

## Satasloki

Sloka 19

दानं ब्रह्मार्पणं यत्क्रियत इह नृभिः स्यात्क्षमाऽक्रोधसंज्ञा  
श्रद्धास्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं चतुष्कम्।  
तत् स्याद्बन्धाय जन्तोरिति चतुर इमान् दानपूर्वैश्चतुर्भिः  
तीर्त्वा श्रेयोऽमृतं च श्रयत इह नरः स्वर्गतिं ज्योतिराप्तिम्॥१९

19. In this context, what is given away to a deserving recipient, with the attitude that it is an offering to the Lord, is called a gift. Freedom from anger, even when affronted, is forbearance. The firm conviction that the teachings of the scriptures and one's Guru are true is what is called faith. The eternal changeless Brahman alone is real. The four obstacles in the way of a spiritual aspirant are the opposites of these, namely, greed, anger, lack of faith and looking upon the world as real. These four are the cause of man's bondage. Man can cross over these four obstacles by the practice of their opposites, namely, giving of gifts, forbearance, faith and looking upon Brahman alone as real in the absolute sense. Such a person can attain heaven or union with the effulgent gods or even eternal liberation from Samsara in this very birth itself.

This verse is based on a mantra in the Sama Veda known as Setu Sama. In this mantra the four causes of bondage are stated to be greed (or the tendency to cling on to one's possessions), anger, lack of faith in the scriptures and acceptance of the world as the absolute reality. These have to be countered by their opposites.

By this verse Sri Sankara points out that even the Karmakanda of the Vedas, in which this Setu Sama occurs, also has important teachings for the spiritual aspirant who seeks liberation and not only the Jnanakanda. It may be pointed out here that it was Sri Sankara who established that both the Karmakanda and the Jnanakanda are authoritative and are necessary for every one, unlike the Mimamsakas who hold that the Karmakanda alone is valid and the Sankhyas who hold that the Jnanakanda alone is valid.

Here it is said that 'Astikya' is faith. Astikya implies belief in (1) the existence of worlds or spheres of experience other than the present world, (2) rebirth according to one's Karma and (3) the Vedas as authority.