

List of Sattvika attitudes and behaviors for emulation

“Compile a list of all Gita verses in chapters 17 and 18 that talk of attitudes and behaviors connected with Sattva Guṇa. Read them with meaning every day. I did this when I studied Gita. They are the attitudes and behaviors you must cultivate in order to make them your own. Make them your own even by faking or acting them out. All spiritual practices are meant for this only.”

- Pujya Swami Dayananda

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७.८ ॥

*āyuhṣattvabalārogyasukhaprītivivardhanāḥ
rasyāḥ snigdhāḥ sthirā hr̥dyā āhārāḥ sāt̥tvikapriyāḥ (17.8)*

Succulent, creamy, fortifying and pleasing foods, which increase longevity, mental clarity, strength, health, pleasure in taste and aesthetic pleasure, are loved by sāt̥tvika people.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७.११ ॥

*aphalākāṅkṣhibhiryajño vidhidr̥ṣṭo ya ijjate
yaṣṭavyameveti manaḥ samādhāya sa sāt̥tvikaḥ (17.11)*

That ritual, which is known through the *sāstra*, which is performed by those who do not expect a result (other than *antaḥkaraṇa-suddhi*), by making up the mind, “This ritual is just to be performed”, is *sāt̥tvika*.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७.१४ ॥

*devadvijaguruprājñapūjanam śaucam ārjavam
brahmacaryam ahimsā ca śārīram tapa ucyaṭe (17.14)*

Worshipping deities, *brāhmaṇas*, teachers and wise people, external cleanliness, straight forwardness, self-discipline and not physically hurting are (collectively) called discipline of the physical body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७.१५ ॥

*anudvegakaram vākyam satyam priyahitam ca yat
svādhyayābhyasanam caiva vānmayam tapa ucyate (17.15)*

Speech, which does not cause agitation, which is true, pleasing and beneficial, and daily repetition of one's own Veda are (collectively) called discipline of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७.१६ ॥

*manahprasādaḥ saumyatvaṁ maunam ātmavinigrahaḥ
bhāvasaṁśuddhirityetat tapo mānasam ucyate (17.16)*

Mental cheerfulness, cheerfulness in expression, absence of pressure to talk, mastery over the mind, clean intent – this (these together) is called mental discipline.

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।

अफलकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७.१७ ॥

*śraddhayā parayā taptam tapastat trividham naraiḥ
aphalākāṅkṣibhiryuktaiḥ sāttvikam paricakṣate (17.17)*

That three-fold tapas, observed with total śraddhā by people who have no expectation of results (other than mental purity) and who are composed, is called sāttvika.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७.२० ॥

*dātavyam iti yaddānam dīyate'nupākariṇe
deśe kāle ca pātre ca taddānam sāttvikam smṛtam (17.20)*

That charity, which is given to one from whom one does not expect a return, in the proper place, at the proper time, and to a worthy recipient, thinking, "It is to be given", is considered sāttvika charity.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८.९ ॥

*kāryam ityeva yatkarma niyatam kriyate'arjuna
saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ (18.9)*

“It is to be done”, thinking thus, when only the enjoined karma is done giving up attachment and result, Arjuna! it is considered to be a *sāttvika* renunciation. [Note: (1) सङ्गं, attachment = *abhimānam* that I am doing such and such karma. (2) फल त्यागः = not expecting fixed outcome or *punya* for any particular gain other than *antaḥkaraṇa śuddhi*. (3) *Sāttvika tyāga* involves doing action. Giving up here is giving up of सङ्गं and फलं]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

sarvabhūteṣu yenaikam bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu tajjñānaṁ viddhi sāttvikam (18.20)

Know that to be *sāttvika* knowledge by which one knows one changeless existence in all things (and beings) and the undivided among the divided.

नियतं सङ्गरहितमरागद्वेषतःकृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam
aphalaprepsunā karma yattat sāttvikam ucyate (18.23)

That action, which is enjoined and which is done without attachment, without being impelled by likes and dislikes, by a person without a (binding) desire for result, is called *sāttvika*.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

muktasaṅgo’nahamvādī dhṛtyutsāhasamanvitaḥ
siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate (18.26)

The one who is free from attachment, who has no egotism, who is endowed with resolve and enthusiasm and is unperturbed in success and failure, is called a *sāttvika* doer.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

pravṛttiṁ ca nivṛttiṁ ca kāryakārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti buddhiḥ sā pārtha sāttvikī (18.30)

The mind, which knows the pursuit of karma and renunciation, what is to be done and what is not to be done, what is to be feared and what is not to be feared, and bondage and freedom, that mind Pārtha is *sāttvikī*. [Note: knowing what is to be feared = being prudent and keeping away from harmful entities like tigers or muggers]

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

*dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī (18.33)*

The unflinching resolve, with which one sustains, by practice, the activities of the mind, *prāṇa* and organs of action and knowledge, that resolve is *sāttvikī*, Arjuna. [Note: sustains activities of mind, etc. = uses them in conformance with *dharma*]

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८.३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

*abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati
yattadagre viṣam iva pariṇāme’mṛtopamam
tatsukhaṁ sāttvikaṁ proktamatmābuddhiprasādajam (18.36-37)*

That in which one discovers joy by repeated practice (of meditation) and gains the end of sorrow, which in the beginning is like poison (and) when there is transformation, is like nectar, that happiness is called *sāttvika*, born of the clarity of self-knowledge.

om tat sat