

# Jaiṁa Dharmā

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Bhaktivinoda Ṭhākura

# Chapter Fourteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

“This supreme potency has been described in different places with different names such as pāra-śakti, svārūpa-śakti, cit-śakti, antaraṅga-śakti, and so on.”

‘Impotent Brahman’ is a false name and a deception.

It has been fictitiously fabricated by the māyāvādīs.

The truth is that the ‘impersonal’ Brahman is beyond the comprehension of māyāvādī philosophers.

The Vedas, in the Śvetāśvatara Upaniṣad, 4.1, have defined saviśeṣa, personal, and nirviśeṣa, impersonal, Brahman in the following manner:

ya eko 'varno bahudha śakti-yogād  
varṇānekān nihitārtho dadhāti

“The Supreme Lord is the one, non-dual Absolute Truth endowed with immense unlimited potencies equal only to Him.

Although He does not have any tinge of material qualities, He gives birth to the material modes of nature through the agency of His multifarious potencies.’

“Further in the Śvetāśvatara Upaniṣad 3.1:

ya eko jālavān īsata īsanībhiḥ  
sarvāl lokān īsata īsanībhiḥ

“The one Supreme Lord who is the controller of the māyā-jāla, the gossamer net of illusion, governs this material cosmos through His energies.”

“Now do you understand that the Supreme Absolute Truth can never be bereft of His potencies? They are always self-manifest.”

These self-manifest potencies are eternally exhibited in three dimensions as is evident from this verse, Śvetāśvatara Upaniṣad, 6.16:

sa viṣvakṛd viśvavidātma-yoniḥ  
jñāh kālakālo guṇī sarva-vid yaḥ  
pradhāna-kṣetrajña-patir-guṇeśaḥ  
samsāra-mokṣa-sthiti-bandha-hetuḥ

“The Supreme Soul is the creator of this universe. He is sarvajña, omniscient; ātmā-yoni, the source of Himself; kālakartā, the awesome personification of time; guṇī, full of all transcendental qualities, sarvavid, the knower of everyone; and the controller of māyā, the pradhāna. He is kṣetrajña-pati, the regent of the universe; and guṇeśa, Lord of the material modes and is beyond their influence. He is the sole authority to keep the jiva chained to the wheel of samsāra, to allocate his life-span, and to give him liberation.”

① JIva  
② māyā  
③ Cit

“Thus, the three aspects of para-śakti are easy to discern from this verse: pradhāna indicates the māyā-śakti; kṣetrajña indicates the jīva-śakti; and kṣetrajña-pati indicates the cit-śakti.”

The false distinction of Brahman, devoid of potency, and the Supreme Personality, with manifest potency, is a mental concoction of the māyāvādi philosophers with no relationship to the actual Absolute Truth.

Factually, the parama-tattva is at all times sarva-śaktimān, omnipotent and the Supreme Energetic Personality.

The Supreme Personality of Godhead is the majestic embodiment and controller of His divine potencies and (yet He is always the Supreme Autocrat, independent and self-willed, free to activate His potencies as He wishes.

This state of Supreme Independence is the special glory of Himself.”

Q ~~Q~~ ~~Q~~  
Vrajanātha, “If the Lord is always united with His potencies and everything is done by His potencies, then He must be working by their assistance and involvement.

Therefore, how can He be called independent and self-willed?”



Raghunātha dāsa Bābājī, “In the Vedānta it is stated:

śakti-śaktimatayor abhedah

“The śruti scriptures explain the meaning as follows: ‘The śaktimān-purusa,  
the Supreme Energetic Personality, is non-different from His śakti.’

“Activities display the Lord’s śakti, yet His śakti is controlled by ~~His icchā,~~  
desire, which thereby indicates the śaktimān, possessor and controller of  
potency.

For example, creation, maintenance and destruction of the material cosmos  
are the activities of the māyā-śakti, His external potency.

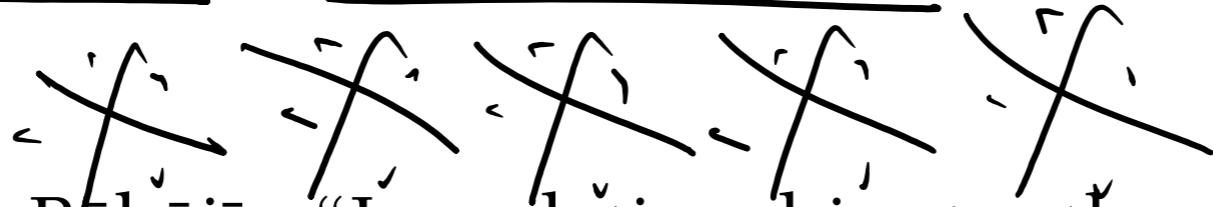
Further, His jīva-śakti, the marginal potency, manifests the jīvas.

And His cit-śakti, the internal potency, manifests the spiritual world.

