



Ramakrishna Mission Vivekananda Education Research Institute

Communicative English-S003

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Honesty is the best Yogic practice



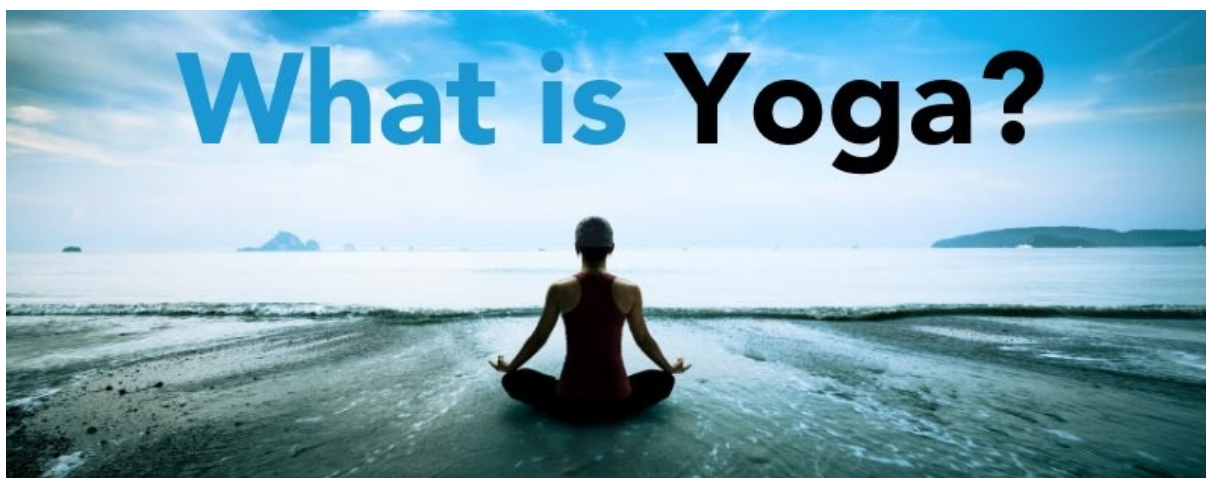
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Big Data Analytics

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✓ What is Satya ?

The word ‘sat’ literally translates as ‘true essence’ or ‘true nature’. It also means something that is pure and unchangeable. ‘Sat’ also means ‘that which exists’, ‘that which has no distortion’, ‘that which is beyond time, space and person’, and it also means ‘fact’ or ‘reality’. Being truthful isn’t just as simple as about being truthful in words. Satya is total commitment to truth— in being, in words, in actions, in intentions. The practice of this second *yama* of *Satya* requires deep understanding, a lot of awareness, and a delicate balance of honesty.



To understand about “Satya” I can’t let you be left out to know about Yoga , it’s 8 limbs. So after getting a clear image of Yoga and Satya we deep drive into our topic. So,

Yoga, Sanskrit for "yoking" or "union", is a group of physical, mental, and spiritual practices or disciplines that originated in ancient India. Yoga is one of the six orthodox philosophical schools of Hinduism. It is a mixture of physical, mental and spiritual exercise and is widely practised around the world. This ancient spiritual practice helps uplift harmony in both mind and body, which in return improves the over well-being. It leads practitioners to spiritual growth because of its seven spiritual laws that follow. Those are :-

