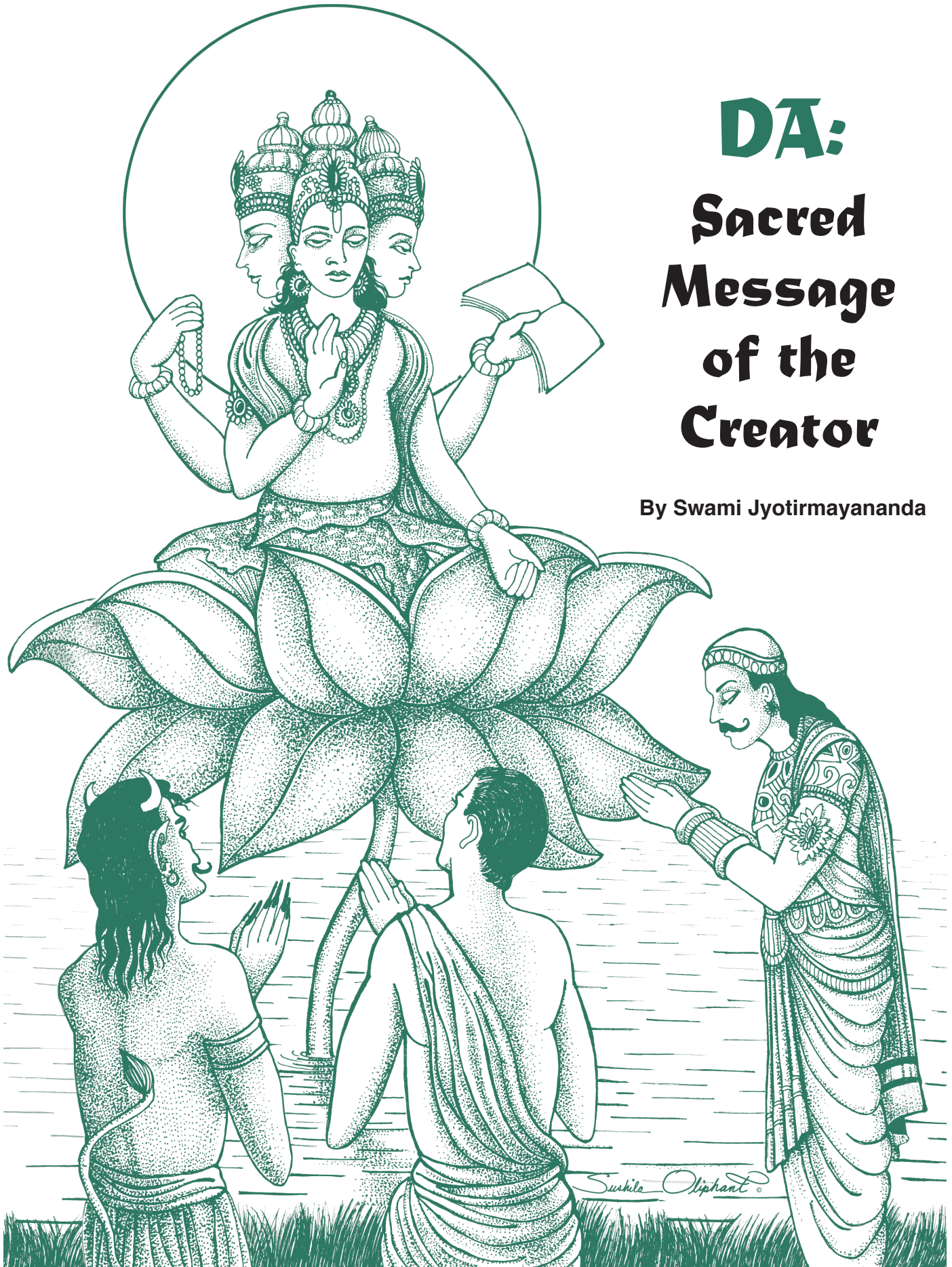


DĀ: **Sacred Message of the Creator**

By Swami Jyotirmayananda



In the beginning of creation, representatives of three classes of beings—gods, men and demons—lived as *brahmacharis* (celibates) under the spiritual guidance of Brahma, the Creator. On the completion of their term of study, one representative of each of the three classes approached Brahma for final instructions.



The representative of the gods first addressed Brahma saying, “Please instruct us.”

Brahma turned to him and said “**Da.**” He then kept quiet.

That is all the instruction Brahma gave to the gods after their years and years of waiting. Strangely enough, though, when one has waited so long and has disciplined himself well, even a brief instruction will penetrate deep in the heart.

So after Brahma stated his instruction, He then asked, “Oh gods, have you understood?” and the representative replied, “We have.”

“What did you understand?”

“By saying ‘Da,’ you are telling us to practice *dama*, which means control over one’s entire self—mind, intellect and senses.”

And Brahma said, “Yes. Verily so, that is my instruction to you.”

The gods then held to that instruction of *dama*. That is the task of a god. When that becomes the task in your life, you become god-like.



