Twitter Thread by KrishnaLeela



KrishnaLeela
@Talesofkrishna

Well said VW. I would like to contribute to your thread. Charity or D■na as we Sanatanis like to call it is very much a part of our culture but it is quite different from that of Abrahamic faiths.

Read on.

#Thread
#KrishnaLeela
#InternationalVolunteerDay

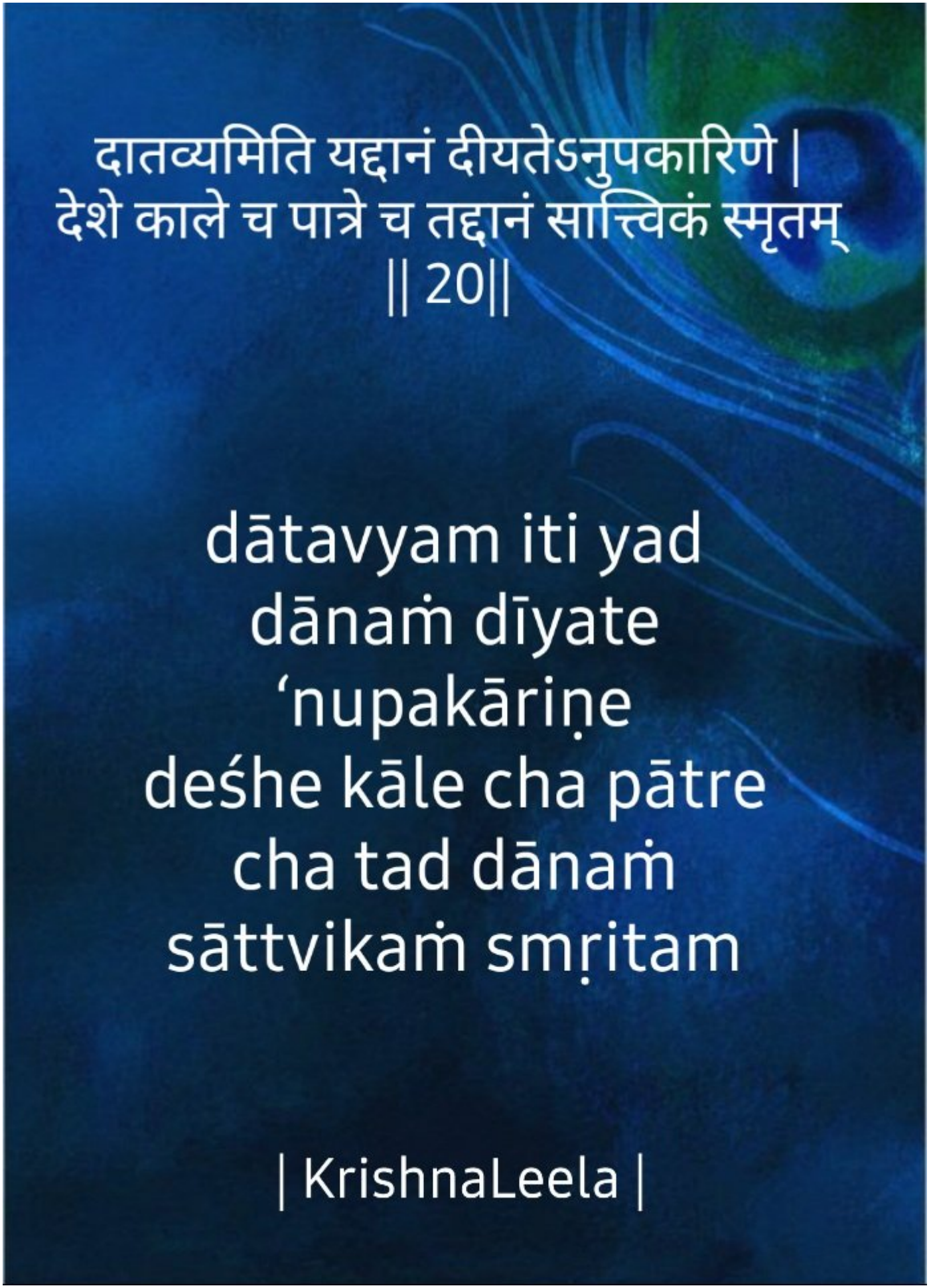
> New propaganda going on that there is no concept of charity in Hinduism like christianity
>
> Truth -
> Christian charity is for conversion only,
>
> Charity is not only part of Hinduism but hindu society is based on Charity.
> In fact our mothers still keep aside food for cows and dogs pic.twitter.com/MwxUBoXX06
>
> — Vedic Wisdom...\u0950 (@VedicWisdom1) December 4, 2020

While the Izl@mic Zakat or xtian Charity is limited to people who adopts their faith the real meaning of D■na,Dakshina & Bhiksha has all together a different purpose that doesn't come with the baggage of gaining something in return.

