

दान

act of giving

Part-2



Surya Nanda

2019-12-08

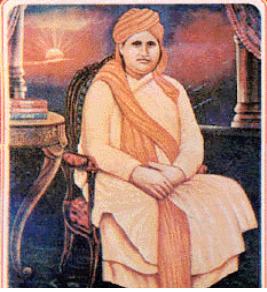
By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

Dāna

act of giving



- Don't try to find a rational reason for giving away money.
- Charity is irrational, nevertheless, it benefits the giver in many ways.
- Giving creates a sense of satisfaction and joy in you and in the heart of the recipient.



Different grades of Charity



Charity can be done in many ways and all types of charity is not the same.

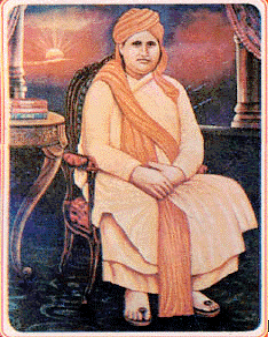




येन येन तु भावेन यद् यद् दानं प्रयच्छति ।
तत् तत् तेनैव भावेन प्राप्नोति प्रतिपूजितः ॥

In whatever spirit a man bestows a gift, in that
same spirit he himself receives it with due honor.

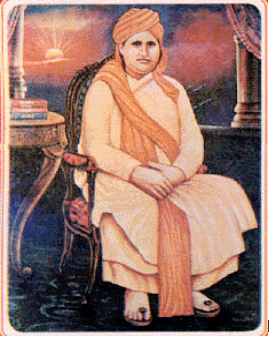
—(*Manu.4.234*)



The Motivation for Giving



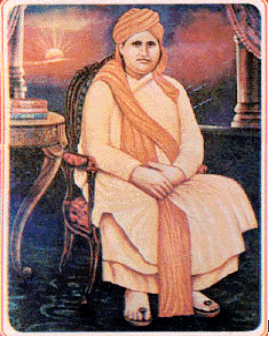
- There are various motives for exercising generosity. Such as
- One gives hoping to be liked by the receiver.
 - One gives wanting to be known as a generous person.
 - One gives in return for a favor done to oneself in the past.
 - One gives with selfish motives expecting something in return in the future.
 - One gives because giving is considered good.



The Motivation for Giving



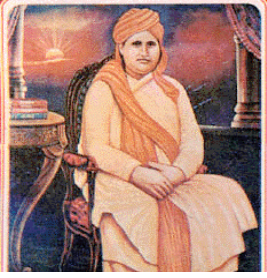
- Fear can motivate a person to make an offering.
- Some give alms to gain a good reputation.
- Some give alms to adorn and beautify the mind.
- Some give for the sake of maintaining a long-standing family tradition.
- one gives with annoyance, or as a way of offending the recipient, or with the idea of insulting him.
- Favoritism , ill will and delusion (moha) are also listed as motives for giving.



Indiscriminate Charity



It is very necessary to exercise discrimination in the giving of alms. The great object of charity is to relieve misery. Indiscriminate charity adds to the misery of the world. It encourages the trade of begging, Helps evil people, Promotes laziness, and a feeling of entitlement and lethargy in the society.



असम्यक् चैव यद् दत्तम् असम्यक् च परिग्रहः ।

उभयोः स्यादनर्थाय दातुरदातुरेव च ॥

An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor. As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together.

Mahā Bhārata, Śānti Parva. 37.32

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Different grades of Charity



The Gītā therefore grades charity into three classes.

