

30. The tiger in the ring

NAVARAATHRI is celebrated in honour of the victory that the *Paraa-Shakthi* (the Goddess of Energy, immanent in the Microcosm and the Macrocosm) achieved over the *Asura* or Evil Forces, as described in the *Devi Mahaathmyam* and *Devi Bhaagavatham*. The *Paraa-Shakthi* is in every one as the *Kundalini Sakthi* (dormant spiritual energy), which is able to destroy when awakened, the evil tendencies inside the mind; so, the *Navaraathri* is to be dedicated by all for the propitiation of the outer as well as inner Divinity, in order that the outer and the inner worlds may have peace and joy. By means of systematic *Saadhana* it is possible to tap the inner resources that God has endowed man with and elevate yourselves to the purer and happier realm of the Reality.

Look at the trainers of wild beasts. They bring the tiger, the most ferocious of animals, like a cat into the circus ring, and make it jump through a hoop of fire or lap milk from a plate, face to face with a goat, sitting on a chair! They are able to subdue its ferocity and tame it, reduce it to the position of an unassuming toy! How could they do it? They did *Saadhana*, they made the tiger also go through a regimen of *Saadhana* and they succeeded! If you could succeed with the tiger, can you not succeed with the ferocious denizens of your mind?

Three aspects of Shakthi

You can. That is the message of *Navaraathri*, the Nine Days' Festival celebrating the victory of the Primal Energy. That energy, when it is manifested in its *Saathwik* (quiet) aspect is delineated as the Great Teacher and Inspirer, *Mahaa-Saraswathi*; when it is *Raajasik* (active and potent), the great Provider and Sustainer, *Mahaalakshmi*; when it is *Thaamasik* (dull and inactive), but, latent and apparently quiet as the Great Dark Destroyer and Deluder, *Mahaa-kaali*. Since *Shakthi* is all-pervasive, omnipotent, infinitesimal as well as all-comprehensive, it can be contacted everywhere, in outer nature or inner consciousness. Prahlada told his doubting father: "Why doubt, discuss and delay? Seek it anywhere; you can see It." It is near and far, before, behind, beside and inside everything, in the known and the unknown world.

People dare describe Her or Him, as thus and thus; that reveals only their faculty to guess. No description can picture the portrait in full. When direct realisation is won, the tongue is rendered dumb; the portrait is unlimbable. It is beyond the reach of human intelligence or imagination. But, man seeks to picture the vast magnificance within a limited frame and locate it in Ayodhya or Dhwaaraka or Madurai or Kanyaakumari or some such spot, and give it a Name and a Form, so that he can approach It and adore It. The Name and Form identify It, they do not limit It. When you dive into the Sea at one place, you are diving into the Full, not a Fraction, for the ocean is the same everywhere. You cannot separate it into sections by drawing lines on it. Plunge anywhere; you are plunging into the self-same Bliss.

Prashaanthi Nilayam, 4-10-1967

*Man has to master two foes, Kaala (time) and Kaama (desire)---
the ravaging tactics of time and the undermining strategy of desire.
He must not allow time to rob him of strength and vitality, too
soon; he must not allow desire to lead him astray from the search
for Shiva, who mastered both Kaala and Kaama. He subdued*

*kaala or yama in the Markendeya episode; He burnt Kaama when
he dared drawing Him into his bond*

Sathya Sai Baaba