

priests, who have studied the Vedas. But, because of the desire for reward, it has been called rājasika. So Lord Kṛṣṇa, has not mentioned, that it should be made, at a proper place and time and to a worthy person.

Here, the term 'punah' (then or again), has been used to denote, that such a person first thinks of the man, to whom he is indebted or from whom he expects a reward, and then he makes a gift.

'Dīyate ca parikliṣṭam'—A rājasika gift, is made in a grudging and helpless mood, under compulsion or force. Whatever they give, is given, in a miserly manner, by being grieved, at heart. They believe, that by giving more, the habits of a donee will get spoiled, while they could suffer loss. So, it will be difficult for them, to run their lives smoothly. Thus they make petty gifts, in a higgling way.

'Taddānam rājasam smṛtam'—Such a gift, is said to be rājasika (passionate).



अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

adeśakāle yaddānamapātrebhyaśca dīyate
asatkṛtamavajñātam tattāmasamudāhṛtam

A gift, which is made at a wrong place and time, to an unworthy person, without respect or with contempt, is held to be, tāmasika (of the mode of ignorance). 22

Comment:—

'Asatkṛtamavajñātam'—A tāmasika gift, is made without respect, in a disdainful spirit. When a priest, comes to receive the gift, to the house of tāmasika people, they treat him with contempt and say that he did not come to their house, when his presence was required. Another member of the family says, that

they should not be ensnared by such priests, they should instead give to the poor and the needy. They regard them as a dog, who should be given a morsel of food, otherwise it will bark. Such a gift is called *tāmasa*, because by it ordinance of scriptures and the *Brāhmaṇas* (members of the priest class), are dishonoured.

'*Adeśakāle yaddānam*'—Out of delusion, the *tāmasika* people, do not attach any importance to proper place and time. They say, that they have to make a gift, so it could be made, at any place and time. Thus they offer the gift, by dishonouring the ordinance of scriptures, because they instead of attaching importance to the ordinance of scriptures attach importance to the money.'

'*Apātrebhyaśca diyate*'—The *tāmasika* people, give charity (gift), to an unworthy person, arguing that food given as a gift, will satisfy the hunger of that person also, and so it is, also a virtuous action. Moreover, they assume that the people of the priestly class, have made such rules, to earn their livelihood.

'*Tattāmasamudāhṛtam*'—Such a gift is declared to be *tāmasika*.

Question:—In the *Gītā* it is mentioned, that the *tāmasika* people, go downwards (i.e., into the wombs, of insects, birds and beasts or into infernal regions) (14/18), while in the *Rāmacaritamānasa* it is mentioned, that charity (gift) given in anyway leads to the good. Thus, the two statements seem to be contradictory.

Answer:—*Tāmasika* people go downwards, but this rule is not applicable for gifts, because when a person makes a gift, he has to renounce his affinity for the gift. It is because of this renunciation, that even *tāmasika* charity, is not conducive to hurl one to downward regions. So, a gift has been eulogized, in *Śrīmadbhāgavata* (12/3/18), in *Manusmṛti* (1/86) and also in *Rāmacaritamānasa* (7/103 b). The reason, is that a person who has even little renunciation, cannot have a downfall.

Secondly, in this *Kali* age, when the hearts of people have become very impure, a concession has been granted by the Lord, that charity (gift) given in any form, leads a man to the good.

By making gifts, a man develops this trait, in his nature and that trait, will lead him to the good. So a gift should be made even without respect. So a saint has interpreted the expression 'Śraddhayā deyamaśraddhayādeyam,' that a gift should be offered with reverence, but it should be offered even, if there is no reverence.

An Important Fact In Connection With Gifts

A gift of food, water, clothes and medicines should be made to a needy recipient, without much thinking, whether he is worthy or unworthy, and whether the place and time, are auspicious or not. Offer food, to a hungry man, water, to a thirsty person, clothes to the naked and medicines to the sick. Similarly, the act of freeing a man from fear and torture etc., is a gift of fearlessness, which should be made. These gifts, are to be made, according to the need of the moment.

One point is to be kept in mind, that an unworthy person, should be given only so much of food and water, that he may not die of starvation or thirst. If he is given more, he may again indulge in sins, such as violence etc.

A devotee, beholds His Lord in all beings. So he worships his Lord, by performing his duty, instead of giving charity (gift), to a person (Gītā 18/46). It means, that a devotee's activities, are connected with God.

Gifts and Their Fruits

In this chapter from the eleventh to the twenty-second verses, the sāttvika sacrifice, penance and gift, are included in divine nature, while the rājasika and tāmasika, are included in demoniac nature.

