CHAPTER THREE
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CHAPTER THREE

Daan

3.1 Definitions of Daan

1. गृह्य कितीन विना स्वस्वतत्वयांश्रव स्वत्त्वनकः
   त्यागः (न्या.को) १.
   To give up the ownership of a commodity by creating other person's ownership without taking the value of the commodity is 'Daan'.

2. अयोनायुगिते तान्त्र श्रद्या प्रतिपादनं।
   दानमिच्छिन्निविष्टम् (स्त्र.क.) २
   To donate money or wealth to the deserving is 'Daan'.

3. दान नाम न्यायाधिकरिष्य धनाधिकारि:
   श्रद्या अधिकृष्य: प्रदानम् (शांधित्योपनिषद) ३
   To give up with devotion wealth and food, earned with just means, to the needy is 'Daan'.

4. Daan means giving which is a simple action, the animal does not know, and hence it is typically human.

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1. न्या.को. २. स्त्र.क.
2. शांधित्योपनिषद. १.२.१
5. Daan and Divine: When Daan attitude is developed humanity is transformed to divinity.

6. The debt of gratitude, a person owes to the society is repaid with Daan.

7. If we do not allow a flow of Daan our social life gets spoiled. Hence Shankaracharya has stated a quality of social security as "दान देखेकु युक्त हस्तता " . Whatever we give freely is 'Daan'.

8. Daan - a two way process of removal of poverty. By giving, a commodity becomes more useful to the society. Otherwise it would have remained wastefully idle in the society. Daan increases social welfare. Poverty is removed as Daan changes the attitude of man from acquisitiveness to generosity. 4

9. According to Geeta, Satwik Daan is that which is given to deserving (Satpatra), without expectation and with dutiful mind. 5

10. Satwik Daan is a divine thing. Shankaracharya has stated "जयाराजिन्द्रविभाग " ; Daan means a just share. Whenever there is inequality in wealth in a society the unjust share is removed with the process of Daan.

   " दान सम्भावनय सम्भव प्रकारे "

5. Bhagvadgita, 17 the Chapter.
6. उन्मेध १०.११७.१
For elimination of unjust share, creation of divine culture and equality, Daan is the only way.

Daan includes six important elements. दान प्रतिक्षितां श्रद्धा केवल धर्ममुक्ता। देता-काशीव दानानां श्रद्धान्येतानि विदुः। (१)

Doner, Receiver (Donee), Faith, the just thing to be donated, place and time are the six elements of Daan.

Daan is not only mentioned in Rigveda, but it is glorified as follows:

उजोरायेः पूज्यतो नोपदस्तिस्वता पुण्यमन्यितारं न विद्धते।

व.१०.१२७.१ (२)

Daan does not decrease wealth. Nobody helps a person who does not give Daan.

A person giving Daan is superior to a person who does not give Daan. Giving food to the needy is the best Daan.

Parashar says that Daan is the only greatest thing in 'Kaliyuga'.

"दानमेकं क्षीर यो।" यु.प.सं. १.२३ (३)

१. यु.प.सं. १.२३
Refering to best Daan he says that when Daan is given to a needy it is the best Daan. Here we see the modern concept of Daan. Many persons are so weak that they cannot approach the doner. Hence daan should be given to them at their residence.

3.2 Meaning of Daan

Daan in a broad sense means willingly offering of what is one's own to another. It is of various kinds depending on the nature of the thing offered, such as blood donation, eye donation, wealth donation, food donation, knowledge donation etc. Generally daan is performed with some desire, or expectation - fame, favour or blissful life hereafter etc. 'Daan' is also made out of things which one finds superfluous with a view to better utilisation.

Daan is one of the important tenets of every religion. It is one of the twenty virtues of man. It is also one of the ‘धार्मिक’ disciplines enjoyed by the 'Vedas' for happy and peaceful life of human beings.