Many of our scriptures points out the duty, benefit and purpose of D■na. Here are a few references from our Sanatani scriptures that attunes to charity.

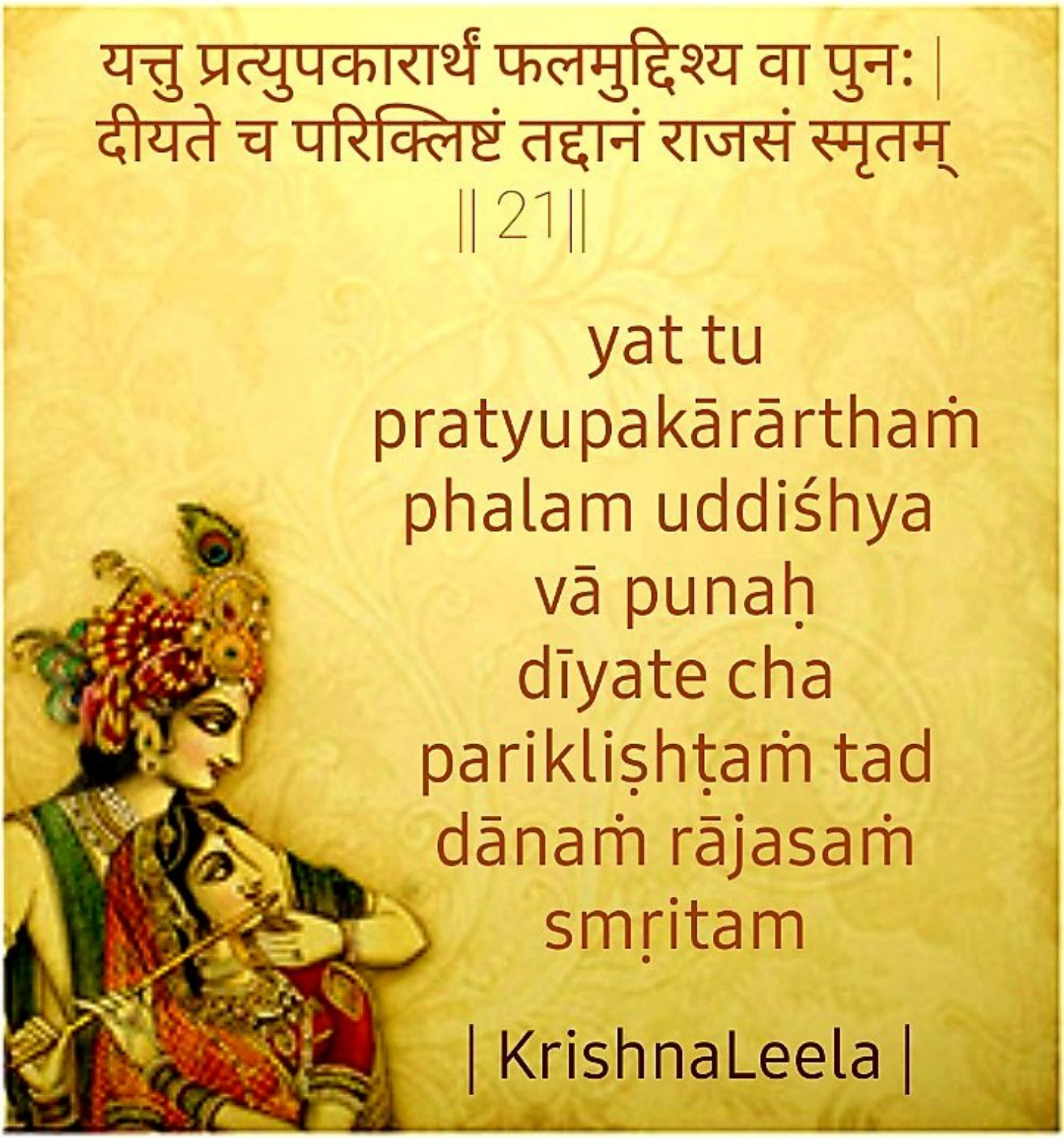
In Bhagavad Gita, (17:20) Shri Krishna mentions that charity given without the expectation of anything in return is the highest form of Charity & is considered sattvik.

#BhagavadGita
#KrishnaLeela



In the next verse (17:21) Krishna particularly says charity given with any expectation of any reward or return or given with reluctance or grudges is not the highest form of charity thus emphasisg the selfless form of D■na even more.

#talesofkrishna



Upanishads which were composed some 1000s of years before the advent of any Abrahamic faith mentions the virtue of D■na.

