

# Daivi Sampati – Devine Wealth

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From the Brhadaranyaka Upanishad, I.3.1.  
"Verily there are two classes of the  
Creator's creatures - gods and demons."

From The Bhagavad Gita, Chapter 16, Verse 6:  
"There are two types of beings in this  
world, the divine and the demoniacal"

Explanations drawn from the writings of  
Swami Shivananda, Divine Life Society, Rishikesh

The Divine Wealth consists of 26 attributes  
These are described; in The Bhagavad Gita,  
Chapter 16, Verses 1, 2 and 3

Gita, Ch. 16, Verse 1: The Blessed Lord said  
Fearlessness, purity of heart, steadfastness in Knowledge and Yoga, almsgiving,  
control of the senses, sacrifice, study of scriptures, austerity, and  
straightforwardness

Gita, Ch. 16, Verse 2 :  
Harmlessness (Ahimsa), truth, absence of anger, renunciation, peacefulness,  
absence of crookedness, compassion towards beings, freedom from covetousness,  
gentleness, modesty, absence of fickleness

Gita, Ch. 16, Verse 3 :  
Vigour, forgiveness, fortitude, purity, absence of hatred,  
absence of overweening pride - these belong to the one who  
is born with Divine treasures.

Commentary by Swami Shivananda, Rishikesh:

The 16th chapter of The Bhagavad Gita is called  
'The division between the Divine and the demoniacal'.

Daivi Prakrti (Divine treasure or Daivi Sampati) or the nature of the gods leads to  
moksha (liberation) or release from the rounds of birth and death The nature of the  
demoniacals leads to bondage.

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The Divine nature must be accepted and cultivated. The demoniacal nature should be abandoned. All these qualities are found in human beings. There are Sattwic people who possess the Divine attributes. There are among human beings those that are endowed with demoniacal qualities, who are filled with excessive Tamas.

In an ordinary man there is a mixture of the three gunas (Sattwa, Rajas and Tamas). Tamas and Rajas pull a man downwards; Sattwa lifts a man upwards. Tamas and Rajas lead to bondage; Sattwa helps to attain salvation. Discipline yourself and develop Sattwa. When the mind is Sattwic, there is calmness in it. Divine light can descend only when the mind is serene and cheerful.

The Sattwic man controls the senses, does selfless service, and practises japa, pranayama, concentration, meditation, self-analysis, and enquiry of "Who am I?" He has no attraction for sensual objects. He has a burning desire to attain moksha (salvation). He is humble, generous, merciful, forbearing, tolerant and pious. He destroys his little personality.

The rajasic man is proud, intolerant, egoistic, self-sufficient, lustful, hot-tempered, greedy and jealous. he works for his own glory and fame and self-aggrandisement. He develops his own little personality.

There is an intimate connection between the gunas and karmas (actions performed by men). The nature of the karmas depends upon the nature of the gunas. A Sattwic man will do virtuous actions. A Rajasic and Tamasic man will perform non-virtuous actions. It is the guna that goads a man to do actions. The Self or Brahman is actionless. He is the silent witness.

Daivi Sampati enables the aspirant to attain the highest state of super consciousness (Nirvikalpa Samadhi), wherein the seer and the seen are united in one; the meditator and the meditated become identical.

The Divine Wealth consists of 26 attributes

Chapter 16, Verse 1:

### 1. Fearlessness (Abhayam)

Among the Divine qualities, Fearlessness stands foremost. Fear is an effect of ignorance. Identification with the body causes fear. Blind attachment to the body, wife, children, house, property etc. is the cause of fear. The sage who has realised the Self is absolutely fearless.

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"He who knows the Bliss of Brahman (God) from which words as well as mind turn powerless, fears nothing." -Taittiriya Upanishad

Fear can be removed by constant thinking of the immortal and all-blissful nature of the Self. If you lead a life of honesty and truthfulness, if you devoutly observe the precepts of the scriptures without doubting, if you lead a life of right conduct, and if you remember God always, you will become fearless.

### 2. Purity of heart (Satvasamsuddhih)

Purity of understanding, cleanliness of life or purity of heart. Purity of mind, i.e., giving up of cheating, hypocrisy, untruth and the like, in all dealings with the people, and doing transactions with perfect honesty and integrity is purity of heart. A purity of mind cannot be obtained without devotion to the Lord.

### 3. Steadfastness in Knowledge and Yoga (Jnanayogavyavasthitih)

Understanding the nature of the Self as taught in the scriptures and by the preceptor. Self-realisation through meditation on the Great Sentence of the Upanishad, " I am Brahman" (Aham Brahmasmi) is Knowledge. Yoga is union of the individual soul with the Supreme Being; it is the realisation of the Self by concentration and meditation through self-restraint and control of the senses.

(Fearlessness, Purity of heart, and Steadfastness in Knowledge and Yoga are the three pre-eminent virtues amongst the Sattwic attributes enumerated in verse 1 to 3. These three attributes are found in Jnana (Knowledge) Yogis only. The other qualities are common to Jnana Yogis, Karma Yogis, Raja Yogis, and Bhaktas or those following the path of Devotion. If you cultivate one virtue, all other virtues will cling to you by themselves. Fearlessness is the basis and foundation of the whole of man's moral structure within.)

### 4. Almsgiving (Dana)

Distributing food, clothes etc., as far as it lies within one's power, according to one's means. A charitable man hastens to comfort the distressed and helps the needy.