What constitutes Daan according to Shastra has been discussed from ancient times. Daan consists of cessation of one's ownership over a thing and creating a ownership of another thing over that thing and this last
occurs when the other accepts the things of which the acceptance may be mental or vocal or physical.\(^8\)

Devala defines Daan (Of the Sastric kind) as that when wealth is given according to Sastric rights so as to reach a receiver who is a recipient as defined in the Sastra. What is given to a worthy person without an eye on particular objective to be achieved by such gift but solely with the idea of doing one's duty is called Dharmadaan. The Danamukha P. B. explains that, the definition of daan given by Devala applies to the best kind of Daan (called Satvika) and not to daan in general.\(^9\)

3.3 The Concept of Daan

What is Daan? It is sharing your assets in spirit of humility. Learn to share a part of your income and possessions with others. This is Daan. Daan is not giving cash or material possessions. It has several disciplines. If the disciplines are not observed, Daan becomes mere donation. We practice daan to reduce our attachment to worldly possessions. Such attachment puts great tensions on the mind and makes it difficult for us to become happy.

9. Ibid. P. 842.
A rich man has many things and he is attached to them while a poor man has nothing but he is hankering after them. Both of them tend to put a premium on happiness because of attachment. Practice of Daan helps to remove the tension which comes due to attachment.10

Daan involves the following disciplines.

1. You give daan because it is your duty to do so. This means you are not obliging the person to whom you give. You should consider yourself obliged by the person who accepts your gift. He is the instrumental cause to enable you to transform your mind and hence he is obliging you.

2. Do not give Daan for name or fame. If you give cash or material possessions for name or fame, it is not Daan. Daan has to be done in secrecy. Let your left hand not know what your right hand does. If you talk it to others it is likely to nourish your pride and our aim of removing tension on the mind will not be achieved.

3. Everyone wants to be happy and hence everyone has to share his assets in a spirit of humility. A rich man has to give and a poor man has to receive. A rich man can receive and a poor man can give.

4. Daan needs to be made out of one's own earnings.

5. The person to whom you give needs to be a proper person. A hungry man is a proper person to receive food. A person in need of necessaries of life is a proper person to receive them in kind or cash. In all other cases daan should be given to persons who according to you are of good habits. If you give Daan to somebody, to whom you think is likely to spend it on wrong purposes, then it is not daan. Not only have you done a good act but you involve yourself in bad act and as you become instrumental in pushing him into wrong things, and you become a partner in his guilt. If daan is given to a rich he is likely to spend the amount again in daan by adding his own to it. If Daan is given to a poor he is likely to spend it on good works. If Daan is given to a holy person, you are always safe as he would certainly spend it for the benefit of the society. Use your discretion in this regards.

This sense of Daan is aptly conveyed by Lord Shri Krishna in his Geeta.

\text{दात्मयंगीती यद्यानि बीयते। सुप्रसारणे।}
\text{क्षेतालेषा पाण्येष तद्या न साध्विकै स्वरूपम्। ॥ २० ॥}

The gift which is given as a duty, gift in which no return is expected, gift that is given as a duty, gift
that is given to a worthy person at a proper place and time, is held to be 'Satvik' or 'Good'. Such a gift would lead to complete self-giving, 'Samagamana'. Gifts to the poor man not only help the poor but help the givers. He who gives receives.

तत्‌ प्रत्युक्तकारायं फल्युपर्यं वा युनः  
दीयेव परिविलिण्ते तद्वां राजस्वस्मृतम् ॥ २५ ॥

The gift which is made with the hope of a return or with the expectation of future gain or the one that hurts the giver is held to be 'Passionate' (Rajas).

अदेशाकाले बद्दां अशाकृत्ययथं दीयेते,  
असर्वत्रं व शान्तं तत्तात्मानस्युपश्च हतम ॥ २२ ॥

The gift which is made at a wrong place or time or to an unworthy person, without proper ceremony or with contempt, is declared to be dull. (Tamas).  

Thus, other two kinds of Daan - Rajas and Tamas do not constitute "true Daan" implied by the Vedas.

