

same time he is worthy of the gift and whatever is given to him would be well spent on worthy causes. The attitude of the giver is more important than the gift itself. With the sense of a sacred duty the bestowing ought to be made. In humility, with bashfulness and to the best of one's ability, the means at one's disposal ought to be shared with the deserving people. To a person residing in one region, a gift made in another distant region is not one given at the right place. The gift ought to be made just when there is the need for it. Early or belated offering becomes untimely and purposeless. That gift is *Sāttvika* which fulfils all these conditions.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तदानं राजसं स्मृतम् ॥ २१

यत् तु प्रति-उप-कार-अर्थम् फलम् उद्-दिश्य-वा वा पुनः ।

(दा)दी-य-ते च परि-क्लिष्टम् तत् दानम् राजसम् स्मृ-तम् ॥

*yat tu pratyupakārārtham phalam uddisya vā punaḥ ।
diyate ca parikliṣṭam tad dānam rājasam smṛtam ॥*

अत् *yat* which तु *tu* indeed प्रत्युपकारार्थम् *pratyupakārārtham* with a view to receive in return फलम् *phalam* fruit उद्दिश्य *uddisya* looking for वा *vā* or पुनः *punaḥ* again दीयते *diyate* is given च *ca* and परिक्लिष्टम् *parikliṣṭam* reluctantly तत् *tat* that दानम् *dānam* gift राजसम् *rājasam* Rajasika स्मृतम् *smṛtam* is held to be

And that gift which is given with a view to receive in return, or looking for the fruit, or again grudgingly, is accounted as Rajasika. 21

Let not the left hand know what the right hand gifts, is the injunction. The idea is that there is