### 5. Control of the senses: (Dama)

Self-restraint, self-control, control of the external senses. [Control of the inner senses or the mind is described in verse no. 2 ]. The practice of self-control annihilates the union between the senses and the sensual objects. He keeps the senses under the strictest restraint. He is moderate in his diet. He checks the

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outgoing tendencies of the mind and the senses. He induces the mind and the senses to turn backwards towards their source. As householders cannot practise perfect control of the senses, even moderation or regulated and disciplined life will constitute self-restraint for them. The practice of self-control includes forgiveness, harmlessness, truth, steadiness and patience.

### 6. Sacrifice (Yajna)

The fire worship (agnihotra or havan) and the like enjoined in the Vedas and also the sacrifice to the gods (deva-yajna) or worship of the gods, Pitr-Yajna, Bhuta-Yajna, Manusya-Yajna and Brahma-Yajna enjoined in the scriptures (smrtis). See page [Mantras - Sacred Fire](#)

### 7. Study of scriptures (Svadyaya)

Study of the Vedas in order to attain the 'unseen fruits'.

### 8. Austerity (Tapas)

True Tapas is meditation on the Self.

It is fixing the mind on Brahman (Supreme Reality) or the Self. It is to turn the mind towards the soul.

The three kinds of Tapas that are mentioned in The Bhagavad Gita, Chapter 17, Verses 14, 15 and 16 come under this category. These three verses are as follows:

Verse 14: Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called austerities (Tapas or self-discipline) of the body.

Verse 15: Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas, are called austerity of speech.

Verse 16: One should speak what is true; one should speak what is pleasant. One should not speak what is true if it is not pleasant nor what is pleasant if it is false. This is the Sanatan (eternal, ancient ) dharma.

### 9. Straightforwardness (Arjavam)

This is conducive to the attainment of knowledge. The aspirant should always be candid, upright or straightforward. Straightforwardness should be his constant attitude. A just and truthful man alone can be straightforward. He is respected by the people. He is liked by all. He attains success in all his endeavours. He never hides facts or truth.

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Chapter 16, Verse 2:

## 10. Harmlessness (Ahimsa)

Non-injury in thought, word and deed. By refraining from injuring living creatures, the outgoing forces of Rajas are curbed. Ahimsa is divided into physical, verbal and mental.

## 11. Truth (Satyam)

Speaking of things as they are without uttering unpleasant words or lies. This includes self-restraint, absence of jealousy, forgiveness, patience, endurance and kindness

## 12. Absence of anger (Akrodha)

Absence of anger when insulted, rebuked or beaten, i.e., even under the gravest provocation.

## 13. Renunciation (Tyagah)

Literally giving up; giving up of vasanas egoism and the fruits of action. Charity is also tyaga.

[For explanations of the term 'VASANA' read page [Gita for children](#)

## 14. Peacefulness (Santi): Serenity of the mind or tranquillity

## 15. Absence of crookedness (Apaisunam)

Aversion to slander and absence of narrow-mindedness.

## 16. Compassion towards beings (Daya)

Compassion to those who are in distress. A man of compassion has a tender heart. He lives only for the benefit of the world. Compassion indicates realisation of unity or oneness with other creatures.

## 17. Freedom from covetousness (Aloluptvam)

Non-covetousness. The senses are not affected or excited when they come in contact with their respective objects; the senses are withdrawn from the objects of the senses, just as the limbs of the tortoise are withdrawn by it into its own shell.

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18. Gentleness(Mardavam)

19. Modesty (Hrih)

It is shame felt in the performance of actions contrary to the rules of the Vedas or of Society.

20. Absence of fickleness (Achapalam)

Not to speak in vain. Not to move the hands and legs in vain. Avoidance of useless action.

Chapter 16, Verse 3:

21. Vigour(Tejas)

Vigour, energy, brilliance. The aspirant who is bent on attaining salvation marches boldly on the spiritual path. Nothing can tempt him or slacken his progress. This unbroken progress towards the realisation of the Self or the Absolute is lustre. It overcomes the downward pull of Tamas.

22. Forgiveness (Kshama)

He who is endowed with this virtue does not exhibit anger even when he is insulted, rebuked or beaten, although he is strong enough to take vengeance. He is unaffected by the insult or injury.

23. Fortitude (Dhrti)

The sage absorbs within himself all calamities. He is steadfast even when he is in very trying and most adverse conditions. This is a particular Sattwic vritti or state of mind which removes depression or exhaustion of the body and senses when they sink down. An aspirant who is endowed with this divine attribute never gets disheartened, even when he is under severe trials and difficulties and tribulations. Dhrti is a divine tonic when the body and the senses are in a state of low spirits or dejection.

24. Purity(Saucham)

This is of two kinds , viz., external and internal.

External purity are done by means of earth and water.

Internal purity: The mind and heart (intellect) are free from Maya; free from

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deception, lust, anger, greed, pride, jealousy, hypocrisy, likes and dislikes. Purity is achieved by the practice of celibacy, forgiveness, friendliness, charity, humility, nobility, love, complacency, compassion etc.

25. Absence of hatred (Adroha)

Freedom from malice. Includes absence of desire to injure others.

26. Absence of overweening pride (Atimanita)

Atimanita is great pride. A proud man thinks that he is superior to others and that he is worthy of being honoured by others.

The Divine Wealth or Daivi Sampat consists of these 26 attributes. This is a rare gift from the Lord. This is an inexhaustible wealth which cannot be taken away by thieves or robbers. This Daivi Sampat helps the aspirant attain the imperishable and immaculate Brahmic seat. It is the short cut to the realm of eternal bliss or moksha.