3.4 Scriptural Evidence

Vedas, Itihas, Puranas, Kavyas, Sthala Puranas enlogise dana greatly. In Rigveda some suktas are called Danastuti. In Rigveda I 125 the gifts made by kind Syanaya, son of Bhavayayya, to Kaksivat are praised and Dana in general is enlogised. In verses 5-7, I 126-1-5 the same praise is continued. In Rg. VIII 5.37, reference is made to the gifts of ten thousand cows and hundred camels by Kasu Caidya. Bhagvadgita 3.13 says that, "the foolish man does not share with others, obtains food for no purpose, does not offer food to Aryaman (i.e. to Gods), nor to his friend (or guest), takes food alone (without giving to others), partakes simply of sin". This injunction was most assiduously followed at all times in India. The Tai S. VI 1.6.3 states that it is indeed tapas when a man makes a gift of what he owns. In the Ait Br. 39.6, it is stated that the king when anointed should make gifts of gold, fields and cattles.

In Dharmashstra Dana is taken as one of the Dharmas which means a way of life. Itihasa, Puranas elaborately prescribe dana as means to get punya.

In Bhagvadgita while describing imperative action daan is also included.

यज्ञ, दान, तथा कर्म

ना तथजम कार्यं नेपलत

Here the word Daan means a duty towards one's neighbour. Thus according to Gita, Daan is prescribed as duty. (Chapter 17).

Daksas III 17-18 states, 'a gift made to one's parents guru, friend, to a well conducted man, to one who has laid the doner, under obligation to the poor, the helpless, those endowed with special excellence leads to rewards; while gifts made to rogues, to bards, to wretless, to those who devote time to bad lores, to gambelers and deceitful persons, to catas, to caranas and thieves brings no fruit (or merit). Vanaparva (200, 5-9) enumerates 16 futile gifts, such as to one who left off the order of Samnyasa or of wealth acquired by unjust means.

According to Devala, when on seeing a needy person the donor feels himself, without causing pain or loss to another or without worry or trouble to himself and makes a gift, that is the best Daan, whether it be small or valuable (or much). It is not the extent of the gift that causes greater or lesser merit (Punya) of gifts but it
depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man were to give even the whole earth acquired by unjust means, or if he makes a gift without sraddha or to an unworthy persons he would secure no prosperity thereby. On the other hand by making a gift of even a handful of vegetables with a heartfull of Sraddha and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of hundred or if one having ten makes a gift of one, another gives only water according to his ability, they all reap an equal reward.

3.5 Types of Daan

"Danās are divided into nitya, naimītthika and kamya. Whatever is given everyday is nitya, what is given at certain specified times or on account of doing certain acts is called 'Naimittika' and what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called Kamya. Dedication of a garden or of a well and co. is called as Dhruvadaan (Permanent gift). The Kurmpurana adds to the well-known three a fourth divisions called Vimala (Pure) defined by it as "What is given to those who know Brahma for securing the grace of God with a mind full of devotion". Vas, Dh 8. 29 1-15 Vishnu Dh. S. 92 and Manu IV 229-232 and many of the
Puranas are eloquent over what rewards man reaps by making gifts of water, food and the like. 13

3.6 Procedure of Daan

Many texts emphasize a rule similar to that in the Bible. "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be secret", Mathew VI, 3-4. Yogi Yajnavalkya says that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in Japa without others is infinite. Devla says, 'Sacrifices, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore, one should not without good reason proclaim one's meritorious act.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI 7.1.7) establishes several prepositions. For example, one can make a gift only of what one owns. One cannot make a gift of one's relatives. A sovereign cannot make a gift of the whole of his kingdom.

The texts took care to set limits to a man's generosity after emphasising in very eloquent language the

13. Ibid. P. 849.
obligation to share one's possessions, however meagre with others. Veda-Vyasa (IV - 30.31) inculcates the doctrine that charity begins at home. Yaj. II, 175 prescribes that one should make gifts in such a way as not to cause detriment to one's family. Hemadri quotes, Sivadharma to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for Dharma as life is evanescent. 14

Daan necessarily implies 'Tyag' but 'त्याग' does not necessarily imply 'Daan'. Buddha was 'त्यागिनि' and not Danee, while Nal, Karna, Harishchandra were danees. Tyag means renunciation and Daan means sharing of what one has with others.

