

Dana quotes and articles for inquiry, inspiration and discussion

And what is the accomplishment of generosity? Here, a noble disciple dwells at home with a mind free from stinginess, freely generous, open-handed, delighting in relinquishment, one devoted to charity, delighting in giving and sharing. *The Buddha*

Article: There's more to giving than we think, Gloria Taraniya Ambrosia

<https://www.buddhistinquiry.org/article/theres-more-to-giving-than-we-think/>

"And I suspect that few of us have given much thought to why generosity figures so prominently in the Buddha's teaching. We know that giving is a good idea and can give of ourselves when the need arises, but are we accurately reflecting on the significance of giving in terms of spiritual awakening? One renowned Theravada teacher said, "As worldliness pursues getting, which is the root of greed in action, so giving is the way to *nibbāna*.'"

Dana-The Practice of Giving, selected essays edited Bhikkhu Bodhi ©1995

<https://www.accesstoinsight.org/lib/authors/various/wheel367.html>

Prof Lily de Silva,

head of the Department of Pali at Peradenya University in Kandy, Sri Lanka

Giving is of prime importance in the Buddhist scheme of mental purification because it is the best weapon against greed (*lobha*), the first of the three unwholesome motivational roots (*akusalamula*). Greed is wrapt up with egoism and selfishness, since we hold our personalities and our possessions as "I" and "mine". Giving helps make egoism thaw: it is the antidote to cure the illness of egoism and greed. "Overcome the taint of greed and practice giving," exhorts the Devatasamyutta (S.i,18). The Dhammapada admonishes us to conquer miserliness with generosity (*jine kadariyam danena*, Dh.p. 223).

If one knows the moral advantages of giving, one will be vigilant to seize opportunities to practice this great virtue. Once the Buddha said that if people only knew the value of giving as he does, they would not take a single meal without sharing their food with others (It.p,18).

Giving even one's last meal "If beings knew, as I know, the results of giving & sharing, they would not eat without having given, nor would the stain of miserliness overcome their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared, if there were someone to receive their gift. But because beings do not know, as I know, the results of giving & sharing, they eat without having given. The stain of miserliness overcomes their minds." — [Iti 26](#)

Gil Fronsdal, 2000 <https://www.insightmeditationcenter.org/books-articles/dana-in-the-western-insight-meditation-movement/> Dana in the Western Insight Meditation Movement

Ajahn Sucitto:

The quality of *dāna*, giving, is not dependent on materiality or even a charitable obligation. It's a Dhamma practice that makes you stronger than you thought you were – it brings up your nobility. It's a privilege to give because it makes you glad, and so the enlightenment factors arise in the mind. For the one receiving, giving brings forth integrity – one wants to live up to the offering. This is the *dāna* principle; everybody wins. This *dāna* is a step on the Path to awakening.

A noble giver is one who is happy before, during and after giving (A.iii,336)

These great givings comprise the meticulous observance of the Five Precepts. By doing so one gives fearlessness, love and benevolence to all beings. If one human being can give security and freedom from fear to others by his behavior, that is the highest form of *dāna* one can give, not only to mankind, but to all living beings. (adapted from (A.iv,246)

Sabbadanam dhammadanam jinati: "The gift of the Dhamma excels all other gifts" (Dhp. 354).

Generosity: The Inward Dimension by Nina Van Gorkom

There are still other ways of practicing generosity, even when we do not have things to give. The appreciation of other people's good deeds is also a type of generosity. When we notice that someone else is doing a good deed we can appreciate his wholesomeness, and we may express this with words of approval and praise. We may be stingy not only with regard to our possessions but also with regard to words of praise. Gradually one can learn to be generous in appreciating the wholesomeness of others.

Giving is threefold by way of the object to be given: the giving of material things (*amisadana*), the giving of fearlessness (*abhaya dana*), and the giving of the Dhamma (*dhammadana*).

The Gift of Giving: Dana in the Pali Canon, By [Prof. David Dale Holmes](#) June, 2020 <https://www.buddhistdoor.net/features/the-gift-of-giving-dana-in-the-pali-canon/>

Reflections from Gail on Generosity (Dana) Gail Iverson, Common Ground Meditation Center

<https://commongroundmeditation.org/all/reflection/reflections-from-gail-on-generosity-dana/>

“The sheet by the *dāna* bowl is entitled “freely giving, freely receiving”. This aspiration is 180 degrees from our societal conditioning where nearly everything has a price or comes out of duty, or

obligation. We can practice looking for when the mind is inspired to be generous and then choose how to act on that inspiration."

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity."— [AN 7.6](#)

"These are the five rewards of generosity: One is dear and appealing to people at large, one is admired by good people, one's good name is spread about, one does not stray from the rightful duties of the householder, and with the break-up of the body at death, one reappears in a good destination, in the [heavenly worlds](#)."— AN 5.35

Never underestimate the power of small gifts

"Even if a person throws the rinsings of a bowl or a cup into a village pool or pond, thinking, 'May whatever animals live here feed on this,' that would be a source of merit."
— [AN 3.57](#)

The Gradual Training: The gradual training begins with the practice of **generosity**, which helps begin the long process of weakening the unawakened practitioner's habitual tendencies to cling — to views, to sensuality, and to unskillful modes of thought and behavior...

The meaning is clear: to reap the most benefit from meditation practice, to bring to full maturity *all* the qualities needed for Awakening, the fundamental groundwork must not be overlooked. There is no short-cutting this process.

Thanissaro Bhikkhu.

The Dana Dilemma: Is it Buddhist to Pay for Teachings?, Sarah Conover, April 2021 <https://www.buddhistdoor.net/features/the-dana-dilemma-is-it-buddhist-to-pay-for-teachings/>