

experience through concentration by means of withdrawal of the organs etc.; persistence, steadfastness, in those two, knowledge and Yog;—this (171) is the principal divine characteristic which is *sāttvika* (born of the *sattva* quality). That nature which may occur in persons competent in their respective spheres, (172)—that is said to be their *sāttvika* attribute.

*Dānam*, charity, distribution of food etc. according to one's ability; and *damah*, control of the external organs—the control of the internal organ, *śāntih*, will be referred to later; *yajñah*, sacrifices—Agnihotra etc. sanctioned by the Vedas, and sacrifices in honour of gods and others (173) sanctioned by the Smrtis: *svādhyāyah*, study of the rg-veda etc. for unseen results; *tapah*, austerity, those concerning the body, etc., which will be stated (17.14–16); *ājavam*, rectitude, straightforwardness at all times—.

Further,

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2. Non-injury, truthfulness, absence of anger, renunciation, control of the internal organ, absence of vilification, kindness to creatures, non-covetousness, gentleness, modesty, freedom from restlessness;

*Ahiṃsa*, non-injury, abstaining from giving pain to creatures; *satyam*, truthfulness, speaking of things as they are, without unpleasantness and prevarication; *akrodhah*, absence of anger, control of anger that might result when offended or assaulted by others; *tyāgah*, renunciation, monasticism—for, charity has been mentioned earlier; *śāntih*, control of the internal organ; *apaiśunam*, absence of vilification—*paiśunam* means backbiting; its absence is *apaiśunam*; *dayā*, kindness; *bhūtesu*, to creatures in distress; *aloluptvam*, non-covetousness, absence of excitement of the organs in the presence of objects; *mārdavam*, gentleness, absence of hard-heartedness; *hrīh*, modesty; *acāpalam*, freedom from