Opposite - Party - Sensible - Parallelogram - Quadrilateral.

Giving Voluntary Objective

Renunciation, Voluntary or Involuntary and Subjective.

Consumption Voluntary Objective

Receiving Voluntary or Involuntary Objective

14. Ibid. P. 851
In the above diagram, giving versus receiving, daan versus pratigraha (non-acceptance), consumption versus renunciation are depicted. It may be noted that these are diametrically opposite to each others.

Tyag in daan creates the highest stage of happiness. Daan is involved in sacrifice (Yajnya). Gita has ordained a work for sacrifice. In Yajnya or sacrifice one is asked to do a certain duty, with just means, earn and consume but at the same time give a share of earning as a Daan. Man is at the apex of all beings in the development of the world and he is the only creature to create divinity in him that he can do by performing the ordained duty.

Buddha has stated "Wasna-Tyag" for the removal of misery. Christ has stated punishment to the organs. But Vedas have indicated psychological state of detachment where one has to consume with renunciation i.e., giving a part as a daan. This creates a cultivated happiness. One should keep with him according to his need and give remaining as a daan and to increase the share of Daan he has to earn more which gives him the greatest happiness. (Divine).
There have been illustrious philanthropists through all ages who have never said 'no' to the approaching mendicants and satisfied them with 'Daan' even to the detriment of their own interest. Instances of such Daees are many in mythology as well as in history.

Such type of 'Daan' is neither feasible for everybody nor is it expected by the scriptures which enjoin only to set aside a part of one's earnings for donation. According to some one tenth of the earnings should be spared for Daan.

Daan that benefits the donor as well as the danae, is therefore, very necessary. 'Daan' should be made only to the deserving. Many a time to find a really deserving person for Daan poses a difficult problem, there being no handi parametre to ascertain a deservedness of a person for 'Daan'. It is therefore advisable to handover the amount spared for a 'Daan' to some society, trust or institution devoted to working for betterment of suffering humanity.

In ancient times kings used to resort to 'Daan' occasionally specially at the time of sacrifices 'giving' temporary relief to some extent to their subjects. Such 'Daan' could not give content or happiness for long. Hence
the practice of 'Daan' as ordained by the Vedas is conducive to the everlasting contentment and peace of mind.

3.7 Importance of Daan

'Daan' does not merely mean sharing one's possession with other members of the human family. There is a great spiritual significance behind the sacrificial offerings. Gift does not simply mean bounty. In the scriptural sense of the term it signifies an equitable distribution of property. By offering a gift the donor benefits himself, it means purification of his heart and also peace of mind. It is not charity and can only be accepted as a token of love and a manifestation of acceptance and appreciation of the doctrine that whatever comes to us we hold for God's use for the service of the mankind. The change of heart implicit in the sharing of possessions with others means purification not only of the giver and the receiver but also of people in general. Through faith the fire is kindled. Through faith the oblation is obtained.\(^\text{15}\)

\[\text{शिखर कृष्ण गण्डक्ति कालपर्यंत दुलसमूह} \ | \ \text{नातोगी पार्श्व:} \| \]
\[\text{बलं बलशान्सारं दुलसमूह, हरत्रेऽ दर्तव तेषं तिष्ठति} \]

As time passes education is weakened, strong trees collapse, the water vanishes from its root place i.e., the ocean but the oblations and gifts and their returns remain the same and never vanish. That is how the importance of daan and its results are stated by Banbhatt. Of course he has taken the base of the Vedas.

न ज्ञू वैविकानामवैविकानां वा कर्मणां साप्तं नाम विविधिपि.