- Law of Pure Potentiality
- The Giving and Receiving Law

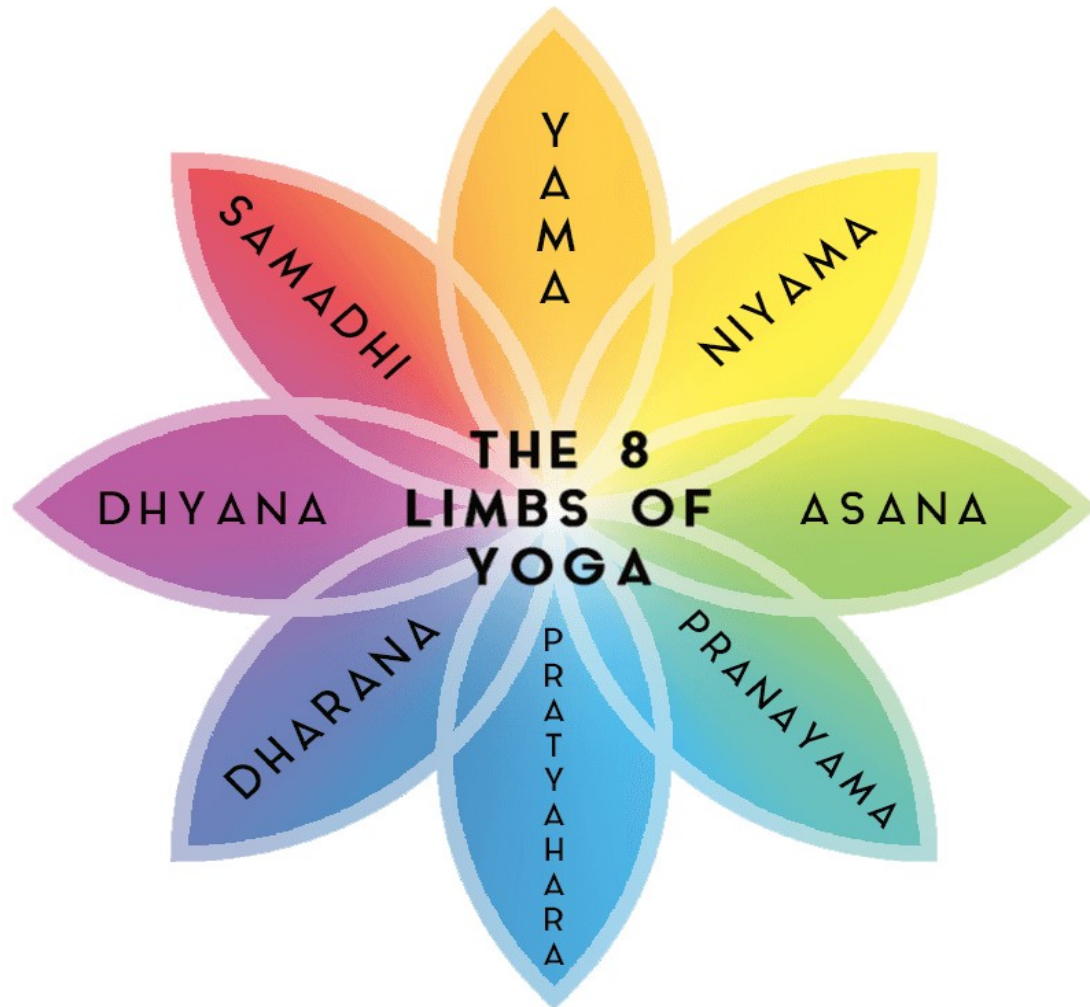
- Law of Least Effort
- Law of Intention and Desire
- The Detachment Law
- Law of Dharma
- The Karma Law

It is one of the oldest practices that originated in ancient India. In modern terms, Yoga is known as a body exercise that involves breathing techniques, adoption of different forms of asanas (postures) and relaxation. The term 'Yoga' itself is derived from Sanskrit, which means unite or union. **Yoga's origins** can be traced to northern India over 5,000 years ago. The word yoga was first mentioned in ancient sacred texts called the Rig Veda. The Vedas are a set of four ancient sacred texts written in Sanskrit.

***“Yoga is light, which once lit will never dim. The better you practice, the brighter the flame.” said
Bellur Krishnamachar Sundararaja Iyengar, also known as B.K.S. Iyengar.***

Yoga, as a complete body-mind exercise, has come a long way today and has four periods, in particular. Pre-Classical Yoga, Classical Yoga, Post-Classical Yoga and Modern Yoga (those are the ones that developed during the late 1800s). The history of Yoga can be traced back to Pre-Vedic Indian traditions around 3000 BC and has been practised for more than 5,000 years. Today, we have several types of Yoga that promote health and relaxation.

◆ The 8 Limbs of Yoga



According to Patanjali's Yoga Sutras, there is an eightfold path to liberation, known as 8 Limbs of Yoga, or 'Ashtanga' – "ashta" (= eight) + "anga" (= limb).

The 8 limbs are:

1. YAMA – Restraints, moral disciplines or moral vows (outer world)

The first limb deals with the moral or ethical discipline as the Yamas describe how to treat yourself as well as others. They are the guides for how to behave in society as a whole. This limb helps maintain calmness, release stress and tackle negative vitality. There are 5 aspects of Yama, namely:

- ✓ Ahimsa (non-violence)
- ✓ Satya (honesty/ truthfulness)
- ✓ Asteya (non-stealing)
- ✓ Brahmacharya (more on celibacy) and
- ✓ Aparigraha (non-greed)

2. NIYAMA – *Positive duties or observances (inner world)*

The second limb is more of self-purification to cultivate self-confidence. It focuses on the study of personal development behaviour with an intent to build up good character and find happiness. There are in total of 5 Niyamas:

- ✓Saucha (self-purification/cleanliness)
- ✓Santosha (contentment)
- ✓Tapas (self-discipline)
- ✓Svadhyaya (self-study/self examine) and
- ✓Ishvara Pranidhana (self-surrender/devoted to God)