Directing His cit-śakti, māyā-śakti and jīva-śakti to perform their individual  
duties, He remains nirvikāra, aloof, disentangled, and eternally unaffected by  
such activities.”

Q  
Vrajanātha, “If the Lord acts according to His own desire, how can He said to be nirvikāra?”

Indeed, activities propelled by His sva-icchāmaya, self-will, presupposes vikāra, transformation, in His personality.”



Raghunātha dāsa Bābājī, “In relationship to the Supreme Lord, the word nirvikāra indicates that He is unaffected by māyika-vikāra, illusory material transformations.”

The māyā-śakti is but a shadow of the Lord’s svarūpa-śakti, internal spiritual potency.

Activities carried out by the māyā-śakti are real, but being impermanent, they are not eternal.

These defects of the māyā-śakti do not exist in the parama-tattva.

Desire for līlā is inherent in the parama-tattva, Śrī Hari, and the transformations that manifest on this basis are cid-vaicitrya, spiritual variegatedness.

These transformations are sublime transcendental manifestations of prema—there is not the slightest trace of imperfection in them.

All these manifestations of spiritual variegatedness are perfectly adjusted within the advaya-jñāna-bhagavān, non-differentiated, Absolute Godhead.

“By His inconceivable potency, the Supreme Lord has the prerogative to create this universe through the agency of His māyā-śakti and yet His original spiritual potency and identity still remain undivided, unaffected, and intact.

The wondrous variety of transcendental līlā has no connection with the māyā-śakti.

However, those whose intellects are covered by māyā misinterpret the śāstric descriptions of spiritual variety as material—much like jaundiced eyes that see the world as yellow, or like eyes diseased by cataracts that on a sunny day see the sun as covered by clouds.

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“The purport of this point is that the māyā-śakti is a mere shadow of the cit-śakti, therefore the variegatedness displayed in spiritual activity is perversely reflected into the material diversities.

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On the superficial external level, both may appear to be the same, but at their core, they are diametrically opposite.

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A human figure appears accurately reflected upon a mirror at first glance, but given a closer look one sees that the limbs are on the wrong side, and so on.

Similarly, the variegatedness displayed in the spiritual world appears similar to its material counterpart at first sight, but when scrutinized the irrefutable differences are distinctly discernible.

“Māyā-vaicitrya, material variety, is the perverted and corrupt reflection of cit-vaicitrya, spiritual variety.

Therefore, descriptions of these two forms of vaicitrya may appear to be the same, but in substance, they are of two contrasting natures.

The Supreme Lord in acting upon His own desires is free from māyā-vikāra and being the controller of the maya-śakti. He steers Her to perform His work.”

Q Vrajanātha, “To which category of Kṛṣṇa’s śakti does Śrīmatī Rādhikā belong?”

Raghunātha dāsa Bābājī, “Śrī Kṛṣṇa is pūrṇa śaktimān, the supreme energetic in His highest original form, and Śrīmatī Rādhikā is pūrṇa śakti. His supreme energy in Her highest original form.”

Also, Śrīmatī Rādhikā may be known as pūrṇa-svarūpa-śakti, the absolute embodiment of the original divine energy of the Lord and identical with Him.



For example, musk is recognizable by and inseparable from its inherent fragrance.

→ śakti

↑ śaktiḥ

Similarly, fire is known by and is inseparable from its heat.

→ śaktiḥ

↑ śakti

Similarly, Śrīmatī Rādhikā and Śrī Kṛṣṇa, relishing their transcendental pastimes, are eternally distinct personalities, but simultaneously non-different and inseparable.

↓ svarūpa śakti

↓ cit śakti

↓ jīva śakti

↓ māyā śakti

The three active potencies—cit-śakti, jīva-śakti, and māyā-śakti—emanate from the svarūpa-śakti.

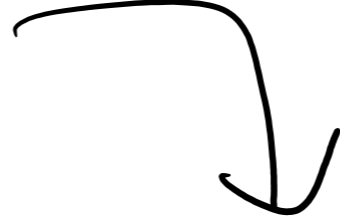
“Another name of the cit-śakti is antaraṅgā-śakti, the internal spiritual potency, and another term for the jīva-śakti, is the taṭasthā-śakti, the marginal energy.

The synonym for the māyā-śakti is bahiraṅgā-śakti, the external energy.

Although the svarūpa-śakti is one, She executes activities through these Her three extensions.

All the eternal, inherent qualities of the svarūpa-śakti are fully manifest in the cit-śakti; they are minutely present in the jīva-śakti; and are perversely reflected in the māyā-śakti.

“Svarūpa-śakti possesses three intrinsic qualities: hlādinī, the pleasure giving potency; sandhinī, the sustaining potency; and saṁvit, the potency of cognisance.



They are described in the fourth verse of the Daśa-mūla-śikṣā:

sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas  
tathā samvī-chakti-prakaṭita-raho-bhāva-rasitaḥ  
tayā śrī-sāndhinyā kṛta-viśada-tad-dhāma-nicaye  
rasāmbhodhau magno vraja-rasa-vilāsī vijayate

“Svarūpa-śakti possesses three properties: hlādinī, saṁvit, and sandhinī.

