



OF GENEROSITY

DIBAKAR PAL ¹

¹ PHD STUDENT IN INDIA.

ABSTRACT

Generosity is a great virtue. It signifies positivism. It teaches live and let life. It is an optimistic attitude of a sacred soul that considers the whole world as his own family. So he thinks for all. He is ready to sacrifice for all silently with a smiling face. He does not believe in return or reciprocations. He hates give and take policy. He declines to accept any return either cash or kind. He considers return as a vice. It is one-sided deed. He considers it as his social responsibility. He is indebted to the society. And he wants to repay the debt accordingly. So, according to this charitable character, question of return does not arise here. He is so wise and so happy.

Keywords: Generosity, Virtue, Give, Freely, Plentiful, Kindness, Divine, Positivism.

INTRODUCTION

Creative writing is based more on manifestation rather than on expression. It does not inform rather reveals, so it bears no reference. The best creative writing is critical, and the best critical writing is creative. The present article is the outcome of creative writing meant for lay readers. As such free style is the methodology adopted so that the pleasure of reading can be enjoyed by the common mass. As you know well that, Francis Bacon (1561-1626), the immortal writer, wrote many essays, and notably "Of Love", "Of Friendship", "Of Ambition", "Of Studies", etc. The myriad-minded genius rightly pointed out that all the words of the dictionary can be the themes of essays one can write. But little has been done, in this regard since his death, in order to finish his unfinished monumental works. In fact Bacon's way of presentation and his unique style kindled imagination and inspired me to write essays, in the light of creative writing, thus to get relief through Catharsis.

ARTICLE

Generosity means giving or ready to give freely more than is necessary or expected. It is the showing kindness in one's attitude to and treatment of others. It is a divine matter.

Also it signifies larger or more plentiful than is usual. Nature is abundant in its beauty and resources. As such nature is generous like mother's affection. Childhood is the best time to teach the lessons of generosity. A child adopts this quality easily. So it is the right time to ignite the fire of self-sacrificing attitude already in man. With this enriched mind he conquers all evils throughout his life. A grownup man cannot acquire it easily with the polluted soul which has already been hardened enough.

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family. So he thinks for all. He is ready to sacrifice for all silently with a smiling face. He does not believe in return or reciprocations. He hates give and take policy. He declines to accept any return either cash or kind. He considers return as a vice. It is one-sided deed. He considers it as his social responsibility. He is indebted to the society. And he wants to repay the debt accordingly. So, according to this charitable character, question of return does not arise here. He is so wise and so happy.

The sun gives light equally to all. Similar is the democratic nature of a generous person.

In fact, it is really a rare virtue. It hails from noble birth. Its origin lies in the goodness of human mind. As such, a generous person is benevolent and noble in characteristic nature and behavior. It manifests the broadness of mind. A sly man is intelligent. Also a wise man is intelligent. But a sly man is not generous rather mean and selfish. Whereas a wise man shows his magnanimous intention always. He is kind and noble by birth. So all generous people are intelligent but all intelligent people may not be generous. Thus a sly man is cursed and a wise person is a blessed one.

Victory renders a person generous but failure makes a man mean. A soft-hearted man is guided by emotion. Win kindles that emotion. But failure thereby frustration throws that unfortunate man into reality. As a result his emotion is replaced by motion. He becomes self-centered and selfish as well to safeguard his mundane existence and remains far from generosity the divine object.

They say, Rome was not built in a day. Similarly, a man cannot be generous overnight.

This rare and precious virtue a man either inherits or acquires from his environment. It demands time. It needs maturity and foresightedness. It manifests the synergy of good attributes of a character. A rich mind is generous. And a generous heart is an enlightened one. Through his

inner light he illuminates the darkness and goes ahead.

There are two types of people. The first type loves money. The second category loves man. But man is more powerful than money. It is easier to earn money but it is too difficult to earn man. A man in need is a friend indeed. A miser or selfish person helps none. So they have no friend at all rather surrounded by foes. On the other hand through help a generous person loses money, instead the learned gets men. These men will act as his banker with ready cash. Thus he becomes penniless to earn huge capital with certainty. Life is full of uncertainty, injustice and fear. But such a donor conquers these evils through charity. Everybody earns money as per his capacity, but to conquer the head and heart of others is very difficult. Only a judicious soul can do it through his unique mechanism. Generosity is that tool by which the learned performs that noble deed. A selfish person is mundane but a charitable soul is divine in nature.

All cannot be generous. It needs stamina, courage and blessings as well. Only a holy and sacred soul gets such favor of God. Holding instinct is the hindrance to achieve it. They suffer from fear. They suffer from insecurity. They are afraid of losing all and everything. Unknown phobia chases them always rendering their lives complex and miserable. They think who will help them in distress. Since they help none they cannot recognize the well wishers around them. They are so cursed, so unfortunate and so blunt, as well. Now, a miser if he penniless or loses all its belongings by any means or due to conflagration then it will die unfed, unwept, unsung and unknown as well. Because it, during its entire life span, helped none. Thus the miser is paid by its own coin. In such a case a generous soul is the only rescuer of that very unfortunate miser deserted by all. Here lies the utility and superiority of generosity. For, a generous soul seldom considers the history of a victim. Thus he conquers the geography.

Only foresighted people are generous. They know, donate more get more. Kindness seldom renders them penniless. To love men and to serve men is to love God and serve God. They know donation confirms the blessings of Almighty God. In some mountain the villagers collect water from a ditch which is again fulfilled overnight by the water coming from the spring. Similar is the story of compensation of generosity. Liberal is generous but lavishness means wastage.