3. ASANA – *Posture (seated position)*

This is less about all the physical postures you will come across in daily life, and more about finding ‘sthira sukham asanam’ – a steady and comfortable seat – to prepare you for meditation. This third limb refers to several forms of yoga postures. These postures deliver different benefits to practitioners. However, they for sure, help develop balance, strength to the body and disciplines for meditation. Some of the most common postures to get started with include:

- ✓Tadasana
- ✓Kursiasana
- ✓Adho Mukha Svanasana
- ✓Vrikshasana
- ✓Trikonasana
- ✓Sukhasana

4. PRANAYAMA – *Breathing techniques; expansion of prana (vital energy)*

Gaining mastery over the breath to connect to, control and expand prana. Our breath is directly linked to our mental and emotional states, and by controlling the breath in various ways, we can alter these states. Pranayama is a widely practised yoga of breath control. This distinct breathing exercise is designed to have control of the life force extension. As this practice consists of synchronizing the breath with movements between asanas, regular exercise of Pranayama helps in fortifying the immune system, respiratory system and brings balance in terms of mental health.

5. PRATYAHARA – *Sense withdrawal*

When we sit for meditation, we “draw in” our senses from the external world to the internal – for example, closing our eyes or awareness of breath. This fifth limb of Patanjali’s Ashtanga Yoga deals with self-awareness. Regular practice of Pratyahara not only helps cultivate inner growth but also enlightens the path to withdraw. In simple terms, it enables you to let go of unwanted habits in life, especially those that could cost your health.

6. DHARANA – *Focused concentration/one-point attention*

After withdrawing the senses, we are able to draw the mind away from distractions – for example, focusing on one point, repeating a mantra, visualisation, awareness of breath. The sixth limb is all about

concentration and deep focus. The fifth and the sixth limb of Patanjali's Ashtanga Yoga hold the same aspect. The practice of Pratyahara creates Dharana, and again Dharana helps in cutting off all the things that could cause distraction of the mind.

7. **DHYANA** – *Meditative absorption*

Becoming so absorbed in our meditation (due to the last two limbs – sense withdrawal and focused concentration) that you are no longer 'in the mind'. Dhyana is about the uninterrupted or continuous flow of concentration. Since the seventh limb refers to deep meditation, it is often considered as a penultimate stage of Yoga, as per the Hindu and Buddhist Yoga.

8. **SAMADHI** – *Bliss; enlightenment/absorption*

A state of ecstasy, of being 'one' with the Divine. This final limb is entirely about self-realization or enlightenment. The practitioners in this stage can understand the connection between the living things on the earth with the divine. In English, the term Samadhi is spiritual absorption. It is a state of deep meditation which leads to higher consciousness.

Now we see where Satya or honesty lies . So again we have to know about the 5 Yamas.



YAMAS

To summarise, the Yamas are about our relationships with others, wh the Niyamas are all about our relationship with our Self.

1. AHIMSA = non-violence / non-harming

The absence of violence in thought and action, in body, mind and soul, towards other beings, and to yourself.

2. SATYA = truthfulness

To live your truth all of the time – what does that mean? Truth in thought, words and actions towards others and ourselves.

Complete honesty with ourselves – on the mat, what do I need from my practice today? Oftentimes we will push ourselves past our limitations or injuries because we want to be able to do something. Take a moment to tune in to what you need TODAY.

Finding truthfulness in our daily lives – how am I feeling? What am I dealing with, or not dealing with? What am I carrying today?

And with others – how can I be truthful in my interactions? Honesty is the foundation of any strong relationship, but maintaining ‘ahimsa’ (non-violence) is also important. Finding a way to be kind, but being truthful is an ongoing challenge for most of us.

3. ASTEYA = non-stealing

It can mean so much more than the obvious ‘stealing’ that we all immediately think of.

On the mat – have you ever pushed yourself a little too far past your ‘edge’ because you wanted to achieve a particular pose, even though your body might not have been ready for it? This is robbing yourself of presence – striving towards an outcome instead of focusing on the NOW. Remember that your body changes day-to-day. What you can achieve today is different from yesterday and tomorrow.

Other people’s peace – have you ever stopped to think that perhaps yoga class is the only time that some people can experience peace in their day? Perhaps try to take extra care to be quiet and respectful of other’s space when entering or leaving class.

Off the mat – are you always wishing something would happen, or regretting something that has happened? Worrying about what might happen? Constant desire and aversion are stealing your peace in the moment – allow yourself to feel the good and bad. They will pass, as everything does.