Which means nothing is impossible with the vedic behaviour.\textsuperscript{16}

Thus eventhough Daan is to be practiced without expectation of any return, it being a righteous deed it does bear fruit according to the law of Karma in due course.

The main aspect of Daan as one's bounden duty has been lost sight since long long past and it is simply regarded as a meritorious deed. Daan is made in religious ceremonies and on auspicious occasions in the fond hope of getting a seat reserved in blissful heaven. It is also practiced in the belief that it will pacify the evil spirits or planets or grant solace to soul of the deed. Whatever the motive or the expectation of Daan may be it increases distributive justice in the society.

\textsuperscript{16} A Psycho-Analytical study of Sanskrit sayings and proverbs by Vedvrat. P. 214.
3.8 Philosophy behind the principle of Daan

To correct the disequilibrium created in an individual and a society is a philosophy behind the principle of Daan, and the modern concept of daan. It is an imperative part of social science. Daan should provide an incentive of self-help and hardwork for an individual and the society. There are several evils in a society and it is wanting of several things. Any type of Government may be capitalist, communist or any other cannot fulfil it. Political set up may be changed but the society may be in need of the things. Daan is a typical type of way to solve the problems of the society without expecting help from government. Every member of the society should give voluntarily to the needy and try to remove the imbalances created in the society. This is the moral responsibility of each and every individual.

3.9 Universality of Daan

Daan principle is found in different faiths. In Quran it is stated as follows.

(a) Daan in Quran

1. And spend your substance in the cause of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of Good.
2. Your real friends are (no less than) Allah and His Messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer).

3. This is the scripture whereof there is no doubt, a guidance unto those who ward off (evil). Who believe in the Unseen and establish worship, and spend of that we have bestowed upon them.

4. Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow.

5. Establish worship, and pay the poor-due, and whatever of good ye send before (you) for your souls, ye will find it with Allah, Lo! Allah is seer of what ye do.

6. So establish worship and pay the poor-due, and hold fast to Allah.

7. The likenesses of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. And Allah giveth increase manifold to whom He will. And Allah is all embracing, all knowing. Those who spend their wealth for the cause of Allah, and after that make not reproach and injury to follow that which they have spent, their reward is with their Lord, and they shall have no fear come upon them, nor shall they grieve. A kind word with forgiveness is better than alms-giving followed by injury. Allah is
Absolute, Clement. O Ye, who believe | Render not vain your Alms giving by reproach and injury.

8. Lo | Those who read the Scripture of Allah and establish worship, and spend of that which we have bestowed on them secretly and openly, they look forward to imperishable gain. That He will pay them their wages and increase them of His grace. Lo | He is Forgiving, Responsive.

9. And those who hoard up gold and silver and spend it not in the way of Allah unto them give tidings (O Muhammad) of a painful doom. On the day when it will (all) be heated in the fire of hell, and their fore-heads and their flanks and their backs will be therewith. Here is that which ye hoarded up for your-selves. Now taste what ye used to hoard.

10. The alms are only for the poor and the needy and those who collect them and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah and for the way-farer, a duty imposed by Allah. And Allah is Knower, Wise. 17

Zakat is a fundamental obligation, and a great pillar on which the structure of Islam stands.

Zakat is often mentioned in the Holy Quran simultaneously with Salat (Prayer), which shows that it is almost equal to the latter in importance in the Islamic Organisation of worship. It may also be noted that Salat and Zakat are spoken of together as the basic ordinances of the religion of every Prophet.

The most frequently recurring words for charity are infaq (Means spending benevolently)—Ihsan—(the doing of good) Zakat—(Growth and purification) and Sadaqah, which is derived from the root Sidq, meaning truth, and comes to signify a charitable deed.

In Islam charity has been given a very wide meaning. It means any benefit done to any person (or animal), economic, spiritual, moral or consolatory. 18

(b) Zakat as an Economic approach

(Zakat) Charity is only for the poor and needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the way-farer an ordinance from Allah.

