

Golden rule-10

*atha yadi tē karmavicikitsā vā vṛttivicikitsā vā syāt /
yē tatra brāhmaṇāḥ saṁmarśinaḥ / yuktā āyuktāḥ /
alūkṣā dharmakāmāḥ syuḥ / yathā tē tatra vartēran /
tathā tatra vartēthāḥ /*

(taittirīyōpaniṣat-1-11)

<i>atha</i>	Now	<i>yadi</i>	If
<i>tē</i>	For you	<i>karmavicikitsā</i>	uncertainty regarding acts
<i>vṛttivicikitsā</i>	Doubt regarding conduct	<i>vā</i>	Or
<i>syāt</i>	Should arise	<i>yē</i>	Whoever
<i>tatra</i>	There	<i>brāhmaṇāḥ</i>	Knowledgable
<i>saṁmarśinaḥ</i>	those who are able to judge impartially, cautious	<i>yuktāḥ</i>	Experienced
<i>āyuktāḥ</i>	Independent	<i>alūkṣāḥ</i>	Not harsh
<i>dharmakāmāḥ</i>	Lovers of the law	<i>syuḥ</i>	Be present
<i>yathā</i>	In which manner	<i>tēṣu</i>	In them
<i>vartēran</i>	Would proceed	<i>tathā</i>	analogously
<i>vartēthāḥ</i>	(You) should rule yourself, act.		

MEANING

Now, should there arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself, exactly in the same manner as the Brahmanas, who are able to judge impartially, who are experienced, independent, gentle, and intent on the Law, and who happen to be present there, would act in regard to such matters.

*athābhyākhyātēṣu | yē tatra brāhmaṇāḥ saṁmarśinaḥ |
yuktā āyuktāḥ | alūkṣā dharmakāmāḥ syuḥ |
yathā tē tatra vartēran |
tathā tatra vartēthāḥ |*

(taittirīyōpaniṣat-1-11)

<i>atha</i>	<i>Now</i>	<i>abhyākhyātēṣu</i>	<i>If</i>
<i>yē</i>	<i>Whoever</i>	<i>tatra</i>	<i>There</i>
<i>brāhmaṇāḥ</i>	<i>Knowledgable</i>	<i>saṁmarśinaḥ</i>	<i>those who are able to judge impartially, cautious</i>
<i>yuktāḥ</i>	<i>Experienced</i>	<i>āyuktāḥ</i>	<i>Independent</i>
<i>alūkṣāḥ</i>	<i>Not harsh</i>	<i>dharmakāmāḥ</i>	<i>Lovers of the law</i>
<i>syuḥ</i>	<i>Be present</i>	<i>yathā</i>	<i>In which manner</i>
<i>tēṣu</i>	<i>In them</i>	<i>vartēran</i>	<i>Would proceed</i>
<i>tathā</i>	<i>analogously</i>	<i>vartēthāḥ</i>	<i>(You) should rule yourself, act.</i>

MEANING

And now with regard to those who are falsely accused for some crime: Conduct yourself on the model of those cautious, experienced, independent, gentle Brahmanas who are interested in the Law, and who happen to be present there.

Conclusion

*ēṣa ādēśaḥ / ēṣa upadēśaḥ / ēṣā vēdōpaniṣat /
ētadanuśāsanam / ēvamupāsitavyam /
ēvamupāsitavyam / ēvamu caitadupāsyam /*

(taittirīyōpaniṣat-1-11)

<i>ēṣaḥ</i>	<i>This</i>	<i>ādēśaḥ</i>	<i>Command(of the Vedas)</i>
<i>upadēśaḥ</i>	<i>Advice, Admonition</i>	<i>ēṣā</i>	<i>This</i>
<i>vēdōpaniṣat</i>	<i>The secret instruction of the Upanishads.</i>	<i>ētat</i>	<i>This</i>
<i>anuśāsanam</i>	<i>Commandment</i>	<i>ēvam</i>	<i>Like this</i>
<i>upāsitavyam</i>	<i>One should rule oneself in life</i>	<i>ēvam u</i>	<i>Thus verily</i>
<i>ca</i>	<i>And</i>	<i>upāsyam</i>	<i>One should be intent upon (until the attainment of Self-realization).</i>

MEANING

This is the command, this is the advice, this is the secret instruction of the Vedas; this is the commandment. One must rule oneself in life in the manner stated. Verily, after having understood, one must act continuously in the way taught above till the last; and never otherwise.

CLOSING PRAYER

śarīraṃ mē vicarṣaṇam

may I be able and active in body

jihvā mē madhumattamā

May my speech be sweet and agreeable to the highest degree;

karṇābhyāṃ bhuri viśruvam

May I, with my ears, listen abundantly (so that I may learn).

śrutam mē gōpāya

Pray, preserve my learning.

(taittirīyōpaniṣat-01-04)