4. BRAHMACHARYA = best use of vital energy

Often translated simply as ‘celibacy’, this yama is often misunderstood, overlooked or seen as outdated, when in fact it is more important than ever in modern times, particularly with all of our distractions. *“The word Brahmacharya actually translates as ‘behaviour which leads to Brahman’. Brahman is thought of as ‘the creator’ in Hinduism and Yogic terms, so what we’re basically talking about here is behaviour which leads us towards ‘the divine’, ‘higher power’.*

Regarding Brahmacharya as ‘right use of energy’ leads us to consider how we actually use and direct our energy. Brahmacharya also evokes a sense of directing our energy away from external desires – you know, those pleasures which seem great at the time but are ultimately fleeting – and instead, towards finding peace and happiness within ourselves.” (quoted from Eckhart Yoga)

Ever heard the saying ‘You give life to what you give energy to?’ So – where is your energy going? Can you pull it away from those things that are not serving your higher purpose, and channel it towards where you want to be heading?

5. **APARIGRAHA** = *non-attachment* / *non-possessiveness* / *non-greed*

Words from Krishna in the Bhagavad Gita – ‘Let your concern be with action alone, and never with the fruits of action. Do not let the results of action be your motive, and do not be attached to inaction’.

What does this mean? In everything you do, can you let go of attachment to the outcome, and just be present with what you are doing?

On your mat, can you bring yourself back to the present moment and enjoy the connection to the body and breath, instead of striving towards nailing a pose, or being better than the person next to us?

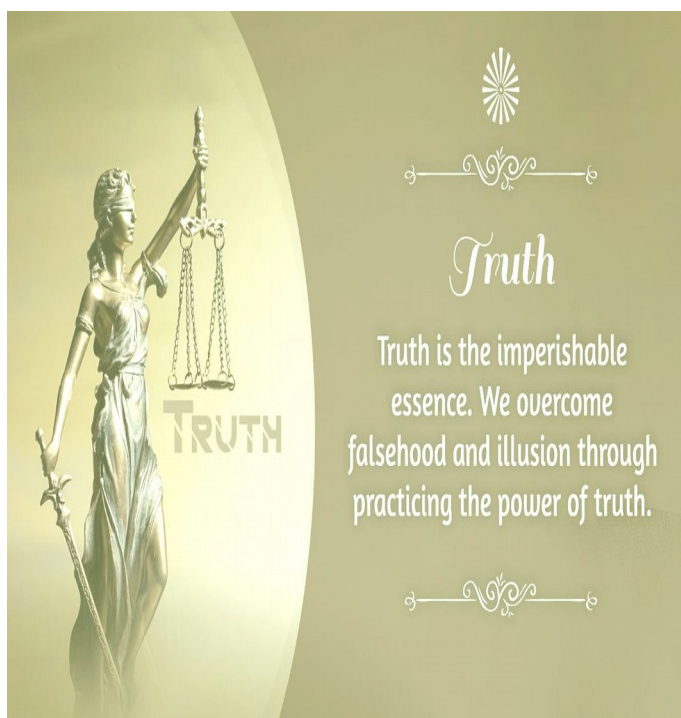
According to the wisdom of the sages, it is better to remain silent than to speak a harsh or cruel truth.

■ **Satya: The Power of Truthfulness**

We are making our way down the Path to Peace. Next stop in the Yama: Satya (Truthfulness)
Satya is the second tenet under the Yama guideline. The Yama and the Niyama are foundational to all yogic thought. Yoga is a lifestyle, not just a workout, and the Yama and Niyama provide the foundational teachings we need in order to live a joyful, peaceful and moral life. They are foundational stepping stones to all we believe as yogis.

Satya or truthfulness, lives next Ahimsa (non-violence) for a reason. The two co-exist and actually need each other in order for things to set up right. Truthfulness asks you to begin to practice speaking your truth

