

Golden rule-05

*satyānna pramaditavyam / dharmānna pramaditavyam /
kuśalānna pramaditavyam / bhūtyai na pramaditavyam /
svādhyāyappravacanābhyām na pramaditavyam /
dēvapitṛkāryābhyām na pramaditavyam /
(tāittirīyōpaniṣat-1-11)*

<i>satyāt</i>	<i>from truth</i>	<i>na</i>	<i>not</i>
<i>pramaditavyam</i>	<i>be inattentive</i>	<i>dharmāt</i>	<i>from duty</i>
<i>kuśalāt</i>	<i>from what is proper and good</i>	<i>bhūtyai</i>	<i>from well being, auspicious</i>
<i>svādhyāyappravacanābhyām</i>	<i>from the study and teaching</i>	<i>dēvapitṛkāryābhyām</i>	<i>what is to be offered to Gods and ancestors or manes</i>

MEANING

Do not fail to pay attention to truth ; never fail to pay heed to the performance of duty ; do not be careless about what is proper and good ; be not negligent of wellbeing ; never be indifferent to the study and imparting of the Veda; be mindful of what is to be offered to Gods and manes.

satyadharmānuṣṭhānam – no excuses in speaking truth and performing duties.

satyam – truth

Truthfulness is insisted a second time to rule out utterance of falsehood even in forgetfulness. He who speaks falsehood withers up to the root.

dharmah – duties

One should perform the duties in all the time and in all the places.

satyadharmau – Truth and duties

That righteousness, which is expressed as conduct, being practised by people, is verily truth. 'Truth' is the fact of being in accordance with the scriptures. The same thing, when it is practised, is called righteousness, and when it is understood to be in accordance with the scriptures, is truth. Since it is so, therefore bystanders knowing the difference between them say about a person speaking of truth, i.e. what is in accordance with the scriptures, in dealing with another, 'He speaks of righteousness,' or well known conventional propriety. Conversely also, about a person speaking of righteousness or conventional conduct, they say, 'He speaks of truth,' or what is in accordance with the scriptures. For both these that have been described, that which is known and that which is practised, are but righteousness. Therefore that righteousness in its double aspect of knowledge and practice controls all, those that know the scriptures as well as those that do not.

kuśalāṇna pramaditavyam

Do not be careless about what is proper and good

Acts tending to self-preservation. Self-preservation and welfare must be secured by religious and secular means.

bhūtyai na pramaditavyam

Be not negligent of wellbeing

puṣṭikarma

Action related to prosperity

śāntikarma

Action related to destroyed the sin or get solution from the problems

adhyayanastarāḥ

Stages of education

adhyayanam

Education

bōdhaḥ

Understanding

ācaraṇam

Implementation in life

pracāraṇam

Sharing