The fruit of rājasika sacrifice, penance and gift, can be divided into two parts—seen and unseen. The seen fruit, can further be divided into two parts—immediate and future. The

immediate fruit of rājasika food, is that it satisfies hunger, while its remote fruit, is that it causes diseases. Similarly, the unseen fruit can also be divided into two parts—here and hereafter. As sacrifice, which is performed for the sake of ostentation (17/12), the penance which is performed, in order to win respect, honour and reverence (17/18) and a gift which is made with the hope of a return (17/21), bear fruit here.* But, if these are performed, in order to attain heaven, they bear fruit, hereafter. Rājasika sacrifice, which is performed for its fruit (17/12), and the gift made for a reward (17/21) can bear fruit, here as well as, hereafter. Out of those, who perform sacrifice, in order to attain heaven (2/42-43; 9/20-21) and those who perform sacrifice, penance and make a gift, for ostentation, respect, honour, reverence and reward, follow the cycle of birth and death.† But the tāmasika people who perform tāmasika sacrifice and penance (17/13, 19) have a fall (14/18), into the foulest hell (16/16), into demoniacal wombs (16/19) and go down, to the lowest state (16/20).

Those, who go to heaven, as the fruit of their sacrifice, suffer from envy, jealousy and vanity there‡. Śatakratu, the king of

* The future fruit of the seen and the fruit here of the unseen of the rājasika mode though seem similar yet are different. As the food will bear fruit in the form of diseases, that is future fruit of the seen. But the sacrifice which is performed so that a son may be born bears fruit here in the form of the birth of a son by turning itself into fate. So it is the fruit here of the unseen.

† If the rājasika people's ostentation is excessive (17/12, 18), it may be conducive to hells.

‡ In heaven also there are three categories—high, middle and low. Those who belong to the high category have vanity, because they are superior to the other two types and they are envious of those who are of the same category.

Similarly those of middle class are proud as they consider them superior to those of the low class and have a burning sensation having seen the superior heavenly luxuries of those of the high class.

In the same way those of the low class are envious and jealous of the other two classes as well as of their own class and they are proud when they think of those who have not attained heaven.

gods, is pained, because of atrocities of demons. Moreover, he has a burning sensation, in his heart when he beholds anyone performing penance, because he thinks that the person is doing so, in order to usurp his throne. Now, the question arises, why has he to suffer this burning sensation, when he is purged of those sins, which are obstacles to heavenly enjoyment (9/20). The answer is, that it is the fruit of his violence of animals, which he commits, while performing sacrifice.

Secondly, all actions performed with an interested motive, are tainted with some blemish, as fire is clouded by smoke (18/48). When all action are clouded by defects, there should be many more defects, in the actions which are performed for their fruits. So, in the scriptures, it is mentioned that after performing a sacrifice, the person should express penitence. But through penitence, all the sins do not perish; their signs are left, in the same way, as dirt remains in the threads, even when a cloth is washed with soap. So, even the gods such as Indra, has to suffer, by facing unfavourable circumstances.

Actually, all defects perish, only when a person discharges his duty, without expecting any fruit and surrenders those actions, to God. When he realizes that he is only God's, all his sins of millions of ages immediately disappear.* Lord Rāma in the Rāmācaritamānasa declares, "As soon as, a being has an inclination for Me, his sins of millions of ages, disappear."

Thirdly, Arjuna asked Lord Kṛṣṇa, "By what is a man,

Their residence (of the three categories) in heaven is not permanent because they have to return to the world of mortals when their merits are exhausted (Gītā 9/21) and they remain worried after thinking of it.

*The evils such as envy and jealousy etc., are not the fruit of actions of the past but they develop because of the impurity of heart. When a man performs actions prescribed by the scriptures in order to reap their fruit, his heart is partially purified which leads him to the heaven and heavenly pleasures. But when a man has the only aim of God-realization, his heart is thoroughly purified.

impelled to commit sin, as if by force, against his will?" Lord Kṛṣṇa replied, "It is desire (craving), it is wrath, born of the mode of passion" (3/37). It means, that it is desire born of the mode of passion, which forces a man, to commit, sins. So rājasika sacrifice, which is performed with a desire for its fruit, may involve sins.

Persons, who perform rājasika and tāmasika sacrifice, are of demoniac nature, while persons who perform sāttvika sacrifice have divine nature. But if a person, is attached to traits of divine nature, this attachment too binds him (Gītā 14/6).

Appendix—In the scripture it is related that in Kali age, offering charity is the only 'Dharma' (righteousness), therefore charity given in any way, leads to salvation. It means that in Kali age, performance of virtuous actions such as sacrifice, charity penance and vow (fast) etc., according to the ordinance of the scripture, is difficult; therefore a person should inculcate the habit of giving gifts to others without hoarding them for himself. So charity should be certainly made somehow or the other.



Link:—In the fifth verse of the sixteenth chapter, divine virtues, have been said, to be conducive to liberation, and the demoniac to bondage. Now, the Lord starts the next topic. Those sāttvika persons, who having possessed divine nature, perform sacrifice, penance and offer charity, may commit an error (by feelings, method and action). So what should be done, to rectify that error?

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

om tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ
brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā

"Aum (Om), Tat and Sat"—This has been declared to be the