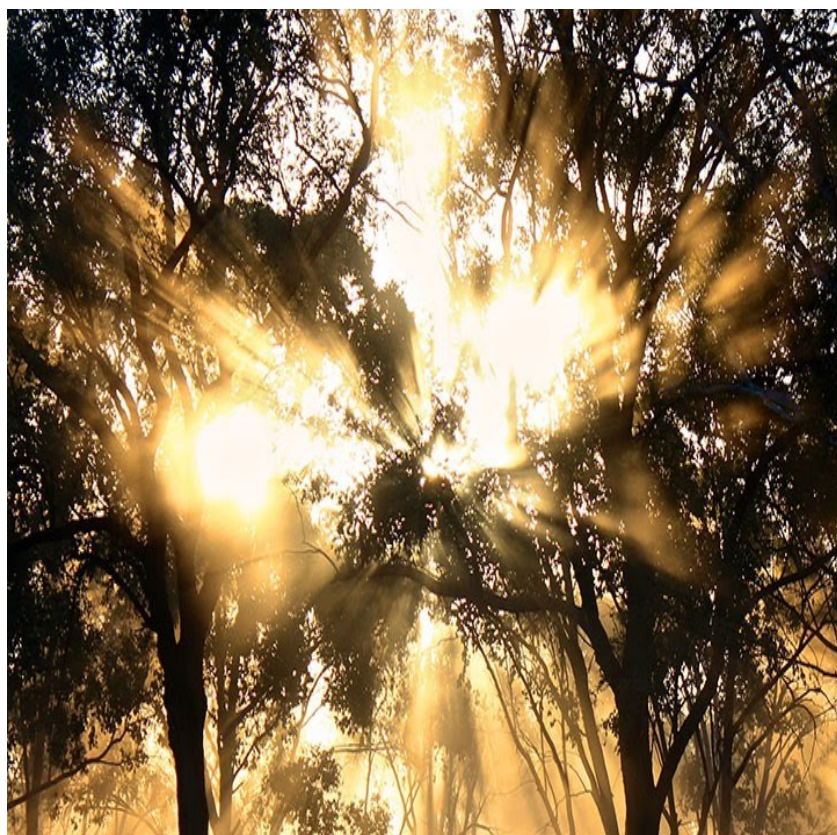
while at the same time causing no harm to others. Truth can be a brutal force but partnered with Ahimsa, it also keeps non-violence from simply being a cop-out. And, in turn, non-violence keeps the truth from being used as a mean weapon. However, in the end, if you cannot make the two dance together, always opt for Ahimsa-do no harm. Satya is not a safe place-the truth is never easy. But the truth is good. It has the power to right wrongs, heal hearts and end conflicts. You cannot be truthful without integrity. It's



more than just not telling a white lie. It's about being real rather than nice, self-expressive over self-indulgent, a leader vs. a follower, and having an open mind more than a closed one.

This can be quite challenging since we all perceive life through a conditioned mind-set: our thoughts, beliefs, and past experiences shape and color whatever we see, and, as such, none of us experience an event in the same way. Also, what we experience as truth one day may not be the same truth we live the next. Practicing satya requires staying open to truth in the present moment, as it reveals itself. Not always an easy task, as I learned firsthand many years ago.

■ The highest practice of *Satya*



Many seekers use this beautiful *mantra* (sound energy) from the *Bṛhadāranyaka Upanishads* as daily prayer for acknowledging their journey towards the highest truth.

Asato Maa Sad-Gamaya

Tamaso Maa Jyotir-Gamaya

Mrityor-Maa Amritam Gamaya

Om Shanti, Shanti, Shantihi!

“Let my journey be

From the unreal to the real

From darkness (ignorance) to light
(knowledge)

From mortality (finite) to immortality
(infinite) Peace, Peace, Peace!”

This universal prayer reflects our commitment towards the highest truth of life.

At the highest level, *satya* is to be with what is right now, to be connected with something that is not changing—your true nature. We have a tendency to identify or label ourselves with things that are unreal — our thoughts, feelings, moods, actions, experiences, judgements, opinions—all temporary and constantly changing modalities. Moving beyond this tendency and knowing that something deep in you is not changing—something that is real— is the practice of *satya*. *Satya* is having constant awareness of this highest reality or truth.

In the Yoga Sutras, Patanjali delineated the eight limbs of yoga. These precepts are intended as guidelines to living a life with meaning and purpose. They may be seen as a kind of map for seekers of greater happiness and spiritual fulfillment. The first limb consists of the yamas, or universal ethical observances. The second of the five yamas is satya, or truthfulness. Like building blocks, each yama rests upon the foundation that the ones before it create. Satya follows ahimsa (non-violence), the first and most important of the yamas. Hence we cannot practice truthfulness without first considering the principle of non-harming. In telling the truth we should aim to cause the least harm possible. If speaking the truth will cause pain or suffering, then it may be best to remain silent. So the practice of satya is not about blindly and heedlessly telling the truth regardless of consequences. It is much more about restraint: about taking our time and carefully considering our thoughts and words so that the way in which we express the truth is in harmony with ahimsa. Yoga is first and foremost a practice of awareness. Practicing satya in accordance with ahimsa requires awareness of the effect our words and thoughts have on others and ourselves. We may bring this practice of satya onto our mats by always assessing ourselves honestly. We look at ourselves in all parts of each pose, the parts that flatter us and the not-so-flattering parts. We practice the asanas we shine in as well as those that humble us. We face our strengths and our weaknesses with the same curiosity and kindness. We always work at our own level and honor where our bodies are each day.

Truth is not what we speak, but what we are!

To be with what is, to be truthful in one's life, to one's heart, one's presence, one's mind, this is following *satya*. The clarity of intention, the straight approach, is *satya*. Your intention is clear? Or is there something else behind that? Is there some other hook you are keeping? That indicates the truth. Truth is not just what we are, our state of being - integrity in our words, deeds and most importantly in our intentions. *It is about being genuine and authentic. When we have such integrity, we become the embodiment of Satya. Our being reflects it, we become Satya.*



“When we lie, the sages say, we disconnect from our higher self; our minds become confused, and we cannot trust ourselves.”

