Maa Durga Shakti: The Supreme Power

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Ancient Indian culture is known as vedic culture. All scriptures or the recollection code of Hindu laws follow the sense of sruti (veda). So Kalidas, the eminent Sanskrit Scholar of India, mentions in the second canto of "Raghuvsam" "Srutaribaratham Smritiranuagatchhat i.e. Smrithi follows the sense of sruti.

According to those well conversant with the veda and Vedanta, the supreme soul is identified with knowledge, pure and divine, and His Maya (delusion) is religion. The delusion of the supreme soul is otherwise called Shakti (power). From this power, generates all forms of knowledge of the world and it is accepted as vital cause of creation, existence and destruction. Hinduism believes, God is the most vital object of worship. He has delegated His Power to three creative shapes called Brahma, Vishnu and Shiva. In God 'G' means Generator (Brahma), 'O' means organizer (Vishnu) and D Destroyer (Shiva).

Mahamaya i.e. the power of Mahashakti (The Supreme Power) plays a vital role in creating the three qualitative shapes. Mahashakti, the Supreme power, is called Durga Shakti. The abstract power has been imagined by the Hindus as Durga Shakti. By the help of the Supreme soul (Adi Purusha) and the Supreme Power (Adyashakti), three other shapes have been created from the Supreme Power. They are Brahma, Vishnu and Shiva, and from the supreme power the shapes created are Maha Saraswati, Maha Laxmi and Mahakali. Maha Saraswati is well known as Brahmani, Mahalaxmi as Vaishnavi and Mahakali as Maheswari. Durga Shakti is the original cause of all the present or past worldly occurrences. It is said Karmashyatmahbutha Shakti Shakrterat-mabhutam Karyam.

The above cited Adipurusha (The Supreme soul) has been described in the purusha shukta of Yajurveda as Rudrastadhayayae - Sahasrapat"

He is God or Ishwara. The power of the supreme soul and the energy of supreme
power combined together stands at the root of creation of the Universe. This supreme is the very essence of all forms of worldly knowledge. So it is usually referred to as manifest something beyond limits of manifestation, super knowledge, inanimation, latent manifest or kinetic energy or potential energy. She is manifested and described in different shapes.

According to the principles of three qualities of Satwa, Raja and Tama, Durga Shakti is the symbol of Satwa. Natural power is the symbol of Raja and General Energy is the symbol of Tama. Durga Shakti is called as Adhyashakti, Paramatma Shakti or Ati Prakrutika Shakti.

She is creating and controlling other two powers: Natural and General. Natural Power is called as Atma Shakti, Prakrutika Shakti, Pancha Mahabhuta Shakti etc. This Shakti creates and controls the General Energy. General Energies are called Jada Shakti or Tamashakti.

In the age of destruction, there is more necessity of Jada Shakti and the people keep faith on Jadashakti. Shiva (The destroyer) and the Tamarupee Shakti. The Pancha Mahabhuta Shakti or Prakrutika Shakti is the power of Panch Mahabhuta or the earth, water, fire or the sun, Air and Sphere. Earth is creative energy, water is energy of expression, sphere is preservative energy, Air is serpentine power. The fire is destructive energy. These energies are well known as Natural Energy.

General Energies are based on the Natural Energy. Without the help of the Natural power, the general energy can not be produced. Kinetic Energy, potential, electrical, magnetic, sound and atomic - all energies are produced from the Nature. Without the help of water, the electricity can not be produced and without air, the sound energy can not be generated. So all the energies are being produced and controlled by the Supreme power or Durga Shakti.

This power makes unmoved to move and impossible to possible. In each work of the world, there is supremacy of the supreme. She is always permanent and supreme Being. She is very kind hearted and cheerful. By the blessings of Durga Shakti, the mother of the Universe, man is able to get his emancipation or salvation and indulge in enjoyments in performance of his daily activities. So Vyasa, the eminent poet of "Devi Bhagwat", has aptly described "Rudrahinam Vishnuhinam na vadanti janastatha Shaktihinam Yathasarthar probodhante Naradhamam".

The powerless persons are despised as mean persons. So, by being devoted to the Supreme, we should be strong and powerful by her grace.

"Ya devi Sarbabhutesu Shaktirupen Sansthita Namastasyei Namastasyei, Namastasyei Namonamah".

(Sri Sri Chandi)

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