The transcendental loving exchanges created by the hlādinī-śakti keep Śrī Kṛṣṇa captivated in bliss.

The sublime amorous desires flowing out of the saṁvit-śakti fan the erotic moods, rasa, of Śrī Kṛṣṇa.

The spiritual realm of Śrī Vṛndāvana-dhāma, brilliant and pure, has been manifested by the sandhinī-śakti, as the arena for the eternal loving pastimes.

In Śrī Vṛndāvana, the self-willed Supreme Lover of Vraja, Śrī Kṛṣṇa, remains immersed in the eternal nectar of rasa, the pastimes of divine loving mellows.'

“The purport of this verse is extremely esoteric in nature. These three properties—hlādinī, samvit, and sandhinī—are dynamically displayed everywhere in the creation.

Hlādinī is personified in Śrīmatī Rādhikā, the daughter of Mahārāja Vṛṣabhānu.

She provides Kṛṣṇa with complete absolute spiritual bliss.

She is the most beloved of Śrī Kṛṣṇa and epitomizes mahābhāva, the highest mood of ecstasy, which keeps Śrī Kṛṣṇa spellbound.

She expands Herself, kāya-vyūha-svarūpa, as the aṣṭa-sakhīs, Her eight female companions.

Each of these eight companions embodies one of the eight primary bhāvas, loving spiritual emotions.

Śrīmatī Rādhikā further expands Herself as the four sevā-bhāvas, the moods of divine service.

These four moods of service are embodied by the four different categories of sakhīs, female friends and companions.

These four are priya-sakhīs, very dear friends; narma-sakhīs, dear humorous friends; prāṇa-sakhīs, friends dearer than life; and parama-preṣṭha-sakhīs, dearest of all friends.

All these sakhīs are nitya-siddha-sakhīs, eternally perfect female companions, who are permanent residents of Vraja in the spiritual world.

“The saṁvit-śakti arranges for the different relationships amongst the residents of Vraja.

Sandhinī-śakti manifests the elements, earth, water, air, etc.; the villages; the forests; Govardhana Hill; and all the other arenas for the transcendental pastimes.

Sandhinī-śakti also provides the various spiritual forms of Śrī Kṛṣṇa and Śrīmatī Rādhikā and Their friends, companions, servants, and cows, etc., plus all the other various paraphernalia of Their eternal pastimes.

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“The hlādinī-śakti transforms into amorous pastimes and thereby keeps Śrī Kṛṣṇa engrossed in sublime ecstasy.”

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The saṁvit-śakti manifests the myriads of mystical moods and relationships, thus supplying Śrī Kṛṣṇa with constant amusement leading to His helical participation.

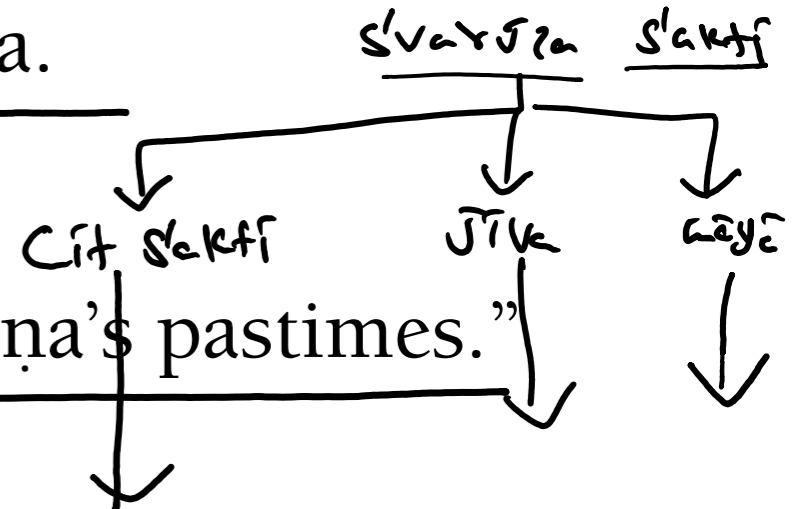
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Śrī Kṛṣṇa playing His flute to attract the gopīs, taking the cows to graze, performing the rāsa-līlā dance, etc., are examples of activities arranged by the saṁvit-śakti.



The sandhinī-śakti maintains the spiritual abode of Śrī Vraja wherein Śrī Kṛṣṇa remains immersed in the exchange of spiritual rasa.

Śrī Vraja is the highest and most esoteric place of Śrī Kṛṣṇa's pastimes."



Q

Vrajanātha, “Dear master, you have explained that sandhinī, saṁvit, and hlādinī are the three properties of the svarūpa-śakti and that these three properties are minutely present in the jīva-śakti and perversely reflected in the māyā-śakti.

I am eager to learn the details of the manner in which these three properties are present in these two śaktis.”