■ The nature of truth

Truth is contradictory. Truth is multi-dimensional. It is not black and white. At the surface level, it might appear as conflicting and contradictory, but is really not if you go slightly deeper and understand the context. There is a Sanskrit couplet that says, “*Ekam Sat Vipra Bahudha Vadanti*”. The Truth is one, but the intelligent one expresses it in many ways. As for example, to reach any destination, there could be one direction which says, ‘Go straight and then turn left’. But if you come from another route, it may say, ‘Go straight and then turn right’. Both directions are correct.

■ Truth sets us free

When we have strong faith, i.e., a strong relationship with others to hear and accept each other's words we don't hesitate to tell truth, we don't get confused to decide whether I have to make something secret from him/her at the time. Being honest and truth makes the relation strong more and with such strong connection when we share to our dearest and becomes calm and each other enough to be decide to be brave enough. Little by little, the asanas released the truths stored recitation and meditation causes of our mental and patterns are easy to so deeply embedded that uprooting them. The more the more we discover to we dig up takes us deeper core. And we find that the ourselves—in a loving, accepting way—the more around us. There is a great who we really are, rather what we think others expect us to be. It allows us to be more spontaneous, more in tune with our creative intuitive side, and, ultimately, more open to explore the deepest truth of all—Self-realization. As we remove the layers of our cultural conditioning, we expand our beliefs to allow new perspectives, and as we clear inner spaces, we catch more and more glimpses of our true Self.



The more layers of untruths we unearth, the more we discover to work through. But each layer we dig up takes us deeper within—closer to our inner core.

■ **Committing to *satya* : Being genuine and authentic**

Life is about being true to your own self, reflecting on your actions from that space. Do you feel at home wherever you go? When we are natural with others, we start feeling at home no matter whether we are in the company of complete strangers or with our best buddies. Many times, we cover ourselves up with mannerism, formalities, and societal conditioning in order to be accepted and loved. We should remember that our true selves are our best selves, and that it is alright to be our real 'self'. This includes talking about things that really matter, or you really believe in,



instead of engaging in meaningless chit-chat or gossip just to pass the time or break the silence. When people sense that you are sincere in your words and actions, they will start to trust and respect you. By being your authentic you, you allow and inspire others to live the same way too. Some people see this as communicating every temporary emotion they have, and continue with bad habits or doings because “this is my real self”. I remember expressing my negative feelings such as fear, anger, jealousy in a group or community meeting in the name of honest confessions. And I realized that I started labeling myself with such feelings, and learned slowly but painfully that such honesty didn't help me or anybody else. Instead, it lead me to depression, anxiety, and low self-confidence. But as I progressed on the path of yoga, I learned that our true nature is *satchidananda* -

pure and blissful. All other states of being or feelings are fleeting in nature and arise when we are stressed or when the *prana* (life force energy) is low. This clarity is so empowering and freeing. Regular practice of yoga helps us to remain in our true nature more and more, and be our genuine self.

■ Benefits of practicing *satya* - truthfulness

Maharishi Patanjali, the propounder of yoga says,

“*Satya pratishtayam kriya phala shrayatvam*” (Sutra II 36)

Satya = truth; ***Pratishtayam*** = established in; ***Kriya*** = action;

Phala = fruits; ***Shrayatvam*** = will follow.

“When you are established in truth then the fruits of action will follow.”

Gurudev Sri Sri Ravi Shankar, explains this very beautifully, “When you become established in truth, your actions become fruitful. Any action you do will become fruitful. Many people do their actions, but their actions do not bring about results. There is no truth consciousness inside. When there is truth consciousness inside, when you are established in the truth, the fruit of the action will follow the action immediately. It is the quality of the consciousness, of straight-forwardness. Even if you are telling a lie,



you are bold enough to say, "I am telling a lie right now". Then you are speaking the truth. When you are telling a lie, your consciousness is not solid. It is not straight and forward. It is all wishy-washy. There is no strength behind it. A person who is committed to truth is committed to the presence of the being. For them success comes easily. Not that he will not encounter failure, but he will ultimately win. The slogan 'We trust in God' is written on American dollars. On Indian currency, it is written '*Satyameva jayate*' - 'Truth alone triumphs'. Truth will eventually win though it may appear not to be winning."

Mahatma Gandhi started this movement called "*Satyagraha*" as a method of gaining political and social reforms to make India a free country. This was based first on non-violence and secondly on the truth. *Satyagraha* translates roughly as "Truth-force." A fuller rendering, though, would be "the force that is generated through adherence to Truth." Gandhi faced a lot of difficulty but ultimately he won the battle for India's independence.

