāmsi yajñāḥ kratavo) (vratāni)
bhūtaṁ bhavyaṁ yac ca vedā vadanti
yasmān (māyā) (sṛjate) (viśvam) (etat)
(tasmiṁś ca) (nyo) (māyayā sanniruddhaḥ)

“The Supreme Lord, controller of māyā, has created this material universe
with all its diversities such as the Vedas, sacrificial rituals, religious
observances, the past, present, and future (i.e. time), and so on.”

The Vedas have recorded all this in every detail.

The jīva is placed in this universe where he comes into contact with māyā
and is thereby caught and imprisoned by Her.’

“The term parāśya-śaktiḥ indicates that the parama-tattva in His highest manifestation of divinity always displays an equally superlative potency.”

No authoritative text has anywhere described the parama-tattva as being impotent under any condition.

When the parama-tattva exhibits His transcendently beautiful form, He is the Supreme Personality of Godhead and when He manifests His impersonal aspect, He is Brahman.

To designate the Supreme Absolute Truth as devoid of potency would appear to stand in contradiction to His possession of para-śakti. Hence, śakti is most certainly also present in the formless, unqualified Brahman.