

## THE PSYCHOLOGY OF CHARITY

Fraternal greetings to each one with sincere affections

Salutations and Pranams to the God of your Heart in Humility:

It is said that if you wish to live a life of divinity then it is necessary that we bring the divine (God) into our daily lives moment to moment: Asato Ma Sad gamaya;

Before we commence, it is a matter of great delight for me to be present amongst such an impressive group of formidable numbers. President Ashok: My hats off to you and your committee for a splendid job done to maintain such a responsibility and also to congratulate the founder members for their initial patience, foresight and unity that has led to the blossoming of this group that is constantly progressing.

Now we can enter our subject matter:

The purpose of life is to commence the journey from restlessness to restfulness and progress onwards to Ultimate relaxation; Samadhi; of Bliss or Ananda:

Charity essentially fulfills this objective as it directly falls under the wings of Karma Yoga.

But the word Charity is a delicate and sensitive word that can also cause inner conflicts and at the same time cause conflict of interest and controversies amongst friends, family and society.

As a result instead of living with a feeling of unity as brothers and sisters we live with splintered ideas and many times in argumentative or confrontational mood.

The dictionary meaning of Charity is :” Help given voluntarily to those in need”

But what is that makes charity noteworthy:?? It is the motivating factor and feelings which rests on 3 foundational pillars: Concern- Intent- Attitude=CIA:

When these three factors are in harmony with optimum goodness then the act of Charity takes on a spiritual beat and a divine rhythm so as to confer the blessings of the Almighty.- Akand Akhand Aashirwaad.

It is therefore important that we understand the word charity with more depth from a philosophical and psychological perspective.

*“Charity becomes an outward expression of the mastery of selfishness”- Ralph M Lewis (AMORC)*

Within our various Hindu philosophies, the Samkhya philosophy has been a strong contributor to the core of Hinduism. Samkhya suggests that the manifestation of this Universe has three inherent properties known as Gunas (or attributes). These three Gunas are:

- 1) Tamasic: (dullness, inertia, laziness).
- 2) Rajasic : (passion, restlessness and activity).

3) Sattvic : (representing goodness, balance and harmony).

In this vein, Charity work can also be predominantly either Tamasic or Rajasic or Sattvic.

### *Tamasic Charity - based on thoughtlessness or carelessness*

Generally this can be categorized as persons whom “give carelessly” to the wrong persons and/or wrong places, or perhaps give things when they want to simply do a bit of household spring cleaning, or as I like to coin it, the “getting-rid-of-stuff mentality”. i.e. The disposal of unwanted clothes and household items. This type of charity work – which may have some merit - is usually “void of feelings” **and could become harmful or have harmful effects.**

Example of refrigerator: Pencil and copy book : Giving indiscriminately to people with bad habits:

### *Rajasic Charity - based on a “transactional” mentality*

The Transactional mentality is giving things for recognition and for karmic expectations that reaches to God, since it has been driven into our minds by our religious leaders that “we will get double (or more) if we simply give more”. From a spiritual perspective, it is not **conducive** to practice **this type and tamasic type of charity**, as charity should be purely about giving, without expecting any returns.

*Phal ki ichha : Are Manu abh merr kya hoga kind of mentality:*

When in power and any charity or social service or any assistance to acquaintances: then all eyes All eyes Inherently fall on front seats with the Vip, the front tables, Vip rooms on Holidays by deceit or demand;

In this mind set we have tendency to make bargain with God; see now give me double: Because all those who solicit charity always says these things;

### *Sattvic Charity - based on “selfless” giving with a compassionate heart*

This is when we give without harboring any underlying interests or motivations through our own spirit of selflessness. This type of giving is based on “natural feelings” with “no expectations”.

*“Only a life lived for others is a life worth living”- Albert Einstein*

Any act conducted in a mode of compassion and non-expectation becomes a Sattvic act and therefore such a charitable gesture is considered an act in the mode of Sattvic Charity.

The joy one feels when a hungry child is fed and the child responds with sparkling eyes soaked in gratitude and when the family of a child who is saved from brutal hands of pain and untimely death, smiles with tears of joy trickling on pulsating cheeks is a joy that is worth the moment and far surpasses the joys of transitory and sensual pleasures.

Giving with the eyes of Shiva; the mystical Inner eye of wisdom; then compassion and the other eye of sound judgment or discrimination.

Or in the approximate words of Swami Chinmayananda: “Soaked in sympathy, cooked in kindness, honeyed with love and served on the golden platter of understanding.”

In Sattvic charity there are three basic categories:

- 1) Provide food for the impoverished.
- 2) Provide medicines and medical treatment of people with diseased conditions.
- 3) Teach Yoga techniques and knowledge to alleviate physical pain, mental suffering and to catapult people into a spiritual domain. This being the most superior form of charity.

Unfortunately, our society has a penchant to build more grand temples than to alleviate souls from suffering. This must be reflected upon seriously if one really wants to embark on “pure charity” work and help “change the world”. While stating the obvious, it is worth re-flagging that Charity is all about compassion, sharing, serving and love. Charity begins with compassion and ends in compassion in one full circle.

Compassion is when you are able to connect with the pain, sufferings, fears, and anxieties of others, and respond in love with the totality of your heart. Try to cultivate this feeling of divine service and love, and notice your “core” develop, and in turn enhance your spiritual journey.

So now the big question how much of our wealth do we apportion towards Charity:

The saints have all sung one song throughout Indian history: Become Mr 10% : Not in the taking as you know who?? but in the giving: and then the 90% money that is saved will become a “7 generation shield upon your family”.

As a further clarification it is 10% of your net- net savings annually; as a mode of divine tax: that you should not avoid.

I have no doubt that “Sattvic Charity” will help you on this all important journey. Remember, no expectations, no returns, just pure “giving”. Start your journey, today.

This is the best way to erase poverty and the best way to erase one’s ego and get closer to God.

By – *Dayal N Harjani aka Daduzen-*

*Example of akashwani and Churchgate incident: Bangalore incident*

*One flag and one slogan: and one prayer;*

*Hanuman ka jhanda; Indrajeet ka rath;Karan ka kavach;Yudhister ke dharam sanskar:  
Bhism ka dhanush aur Arjun je baand; Krishna jaise sarathi ; in sabhko man me basakar  
kare phir to aarti: “ Koi maii ka lal is tino lok me phir aapka ek baal bi nahi bigaad sake ga:  
Jai shri Ram:*