■ Finding the purpose of our life

Asking honest questions like what is the purpose of my life, who am I, am I making a difference on this planet, and spending some time to introspect to find honest answers will be very rewarding and transforming. If you are tired of working long days in a job that you do not enjoy, it may be a good time to consider a change to start your truth-finding journey by asking yourself these type of questions. Honest answers can help you shape a more truthful, meaningful and fulfilling life.

■ Can you be real and still be nice?

How many lies did you tell today? How many lies did you act out today? Did you do the opposite of what you really wanted to do at any point today? Just because you "should..." —be honest. Even little white lies count. Why do we lie? Sometimes it's because we are afraid to not fit in. Or because we are allowing the societal "should do's" take over our very own "want to's." Do you present a certain type of "you" depending upon the people you are around at the moment? Maybe "you at work" is different from "you at home." Or "you on a date" is different from "you with your friends." Any presentation of you that isn't real is not the truth. It is an imposed image of what you think you should be. Based on societal and familial expectations, most likely. Living "real" is living from the heart of you. The center of your essence. When you live real, you live from a place that doesn't need defending or managing. Real may not always be what we want from those around us, however, it does prevent any ugly surprises that may arise from our loved ones (and ourselves) having held in truth so long when it finally comes out, it's

dangerously inappropriate. Regularly editing your truth (your behavior, your words, your authenticity) to comply with the expectations of others can cause long-term damage, mentally and physically. Your excitement for life will dissipate and you will begin to look for fulfillment in other, possibly harmful, ways. Too much alcohol, indulging in bad foods, hours of television—all ways of escaping our reality. Too many shoulds and should nots will cause a misdirection of energy and a defeatist attitude. When you let go of the specific societal pressures that are holding back your truth, you free up so much positive energy! Your creative juices will flow, doors that were seemed to always be closed for you will open and those around you will benefit from your new vitality and viewpoints. On the other side, suppressing your authentic wants and needs will use up all your valuable energy simply by managing all that pretending. Think about what might be causing you to bury your truth. To say yes when you really mean no. To be outwardly appropriate when it's inwardly inappropriate. What is so dangerous about the truth that a lie feels safer? By choosing the safety of belonging over our need to grow and live our authentic (and truthful) lives, we dull ourselves and our energy. Choose to live your authentic life. And to answer the original question—Yes, it is absolutely possible to be real *and* nice .

■ Nurturing relationships with skillful practice of satya

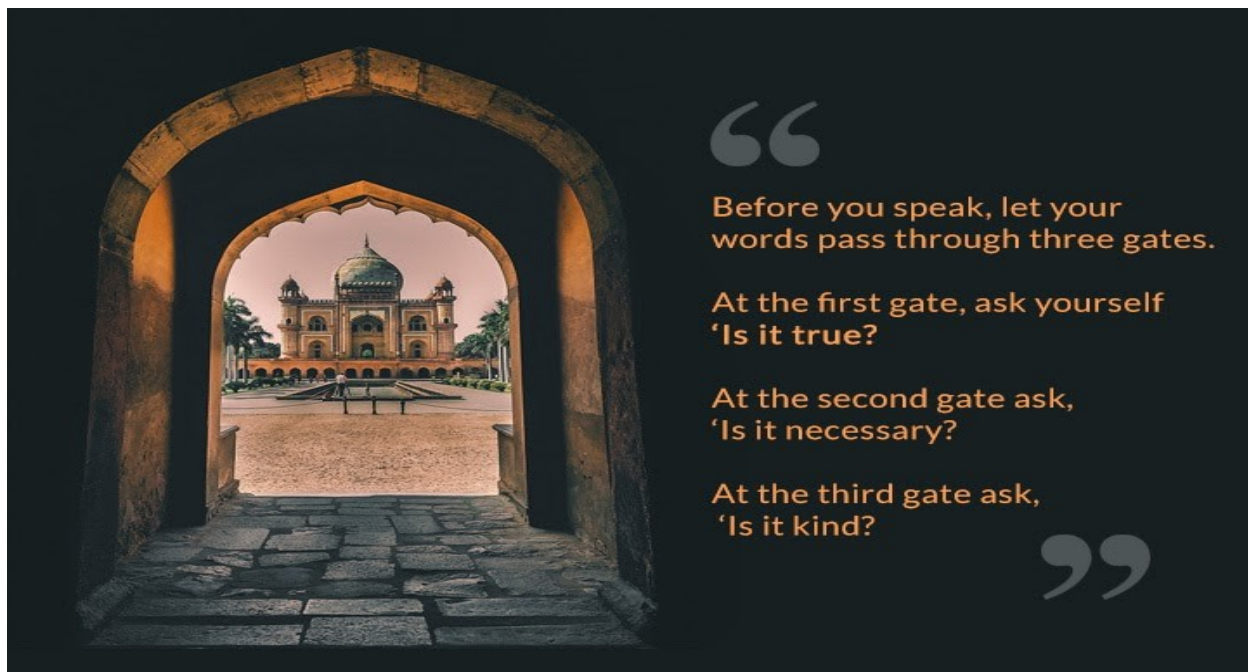
There is a beautiful Sufi saying:

“Before you speak, let your words pass through three gates.