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Learn three cardinal virtues - self restraint, charity and compassion for all life.

— Brihadaranyaka Upanishad, V.ii.3

Chandogya Upanishad, Book III, similarly, states that a virtuous life requires: tapas (asceticism), d■na (charity), arjava (straightforwardness), ahimsa (non-injury to all sentinent beings) and satyavacana (truthfulness)

The mention of act of charity finds its place in our Puranas too. Here it is.

d■nameka■ kalau yuge
“In the age of Kali, giving in charity is the means for purification.”

-Bhavi■hya Pur■■

ny■yop■rjita vittasya da■ham■n■hena dh■mata■
kartavyo viniyoga■hcha ■■hvaraprityarthameva cha
“From the wealth you have earned by rightful means, take out one-tenth, and as a matter of duty,give it away in charity. Dedicate your charity for the pleasure of God.”

-Skandh Pur■■

Our Early Sanatan History compiled in Ramayana & Mahabharata is full of references of the noble act of d■na.

praga■a ch■ri pada dharma ke kali mahu■ ek pradh■na
jena kena bidhi d■nhe■ d■na karai kaly■na [v6]
“Dharma has four basic tenets, one amongst which is the most important in the age of Kali—give in charity by whatever means possible.”
-Ramayana

"a person must first acquire wealth by honest means, then embark on charity; be hospitable to those who come to him; never inflict pain on any living being; and share a portion with others whatever he consumes."
- Mahabharata

Astaka said :—

17. The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one's death, by what principle is one again revived ?

Yayati said :—

18. O best of kings, the man who dies, assumes a subtle form, but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

19. The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious becomes worms and insects. O illustrious one, I have nothing more to say.

20. I have told you, how beings are born by the developement of their embryonic form as quadrupeds, bipeds, and six-footed creatures. What more will you ask me ?

Astaka said :—

21. O sire, how does a man attain to those higher regions whence there is no return to earthly life again ? Is it by asceticism or knowledge ? How does a man attain to the region of the highest bliss ? As I ask you, tell me all.

Yayati said :—

22. The wise say that there are seve gates through which admission might b gained to heaven. These are asceticism gift, tranquility of mind, self-command modesty, simplicity and kindness. A perso loses all this in consequence of vanity.

23. The man who, having acquired know ledge, regards himself as learned and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahma.

24. Study, taciturnity, worship before fire, and sacrifices, these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

25. The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise ; the wicked and vicious can never act like the virtuous. "I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows,"—such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

26. Those learned men who accept as their only support the unchangeable and inconceivable Brahma,—Brahma that showers blessings on persons virtuous as you are, —enjoy perfect peace here in this world and hereafter in heaven.

Thus ends the ninetieth chapter, the history of Yayati, in the Sambhava of the Adi Parva.

CHAPTER XCI.

(SAMBHAVA PARVA.)—*Continued.*

Astaka said :—

1. Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the *Grihastas*, *Brahmacharis*, *Bhikhus* and *Vanaprasthas*, so that they may acquire religious merits.

Yayati said :—

2. A *Brahmachari* must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, [illegible]

3. It is said in the oldest Upanishada that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity ; he should be hospitable to all that would come to his house ; he should never use anything without giving a portion to others.

[illegible] the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts ; he should give away in charity ; he should never inflict pain upon any creatures. It is then only that he can gain success.

5. He is a true *Bhikshu*, who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns, who does not sleep under the shelter of a householder's roof, who is without wife, and who travels over many countries, going some distance every day.

6—7. A learned man should adopt the *Vanaprastha* mode of life, after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the *Vanaprastha* mode of life, he mixes his ancestors and grand-children, numbering ten generations including himself, with the divine essence,

Not just a recommendation charity has always been very much in practice too. Stories of King Janasruti to Karna all emphasizes the virtue of Dana.

Notable Persian Historian Al-Biruni, mentioned in his work that it is obligatory among Hindus to give alms every day as much as possible.

CHAPTER LXVII.

ON ALMS, AND HOW A MAN MUST SPEND WHAT HE EARNS.

It is obligatory with them every day to give alms as much as possible. They do not let money become a year or even a month old, for this would be a draft on an unknown future, of which a man does not know whether he reaches it or not.

With regard to that which he earns by the crops or from the cattle, he is bound first to pay to the ruler of the country the tax which attaches to the soil or the pasture-ground. Further, he pays him one-sixth of the income in recognition of the protection which he affords to the subjects, their property, and their families. The same obligation rests also on the common people, but they will always lie and cheat in the declarations about their property. Further, trading businesses, too, pay a tribute for the same reason. Only the Brahmans are exempt from all these taxes.