The representative of human beings then addressed Brahma saying, “Please instruct us.”

Brahma again said “**Da**” and asked, “Have you understood?”

“Yes, replied the representative of men. “By saying ‘Da,’ you are telling us to practice *dana*—charity.” “That is correct. You have understood.”

So, to the representative of human beings, the instruction of Brahma was *dana*, meaning to be charitable. If you are charitable, you are overcoming the basic human tendency to be selfish. By giving, you are sublimating *rajas* (distraction,

desire) into *sattwa* (purity). If, on the other hand, you are not charitable, then human consciousness becomes more and more entrapped in egocentricity. There should always be a constant effort to out-step the ego, and this can be done by being charitable and recognizing the joy of giving and sharing. So by giving of yourself to others, you are not only out-stepping human values, but also pushing yourself to Divine levels.



The representative of the demons then addressed Brahma saying, “Please instruct us.”

Brahma then again uttered the word “**Da**” and asked, “Have you understood?”

The demon replied, “We have. You tell us to practice *daya*—to have compassion.”

“Yes, you have understood.”

So, to the representative of the demons the instruction of Brahma was *daya*, meaning to have compassion towards others. If you practice compassion, you are overcoming the demoniac qualities of anger, violence and hatred within yourself.

That same instruction is still given today by the heavenly voice in the form of a thundering cloud: “**Da, Da, Da.**” That is all Brahma has to say—one “**Da**” for gods, one for men, and one for demons. The gods interpret it as *dama* (self-control), the humans as *dana* (charity), and the demons as *daya* (compassion).



Mystic Meaning

THE GODS, humans and demons represent the three aspects of every human personality. The gods characterize a personality abundant with *sattwa* (purity or harmony). When *sattwa* develops, an aspirant becomes aware of great joy, but along with this joy comes a great risk—he may become self-indulgent and attached to so many things. *Sattwa*, however, has a higher

purpose of leading an aspirant on to Self-realization, but if due to *sattwa* one were to become self-indulgent with regard to the objects of the world, then that lofty opportunity has slipped by. Whoever does not take advantage of *sattwa* in this way loses a great deal.

A god in heaven has much to delight in and does not suffer from ordinary limitations. In the same way, if due to *sattwa* a person encounters wonderful situations in life – success in business, many friends, no enemies or obstacles – it is time to direct his mind to *Brahman*. An aspirant should not wait until things go wrong, until he starts to suffer from headache, cold and cough, fever and old age. Rather, times of harmony are the times he should plan his life better and practice more intensive concentration and meditation.

Most people become immersed in pleasure and in self-indulgence when blessed with *sattwa*. But this only degrades a person, dragging him down from the Divine level. So, a person in *sattwa* should concern himself with control, with constant restraint. He should be vigilant and not become attached to the objects of the world.

In the Gita Lord Krishna told Arjuna that with *sattwa* comes an increase of pleasure, and with pleasure one becomes attached. So *sattwa* creates bondage by causing attachment to pleasure. But by controlling oneself and directing the mind to *Brahman*, despite the most wonderful circumstances, one will move on to the Divine state of consciousness. Therefore, in order to sustain this Divine consciousness and move further towards Liberation, the instruction of *dama*—restraint—must be followed.

NOW COMING to the plane of human consciousness. Here a person is characterized by *rajas* – distraction or passion. Human consciousness is a distracted one and there is always a consequent awareness of pain. *Rajas* creates ego-centricity, which foments a person's restlessness. The only way to break this ego-centricity is to be charitable. Trying to serve others, trying to feel others' misery, and trying to share what one has

reduces that pressure of ego. So, in order to lead human consciousness to higher levels of evolution, the instruction is *dana*, charity. That is the Yoga for human consciousness—to be charitable. The moment one becomes selfish, depending on the intensity, he degrades himself from human-consciousness to demon-consciousness.

THEN THERE is the third aspect in every personality—the demoniac. When *tamas* (the principle of inertia, negativity) develops, it binds one to gross karma, leading one into cruel acts. No one can evolve if he is involved in violent karmas—actions leading to the injury of others. Therefore, the instruction given to the demoniac aspect in the human personality is *daya*, compassion. A person must be compassionate towards the sufferings of others—"Do unto others as you wish others to do unto you." This feeling must be well cultivated.



SO, EVERY personality is actually a blend of god, human being and demon. Normally one is a human being characterized by *rajas*, abnormally he is a demon characterized by *tamas*, and super normally he is a god characterized by *sattwa*. So, human beings are a blend of abnormal, normal, and supernormal. As one develops compassion towards others, the demoniac will be subjugated. Then through charity, the human element of ego-centricity will be reduced, and through self-restraint, the Divine intensifies until he transcends all.

An aspirant should not wait to perfect one aspect before going on to the next. All three—compassion, charity and self-control—must be practiced simultaneously by everyone in order to promote the Divine within, and ultimately to go beyond all the three *gunas*—*sattwa*, *rajas* and *tamas*.