At the first gate, ask yourself ‘Is it true?’

At the second gate ask, ‘Is it necessary?’

At the third gate ask, ‘Is it kind?’”



Alan Redpath, a well-known British evangelist, pastor and author explains the word “THINK” beautifully.

T—Is it true? H—Is it helpful? I—Is it inspiring? N—Is it necessary? K—Is it kind?

“If what I am about to say does not pass those tests, I will keep my mouth shut!”

Unfortunately people mistake *satya* for just speaking words. Many people consider being bluntly honest as truthful. It is very easy to be blunt and be truthful. But does it serve any purpose? Does that help in any way in your relationships either within family or at workplace? The practice of *satya* is not about blindly and heedlessly telling the truth without considering the consequences. It is much more about restraint: about taking our time and carefully considering our thoughts and words, so that the way in which we express the truth helps, inspires, uplifts the other human being and nurtures our relationship. Moreover, in telling the truth we should aim to cause the least harm possible. If speaking the truth will cause pain or suffering, then it may be best to remain silent. This is practicing *satya* in harmony with *ahimsa* (non-violence). Some of us are so afraid to hurt someone’s feelings that instead of speaking honestly, we hold our words inside. This is also against *satya*. If we never tell someone that their behavior is hurtful, or if we hold in all of our pain, we are ultimately suffocating our relationship. Have some quiet time to find



ways to express yourself and the truth kindly, mindfully, and with all your sincerity. At our workplace, there are situations where we need to give feedback to our colleagues or our employees, and at times even to our employer. Feedback has to be honest in order to be useful. But if we develop the skill of giving honest yet encouraging and inspiring feedback, this will definitely create a supportive and nurturing work environment.

By speaking with kind truth, all your relationships will flourish and grow, particularly the most integral relationship – the one with yourself. If you understand and know how to nurture yourself, you will be able to nurture all around you. Yoga is first and foremost a practice of awareness. Practicing *satya* in accordance with ahimsa requires awareness of the effect our words and thoughts have on others and ourselves. This requires skill and being in the present moment. Like any other skill, we can develop this skill with dedicated practice.

When we are stressed, who has time to think about the right words to speak? But then we may have to face the undesirable consequences. The practice of yoga *asana*, *pranayama*, and meditation can help us manage stress well. This is why all the 8 limbs of yoga are so interconnected. Each limb helps to practice and gain mastery of the other limbs.

■ **Satya on the mat**

Practicing *satya* on the mat allows us to always work at our own level and honor where we are each day without any judgments and opinions. We observe our strengths and our weaknesses with the same curiosity and kindness. The world of social media such as Facebook and Instagram has created a culture of posting images of yoga poses and videos, and sometimes it gives a feeling of ‘show off’ - how good you look in that pose. We definitely don’t want to shun technology. At the same time we want to use it wisely and want to be mindful that technology doesn’t start ruling us. We need to strike a balance between time for our own practice and time for using technology. When we are practicing, we should be able to completely de-link ourselves from technology even at the subtle thought level. But if you have become so technology-centered that you are not able to give time to your own practice, or you are thinking about selfies and instagram while on your mat for your Om, then you are losing your balance. And it is time to remember that yoga is not about posing in some poses but it is about your inner poise, and it’s time to move away from selfies to discover the self.



When we are on our mat for our daily practice, we need to be honest with ourselves and ask questions like what is the purpose of my practice, am I practicing to uncover my inner light or am I practicing in order to perform some difficult looking yoga postures, or get better than other yogi friends? Asking such questions and allowing honest answers to surface, will help ourselves to move beyond this physical shell, dissolve our ego and limited identity, and help us blossom into our true potentials.

Such a practice of *Hatha Yoga*, then, becomes a gateway towards experiencing the truth - the union - oneness and connectedness in all our life's experiences.

So , all physical characteristics and movements and all works are controlled by mind and also mind is connected with the physical body. By doing yogic practice we clean up our mind and so our work and behaviour. And the honest decision from our mind takes us in right way. And the physical yogic practice makes our health in a proper condition as well as make mind active and honest.

“There can be no happiness if the things we believe in are different from the things we do.”

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images are also collected from internet.

