

person, delusion predominates. Such a person performs tāmasika sacrifice, out of delusion and obstinacy, by torturing his own self i.e., body and mind etc.

'Parasyotsādanārtham vā'—Such a person, performs penance in order to cause injury to others, and to destroy them, even if he himself has to suffer. Such a person, can perform penance by tolerating excessive heat and cold and observing fasts also, by his own sweet will.

'Tattāmasamudāhṛtam'—Such penance, which is performed, in order to cause injury to others, is called tāmasika.

[A sātṭvika person, who performs penance with utmost faith, having no desire for its fruit, deserves to be called, a man. A rājasika person, who performs penance in order to win respect, honour and reverence, does not deserve to be called a man, because even birds and beasts, like respect and honour etc., and they have no show or ostentation. The tāmasika people, are inferior, even to birds and beasts, because they cause injury to others even by self-torture while the birds and beasts, do not cause injury to others, suffering self mortification.]

Appendix—In 'mūḍhagrāheṇa' there is unalloyed 'tamoguṇa' (the mode of ignorance), but in 'parasyotsādanārtham', 'rajoguṇa' (the mode of passion) is also mixed. Delusion is 'tamoguṇa' and selfishness and anger etc., are 'rājasa'. Anger evolves from 'rajoguṇa' and then is transformed into 'tamoguṇa'—'krodhād-bhavati sammohaḥ' (Gītā 2/63).



*Link:—Now the Lord in the next three verses, mentions the threefold division of charity (gift).*

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

dātavyamiti yaddānam dīyate'nupakāriṇe

deśe kāle ca pātre ca taddānam sātṭvikam smṛtam

A gift, charity which is made, to one from whom no return is expected, with the feeling, that it is one's duty to give, and which is given at a proper place and time and to a worthy person, that gift is held to be Sāttvika (good). 20

*Comment:—*

Here in this verse, there are two kinds of gifts: (i) A gift is made to one, from whom no return is expected, and regarding it as a duty. (ii) It is made at a proper place and time and to a worthy person.

'Dātavyamiti yaddānam diyate'nupakāriṇe deśe kāle ca pātre ca'—A person, should offer a gift while regarding it, as his duty. He has to give things in charity to others, because he has wrongly claimed these, as his own. One, who has got possession over some things, has responsibility to give these to others. So, he should make a gift without expecting any return, at all, here or hereafter.

Whom should it be given? The answer is, that it should be given to those, who have neither done good to him, nor there is any possibility of getting return in future. It does not mean, that he should not give to those, who have done him good. But it means, that by doing so he should not regard it, as a gift. He cannot repay the debt of persons, who have done good to him, by merely making a gift. So he must help them, without regarding it as a gift (charity). A gift, which is made with expectation of some return, is called rājasika.

The expression 'Deśe kāle ca pātre ca', has a double meaning and both of these should be taken here in this context.

(i) A gift should be made, at a place, where it is needed i.e., it should be made, in the place which is affected (e.g.,) by drought, flood and famine etc. It should be made at a time, when it is needed. It should be made to a needy person.

(ii) It should be made at a place of pilgrimage, such as the Ganges, the Yamunā, the Godāvarī rivers or Kurukṣetra, Prayāga

and Kāśī etc., and on sacred occasions, such as the full moon and the last day of the dark fortnight Śaṅkrānti, (the passage of the sun from one zodiacal sign to another) etc., to a learned person, who is well-versed in the scripture, or to a pious and virtuous, hermit or beggar, or to any other deserving candidate.

'Taddānam sāttvikam smṛtam'—Such a gift, is held to be sāttvika. Actually, all things in the universe, are not anyone's personal property, they belong to all the beings. So, a thing should be given to a person who needs it, because he has a claim on it. It should be given to him, because it actually belongs to him. It means that we have assumed, the things which are not ours, as ours. So, we should give these to him, who needs them, with the conviction that actually such things do not belong to us, but they belong to him, who needs them.

Thus a gift, by making which, any connection with the thing gifted, and with its reward, and with the act of making the gift, is totally renounced, is called 'sāttvika'.

**Appendix**—This 'Sāttvika charity' is in fact renunciation. This is not the charity about which it has been said "If you offer charity, it bears its fruit a thousand times", because in it there is affinity with 'the reward of a thousand'. But in renunciation affinity is cut asunder. The charity which is made with the hope of a return becomes 'rājasa'—'yattu pratyupakārārtham' (Gītā 17/21). In order to negate this 'rājasa' notion, here the term 'anupakāriṇe' has been used.

The mode of goodness in the Gītā has been described 'anāmaya' (flawless) (Gītā 14/6) because it is conducive to renunciation. In 'Sattvaguṇa' (the mode of goodness) affinity is renounced; in 'Rajoguṇa' affinity is established; in 'Tamoguṇa' delusion is caused.

\* supātrādānācca bhaveddhanāḍhyo dhanaprabhāveṇa karoti puṇyam,  
puṇyaprabhāvāt suralokavāsī punardhanāḍhyaḥ punareva bhogī.  
kupātrādānācca bhaveddaridro dāridradoṣeṇa karoti pāpam,  
pāpaprabhāvānnarakam prayāti punardaridraḥ punareva pāpī.

According to the Gītā, performance of action for the welfare of others is 'Yajña'; to remain cheerful everytime is 'Tapa' and to offer the thing to a person with the conviction that 'it belongs to him', is 'dāna'. The performance of sacrifice; penance and charity with a selfish motive is the demoniac or devilish nature.



यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

yattu pratyupakārārtham phalamuddiśya vā punaḥ  
diyate ca parikliṣṭam taddānam rājasam smṛtam

A gift, which is made with the hope of a return or in expectation of a reward, or in a grudging spirit is said to be, rājasika (passionate). 21

*Comment:—*

'Yattu pratyupakārārtham'—A rājasika gift, is made with the hope of return. Rājasika people, think that if they make a gift to the family priest, of their relatives, the relatives will also give gifts to the former's family priest. Thus, their family priest will get money. Similarly they want to offer a gift to the priest, who is an astrologer, so that he may tell them the lucky moment of the marriage of their sons and daughters, and also of their journey, and business etc. Moreover, they want to make the gift to a priest, who is a physician, so that he may give them valuable medicines. Thus the gift, which is made to expect a return, is called 'Pratyupakārārtha'.

'Phalamuddiśya vā punaḥ'—This gift, is made with a view, that it will bring some unseen reward or heavenly pleasure. Rājasika people, make a gift at places of pilgrimage, (the Ganges, the Yamunā, Kurukṣetra etc., and on sacred occasions, such as the last day of a dark fortnight (Amāvāsyā), the full moon (Purnimā) and eclipses etc., and to deserving learned