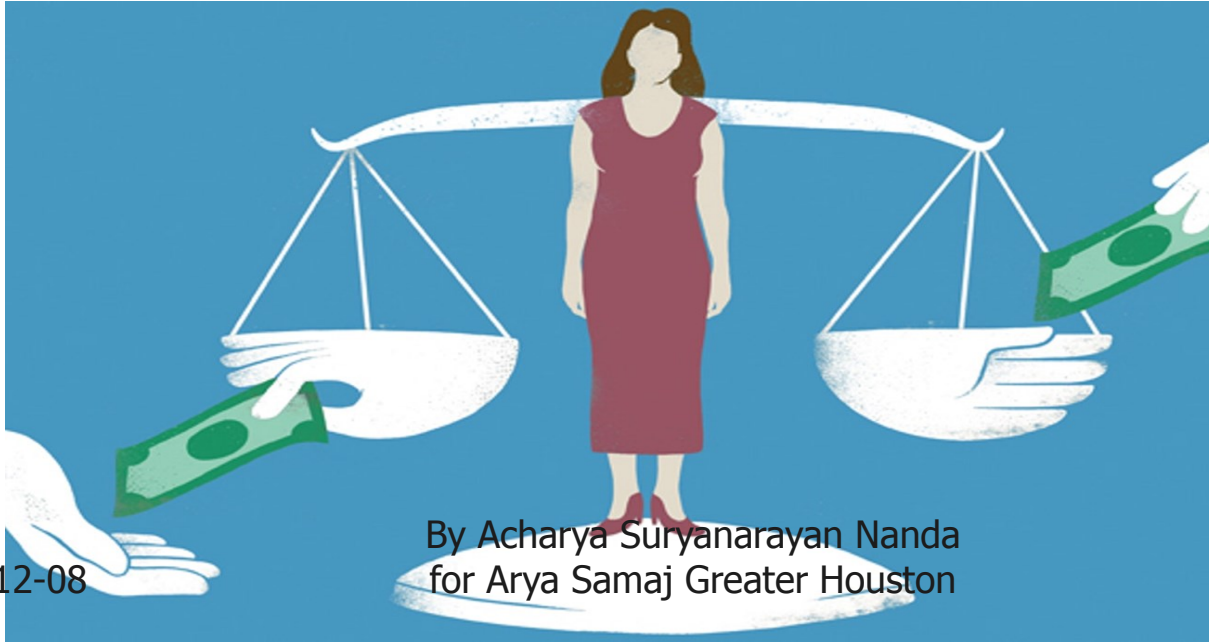


A gift that is given, knowing it to be a duty, at the proper place and time to a worthy person, without any expectation in return, is held to be **Sāttvic**.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्।

Gita.17.20



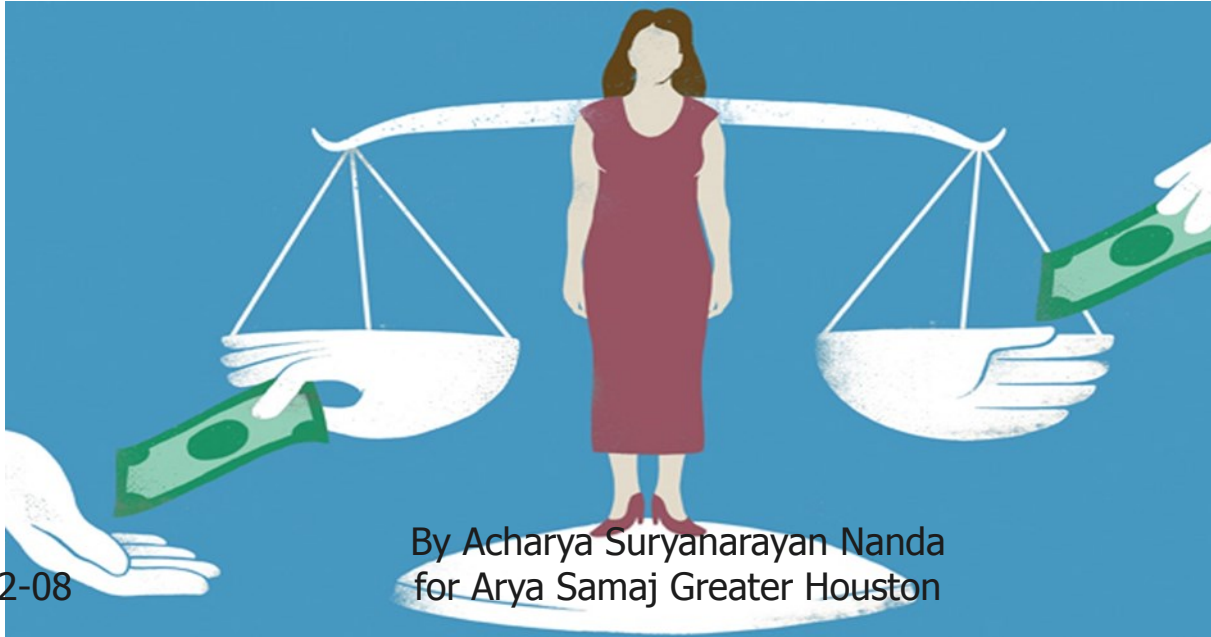
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A gift that is given with a view to receiving in return or looking for a reward, or reluctantly is considered Rājasic.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्।

Gita.17.21



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A gift given at the wrong place and time, to unworthy persons, without due respect or with insult is called **Tāmasic**.