Environment has immense effect on the mind of man. A generous man may lose his nobleness due to evil company or ill environment. If a person of noble birth is not generous then it is certain that he has become captive in the hand of evil company or bad environment. Such a cursed soul is hated by all. His successors thus lose age old acquired aristocracy and get degraded. Similarly, a man hailing from low-birth becomes benevolent by dint of the charity of liberal environment. This type of large-hearted person is honored more for his hospitality. Thus his generation is upgraded through the blessings of generosity. And he draws more attention for having generosity which is quite uncommon to such a common

man.

Nature also influences a person. A person when visits a ocean or a hill he becomes perplexed noticing the abundance of nature. He becomes ashamed comparing his meanness with the vastness of nature. So a man when is far from his house becomes generous. Local meanness is defeated by the wideness acquired in distance. Thus distance demolishes disturbances of evil mind.

Also nature is a teacher. A romantic heart learns gazing at the sky, observing a hill or horizon or ocean. As such unobstructed view of the sky, robustness of mountain, distance of horizon, vastness and depth of ocean influence and perplex him much and he becomes indifferent. This indifference isolates him from meanness of reality and paves his way to be generous. Similarly, a rustic person enjoys free and fair air. He is not selfish and possesses the goodness more than a city dweller. Polluted air renders the souls of town polluted.

Through donation a man becomes free from cheating others. A cheater suffers from tension. But a donor enjoys intense heavenly delight. He is always ready to lose not to gain. Whereas a miser is always afraid of losing everything. It drives away his mental peace. He becomes restless. He cannot sleep well. Thus disease becomes his companion.

Misfortune dogs him wherever he goes.

A generous person is religious-minded. Even if he be an atheist he believes in man not money. To be generous needs force to break the obstacles caused by meanness. To acquire that force needs another force. Thus a force is replaced by another force. Here, evil is replaced by good. Man always experiences the tug of war between these two internal conflicts. Through soliloquy or monologue a person sometimes, is seen to get relief. When goodness defeats the evil force the man becomes generous. Otherwise the soul remains mean.

When a poor man donates willingly he is a generous donor. If a rich person donates then he is not a generous donor, rather merely a donor only. They say property is theft. A rich person gives only a fraction of its surplus wealth. He donates either to earn religious merit or gain social status or to serve and satisfy his emotional attitude or all together. It is like a package tour.

A businessman is only interested in return on investment policy. He does not donate since it has no return. Temper caused by money renders him blind. He defies both God and Government even. In course of time when hairs becomes grey, sight gets diminished, physique becomes feeble he realizes that death is imminent. He hears the voice of thousands whom he deceived in the past. Hallucination haunts him. Unknown fear chases him. Nightmare disturbs him. He loses mental peace. He becomes sleepless. All these events compels such a miser to repay the debt to make him free from the curse of those poor persons and hopes to live long to earn more instead. So he donates lavishly as an arrear claim. Everybody becomes astonished for this change. The funny thing is his

donation is merely an investment only. In early life he gambled for money, now he gambles for life. In fact such a degraded soul gambles till it breaths its last.

If a poor or rich donates everything then they are called great donor. Here, the force required to conquer the inward conflict or pull is its highest kind. If they leave the family they are called escapist, otherwise they may be crowned as great generous souls who remaining with the family share weal and woe and sorrows and sufferings together.

CONCLUSIONS

The highest generosity is shown by the saints. They are not escapist. They dedicate their souls to serve the ailing humanity throughout generations of all sects and communities as well. That is why these indifferent sacred souls may be laurelled with the highest generosity.

ABOUT THE AUTHOR

Pal, Dibakar is a Retired Executive Magistrate in India and PhD Student. Though he is a Civil Servant yet he is genuinely interested in diversified academic fields. As such, he holds master degrees in M.Sc(Math), M.A(English), M.A(Bengali), M.B.A(HRD), M.C.A, P.G.D.M.M(Marketing), L.L.B, D.C.E(Creative Writing), M. Phil (Business Management),UGC- NET(Management)-2008. He attended an International Conference at IIT, Mumbai, India and five International Conferences at U.S.A; though he gets invitation to present papers in many International Conferences at home and abroad round the year. He presents papers on Computer Science, Management, English Literature, Linguistic, Philosophy, Philology, Psychology, Sociology, Humanities and Poems. He presented a paper on Computer Science and Chaired in 2007 IEEE Conference at Richmond, Virginia, U.S.A. Also another paper on Fuzzy Logic was accepted by IEEE Conference 2010 at USA. He serves as Session Chair, Presider and Reviewer. He serves as reviewer of American Marketing Association, Journal of Common Ground; Australia, IEEE Transactions, IJEAPS, AJHC, Journal of Supercomputing.

He has more than two hundred (200) publications and among these one is as Monograph in International Journal on Management Science, one Monograph is in Journal of the World Universities Forum, one is in Consumer Behavior, two are in Computer Science, one is in Neuroscience, one is in Linguistic and rests are Creative Writing of English Literature. In Creative Writing two papers have been incorporated in SSRN's Top Ten Download List three times in November, December 2010 and April 2011. In ResearchGate his papers have reached a milestone through more than 51000 reads. Scholars' Press and Lambert Academic Publishing House, Germany have published twelve books between the months July to December, 2016. New Texas, A Journal of Literature and Culture, Sul Ross State University, Alpine, Texas, USA has published ten essays in February 2018. International Educational Scientific Research Journal (E-ISSN : 2455-295X) publishes Creative Nonfictions every month

regularly. Now he is pursuing his PhD thesis in Business Management in University of Calcutta, India. Also he is currently focussed on the Extension Works of Huffman Code i.e., Coding Theory and Pattern Recognition through Fuzzy Logic (Pattern Recognition, Image Processing, etc) of Computer Science.

His hobby is Creative Writing (Nonfiction). He says:

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REFERENCES

No references, since the present article is the outcome of Creative Writing.