

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥१९॥

19. That austerity which is undertaken with a foolish intent, by causing pain to oneself, or for the destruction of others—that is said to be born of *tamas*.

Yat, that; *tapah*, austerity; which is *kriyate*, undertaken; *mūḍha-grāhena*, with a foolish intent, with a conviction arising out of non-discriminating; *pīḍayā*, causing pain; *ātmanah*, to oneself (to one's body etc.); *vā*, or; *utsādanārtham*, for the destruction; *parasya*, of another; *tat*, that; is *udāhrtam*, said to be; an austerity *tāmasam*, born of *tamas*.

Now the classification of charity is being spoken of:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥२०॥

20. That gift is referred to as born of *sattva* which gift is given with the idea that it ought to be given, to one who will not serve in return, and at the (proper) place, (proper) time and to a (proper) person.

Tat, that; *dānam*, gift; is *smṛtam*, referred to; as *sāttvikam*, born of *sattva*; *yat*, which gift; is *dīyate*, given; with the idea in mind *dātavyam iti*, that it ought to be given without consideration; *anupakārine*, to one who will not serve in return, and even to one who can; and *deśe*, at the (proper) place—in holy places like Kurukshetra etc.; *kāle*, at the (proper) time—during Sankrānti (192) etc.; and *pātre*, to a (proper) person—to one who is versed in the Vedas together with their six branches, and such others.

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

21. But the gift which is given expecting reciprocation, or again, with a desire for its result, and which is given grudgingly,—that is considered to be born of *rajas*.