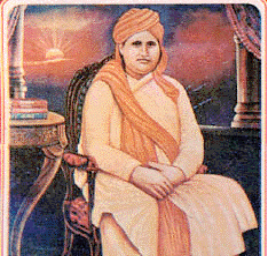
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्.

Gita.17.22



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Who is deserving of our Charity?



Many of us share their belongings with their friends and family who are not in need or who are not poor and think that we have done charity.

But, **this is not charity.**



2019-12-08

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Giving on time



**True charity
is the giving of oneself
when you know it is
needed, not because you
can afford to at that time.**

**It is very important to
give at the proper time
to meet a dire need.**

**One should be careful to give only what is useful and
appropriate.**

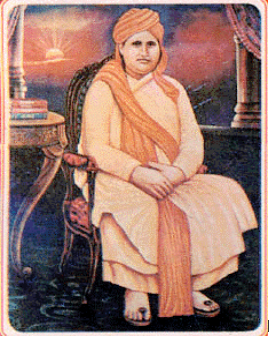


अनर्हते यद्वदाति न ददाति यदर्हते ।
अनर्हार्हापरिज्ञानाद्दानधर्मोऽपि दुष्करः ॥

He who, tainted by his own understanding, gives away wealth to an undeserving person and doesn't give it to the deserving, doth not know that he incurs the sin.

The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy.

Mahā Bhārata, Śānti Parva.20.9

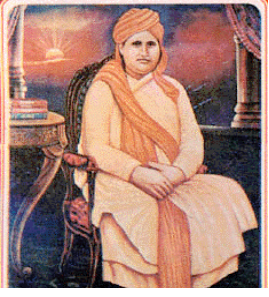


Who is deserving of our Charity?



He who desires his own progress should always exert for the poor, for the orphans, for the scholars, for the contended (who do not ask for anything), and for all creatures.

(Parents, teacher, spouse, children, poor, dependents, one who has fallen upon difficult times, an Atithi and the sacred fire, these constitute the category of those who ought to be taken care of One's clan, companions, disabled or injured, orphans, dependents and other poor, these are also included in this category).



दानं तु द्विविधं प्राहुः परत्रार्थमिहैव च ।
सद्भ्यो यद्दीयते किञ्चित्तत्परत्रोपतिष्ठति ॥
असत्सु दीयते यत्तु तद्दानमिह भुज्यते ।
यादृशं दीयते दानं तादृशं फलमाप्यते ॥

Gift is said to be of two kinds: Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.'

Mahā Bhārata, Śānti Parva. 191.3-4

न दद्याद्यशसे दानं न भयान्नोपकारिणे । न नृत्तगीतशीलेषु हासकेषु च धार्मिकः ॥
न मत्ते नैव चोन्मत्ते न स्तेने न चिकित्सके । न वाग्धीने विवर्णे वा नाङ्गहीने न
वामने॥

न दुर्जने दौष्कुले वा व्रतैर्वा यो न संस्कृतः । अश्रोत्रिये मृतं दानं ब्राह्मणेऽब्रह्मवादिनि ॥

No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters,

or unto a person that is intoxicated, insane, a thief, a backbiter, an idiot, a wicked person.

No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a scholar of Vedas.

Mahā Bhārata, Śānti Parva. 37.29-32



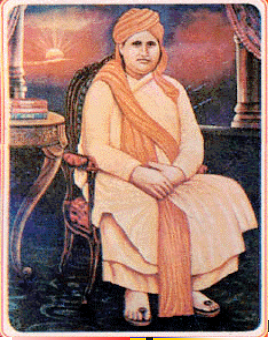
The Manner of Giving

The attitude of the donor in the act of giving makes a world of difference.

One should give in such a way that the receiver does not feel humiliated, belittled or hurt.

The needy ask for something with a sense of embarrassment, and it is the duty of the donor not to make him feel more embarrassed.

One should give with due consideration and respect. The recipient should be made to feel welcome.



A noble giver is one who is happy before, during and after giving .

Before giving he is happy at the thought of giving prior to making the offering.

While giving he is happy at the time of making the offering,

and after giving he is satisfied that he has done a good deed.