All that is found on earth, in the heavens, the oceans, the star, and others have been made subservient 18. Ibid. P. 28.
to man by Allah. God has created all these resources for the benefit of mankind. It is therefore:-

a) The birth-right of every human being to try and secure his share out of the world. All men enjoy this right equally and none can be deprived of it, nor should one man get precedence over another. There can be no compulsion on any individual, race, or class, for taking to certain means of livelihood or adopting certain professions. All are entitled to equal opportunities in the economic realm.

b) Similarly no distinction is valid in Islam which would result in creating a monopoly of a particular means of livelihood for a particular person, class, race, or group of people.

c) Resources which are provided by nature free of cost, and which can be used directly by man may be utilized freely and every one is entitled to benefit from them to the extent of his needs.

d) It is not fair that things created by God for the benefit of mankind should be taken possession of by anyone and kept in an idle and unused state.\footnote{In Bible daan is stated as follows.}  

\footnote{Ibid. P. 42.}
Daan in Bible.

Luke 6:30  
"Give to everyone who asks of you, and if any one takes what belongs to you, do not demand it back".

Matthew 5:42  
"Give to the one who asks you, and do not turn away from the one who wants to borrow from you".

Matthew 6:2-4  
"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets to be honoured by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may remain secret. Then your Father, who sees what is done in secret, will reward you".

Universalism of the Concept

"It is not righteousness that ye turn your faces (In worship) to the East and the West but righteous is he who believeth in Allah and the last day and the angels and the scriptures and the prophets and giveth his wealth
for love of him, to kinsfolk and orphans and the needy
and the wayfarer and to those who ask and to set slaves
free and obsereith proper worship and payth the 'poordue'
(Zakat) and those who keep their treaty when they make
one and patient intrubilation and adversity and time and
stress, such are they who are sincere. Such are God-
fearing.

This idea of Universalism permeates the whole
approach of Islam to the subject of religion.20

A special feature of Muhammad's creed is Zakat
alms. In its literal sense Zakat means purification of
the self. It is also used to signify a portion of one's
property bestowed in alms to scantify the remainder.
Founded upon an express Command in the Quaran (Surh. 11.17)
it is regarded as being one of the five foundations of
the practical religion. The book of Awards and Punishments,
the popular exposition in the modern form of the Chinese
religion known as Taosim, condemns the selfish persuit of
wealth. "Don't seek your own advantage at the expense of
others - Don't such other men's brains - Bestow favours
without expecting recompense. The book of secret bless-
ings contains the maxim 'Publish abroad, lessons for the

20. SaIyidain K. G., A Faith of an Educationist, 
improvement of mankind and devote your wealth to the good of your fellowmen. 21

The obstacles to the attainment of the idealistic state visualised by the prophets were man's own creation, the inequality between man and man, class and class, the pressure of social wrongs and the denial of social justice that lowered the level of society. Man's selfishness and greed, his love of money all powerful and all pervasive in his social life were responsible for much that was wrong and inequitable in society. No wonder in every religious system love of money came to be stigmatised as the root of all evil.

Although acquisition of wealth was sanctioned by religion, the right of the owner to his possession was not to be considered absolute. Wealth was not to be spent according to the pleasure or caprice of the possessor. The doctrine of stewardship of wealth was thus enunciated even at so remote a period as cardinal principle of the creed of ancient India as it was of an ancient Iran. Charity (Daan) is given the highest place in one's mission on earth, it leads to salvation (Moksha). The man who uses his wealth for charitable purposes should follow the prac-

tice, the traditions and customs obtaining in his country. The receiver of the gift in his turn is directed not to keep whole daan to himself, but to share it with others.

Giving must be spontaneous, regular, systematic and thoughtful, not coerced or capricious, not for show, self advertisement and self esteem, not to save one's face, not to spend away a supplicant because he is nuisance, not for ostentation, nor in expectation of reward, but out of genuine sympathy and for service. Alms giving is commended in the New Testament as being the best available way of rendering succour to the needy.

"Freely Ye have received, freely give".