As to the way in which the remainder of the income, after the taxes have been deducted, is to be employed, there are different opinions. Some destine one-ninth of it for alms. For they divide it into three parts. One of them is kept in reserve to guarantee the heart against anxiety. The second is spent on trade to bring profit, and one-third of the third portion (*i.e.* one-ninth of the whole) is spent on alms, whilst the two other thirds are spent according to the same rule.

Others divide this income into four portions. One-

Burton Stein, an American Historian, whose field of research was South India, observed that during Chola & Vijaynagara dynasty temples used to collect donations which were then used to feed people in distress as well as fund public projects

such as irrigation and land reclamation

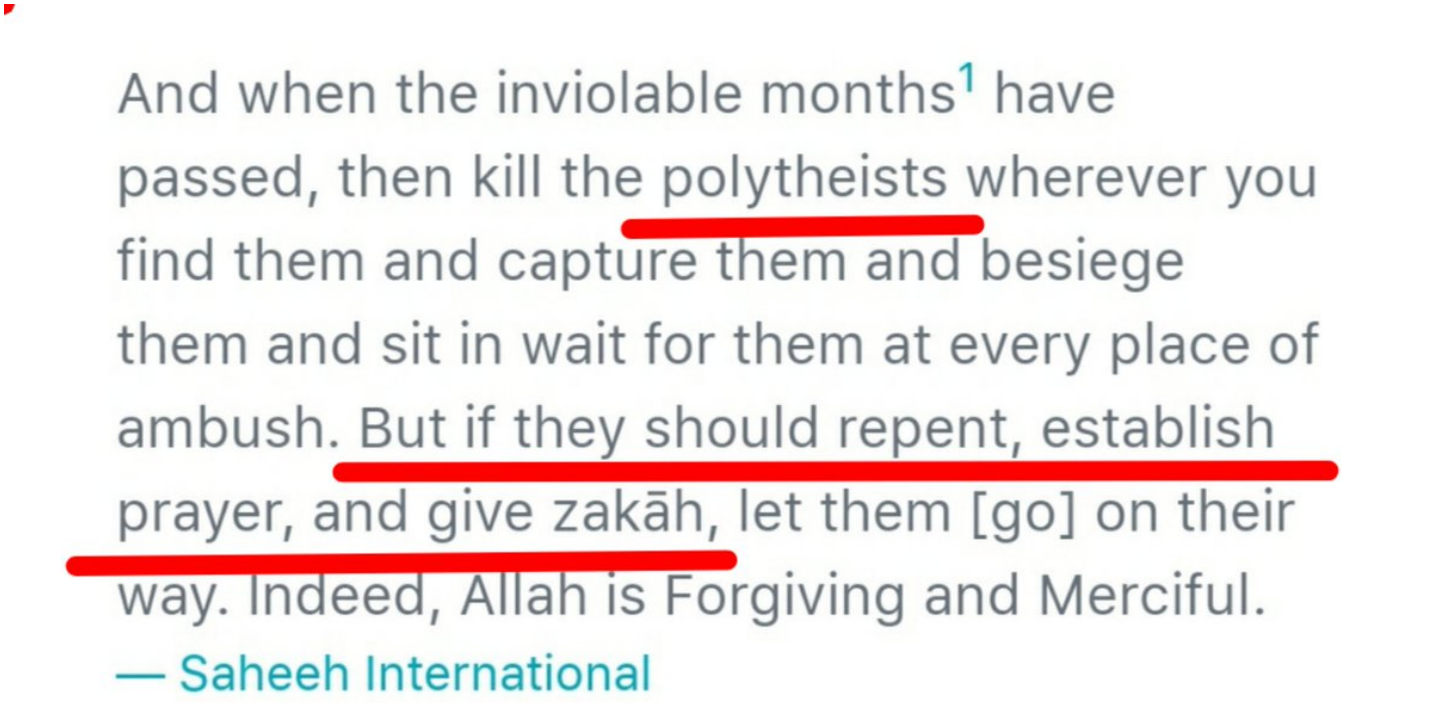
Even today Hindu Temples have continued to follow the same tradition.A big example of it is very recently during the start of Covid it is the temples who came forward to donate in huge. Almost every big temple contributed to the donation unlike the chur(hes or m0sques.



Now a short note on how Hindu practice of Dana is different from Izlam!c Zakat. Polytheists are forced to pay Zakat in order to protect their lives from Musl!ms. Do we see such heinous concepts in Hindutva?

Qur@n Surah Al Tawbah [9:5]

#[redacted]



Furthermore charity(Zakat) can only be given to Musl!ms.Only scenario where you can help a Non-musl!m is if he is on the verge of conversion or rather to lure him into conversion to !slam. This is much different from Sanatan concept of selfless charity.

Surah Al Tawbah [9:60]