The sacred books of East give instructions about the way in which wealth should be acquired and spent. The Mahabharata has a whole chapter devoted to it. The Gita requires a man to do the task alloted to him and each has to be remunerated accordingly. But the scriptures sound a warning. Wealth must be obtained righteously, by right means and not by sharp practices.

When Jesus asked moneyed people to give up their wealth he was merely emphasizing a moral choice and giving a warning of the danger inherent in the possession of large fortunes. That however, was not an injunction to
the rich to throw away their possessions. It was merely an admonition to put these to good account, to root out from the heart the love of gold and all the evil propensities rising from it and to treat worldly goods as means to be used for the welfare of mankind. 22

Law of Karma and Daan

Many persons have been fortunate or inginious enough to amass huge wealth and some of them like Tatas, Birlas etc., have contributed their wealth for the good of humanity. Thus it is apparent that Daan, with some motive also if rightly made, does benefit mankind.

There are so many multimillioiners who indulge in adding to their bank balance never thinking of spending a part for public, a great sin against society.

Today society considers theft as a sin. Yet some people commit theft. It is bad to steal and society condemns it. It should also recognise hoarding too as a sin like theft. Both are sins alike. The miser is the father of the thief. If there are no misers and hoarders there will be no thefts at all in this world.

One should keep for oneself first adequate for one's comfortable living and spend the surplus amount for 22. Ibid.
public good. It will be apparent from the foregoing that Daan performed with or without any motive is conducive to the well being of humanity. It is the daan made by affluent philanthropists which is mainly responsible for the progress of various sciences and development of Industries. It is Daan made by millionaires that helped Research in medicine, agriculture and engineering etc., which has contributed largely to the comfort and happiness of human beings. The benefits of Daan practised in true spirit as directed by the Vedas are really surprising. The person performing Daan receive mental satisfaction of having done his or her duty. The attachment to worldly things is reduced. The act fosters love for the fellow beings. It brings contentment and peace of mind and causes spiritual upliftment. Tena Taktenaya Bhunjita. It means renouncing thou shalt eat. There is much of the lust in us today. So first we should give and then only eat. If we cultivate this habit of giving to others before enjoying and understand the principle behind it, the poor in the villages will never suffer and every home in each village will be a bank for which they can easily draw. In this way an atmosphere of Dharma will be created all a round. Every child would say that its father used to eat only after feeding the poor. This culture, if imbibed from childhood, will make everyone grow into a generous and
sacrificing citizen ever ready to die for his country. He becomes strong, courageous and devoted to duty because he is nursed by the purest of food. He upholds the cultural tradition handed down to us from ancient days.  

3.10 (a) *Educational aspect*

It is said in the Vedas that the man who is charitably minded and puts his wealth to the use of others will never be envied by any body.

It is nothing but the law of Karma whether you believe in this law or not. You are involved in the consequence. The weather may be warm or cool, the breeze may be soft or strong, one has to suffer whether one likes or not. Similarly you cannot sever the law of Karma away. Do good and you will receive good results. Do bad and you will suffer from bad consequences. Our deeds lead to us to joy or grief. Deeds direct and decide our destiny. Economic misery, misery due to ill-health of body or mind are caused by Karma alone. God does not confer joy or inflict misery. They are the consequences of our own Kriya (Deeds).

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Daan no doubt a good deed reaps good result. The system of education, formal and informal should be transformed qualitatively in terms of its value, content, standards and relevances to life. The role of education to promote daan attitude i.e., humanistic outlook, sense of brotherhood and a commitment of ethical and cultural values needs to be re-emphasised.

(b) **Daan and international peace**

For international understanding and cooperation the essentials are classified under three headings.
1) Objectivity which is an intellectual translation of justice. 2) Everytime we cooperate, we make an effort to try to find out what is the universal link which exists between us and the name of this is fraternity, and 3) An effort to humility.

Thus, objectivity, universality and humility are pre-requisites of international cooperation and those may be developed with the application of Daan principle.