



Concept of Satya in Yogic Lore and it's Application

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ABSTRACT:

There are many label of yoga like: mantra yoga, laya Yoga, Rajyog, Ashtang yoga, karma yoga, Bhakti yoga, hatha yoga and gyan yoga. But all of them have common goal that is liberation only the technique is different according to the human nature. In Ashtangayoga Maharshi Patanjali rishi described the eight limbs of yoga. (1) Yama (2) Niyama (3) Asana (4) Pranayama (5) pratyahara (6) Dharna (7) Dhayan (8) Samadhi. In that 'yamas' & niyamas are foundation of yoga. There are five yamas and niyamas. The five yamas are: (1) Satya (2) Ahimsa (3) Astaya (4) Brahmacharya (5) Aparigraha. Five Niyama are (1) Sauch (2) Santosh (3) Tapa (4) Svadhaya (5) Ishwarpranidhan. In yama mainly satya is emphasis in these paper. In various Upanishad the meaning Satya is explained such Upanishad are: Bruhadaranayaka Upanishad, Taittiriya Upanishad, Mundaka Upanishad, Ishavashya Upanishad. Even we can also see it in Mahabharata, Jainism, Sikhism & Bhagwad Gita and swami kripalavan and jipremyatra. How to practice and implement in our day to day lifestyle.

INTRODUCTION: CONCEPT OF SATYA IN VARIOUS TEXT.

The Sanskrit word satya, which can be loosely translated as truth or essence (Sir Monier William). In Indian faiths, it also alludes to the virtue of being truthful in one's voice, thought, and deeds. Satya, one of the five Yama's in yoga, is the moral restraint against lying and distorting the truth in one's utterances and deeds. In Yama mainly 'Satya' is emphasis in these paper. In various Upanishad the meaning of 'satya' is explained such Upanishad are: Bruhadaranayaka Upanishad, Taittiriya Upanishad, Mundaka Upanishad, Ishavasya Upanishad.

In 'Bruhadaranayaka Upanishad'

They give the example of 'water'. Water is beginning but when they connected with other liquid substances they change the form but water produced 'satya'. In same way 'satya is Brahman'. Brahman produced god's & goddesses', & devata's. Those god & goddesses & devata's are meditate upon 'satya'.

In 'Taittiriya Upanishad'

सत्यमेव जयते नानृतं

In Siksha-valli Speak truthfully. obey the law (righteousness). Keep studying the Vedas at all times. After paying the preceptor the requested fee, do not cut off the line of the progeny. Never swerve off the path of truth. Never swerve from your job (righteousness). Never disregard your well-being. Never take for granted your success. Never ignore the Vedic studies and its lessons.

Ten forbearances are listed as virtues in Chapter 1 of the Atharvanavedic Shandilya Upanishad, which describes yoga. "The expressing of the truth that contributes to the well-being of creatures, through the actions of one's thoughts, speech, or body," is how Satya is defined in this verse. (KN Aiyar).

In Isavasya Upanishad verses 15-18 prayer to sun-god for liberation. In 15 verse.

O Lord, your light's rays, which have the appearance of a golden vessel, have concealed your true self. Your true shape has been concealed. We are unable to see the truth within this light because of how brilliant the light is. Your body has a golden color, and this golden vessel hides your true self. Take out this golden vessel without covering yourself in it. Take off the mask you've been wearing so I can see you clearly. I, who? So that I can see through you I am relying on you to assist me (the Truth). My actions are guided by dharma. [In this instance, Truth (Satya) and cosmic law (Dharma) are revealed to be similar.] My dharma is the truth. So I revealed myself so that you might see my true soul. since you already possess satya. You are the root of the dharma that is emerging out of you, even though my life is conducted in accordance with it. My dharmic path qualifies me to recognize the reality, which can be influenced by your vision. You are the Truth in which dharma is to be realized, after all. There is a likeness between us as a result. I want to see you because you are the embodiment of Truth. I have a right to have your vision, the vision of Truth, because I am established on Truth as well. How could I gaze at you and become the Truth Itself if that weren't the case? The Truth is my dharma. Your guiding philosophy is truth.

The universe is fully developed, unbreakable, endless, and eternal. The universe is eternal and unchanging because with every thing that is destroyed, a new thing is created. The universe was created out of itself, or Swayambhu. It is omnipotent and ubiquitous, and it is the source of everything. Everything that is created in this cosmos is whole and ideal.

In 'Mundaka Upanishad'

The Devayanah (the route of the Devas) is enlarged by truth, that by which the seers walk on, having nothing to wish for to where that is—the highest treasure acquired by truth. Truth alone triumphs, not deceit.

Mandukya karika (2.32)

No one is created, no one is born, no one is enslaved, no one strives for wisdom, no one seeks liberation, and no one is liberated. This is the absolute truth.

Manu smriti

A person who speaks their truth is admired. Truth is the staircase to paradise, like a boat that paddles in the sea and brings us ashore.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।

नासत्यं च प्रियं ब्रूयात् एष धर्मः सनातनः ॥

The Manusmriti (4-138) also enjoins the same commandment as the Gita. To remember it always in mind – “Speak the truth, speak the dear, neither speak the harsh truth nor speak the lie that seems dear – this is the Sanatan dharma.”

Sikhism

Since the Gurmukhs are endowed with Truth and solely adore Truth, they dislike falsehood. The truth is unpopular with the shaaktas, the sceptics who lack faith; falsehoods are the roots of falsehoods. You will meet the Guru when filled with Truth. The True Lord receives the True Ones.

Mahabharat

सत्यस्यवचनं साधु न सत्याद विद्यते परम

सत्येन विधृतं सर्वं सर्वं सत्ये परतिष्ठितम्

Speaking the truth is honorable. Truth is the only thing that matters. Truth is the foundation upon which all else is built. Even the most vicious and wicked people swear to maintain the truth among themselves, reject all contention, band together, and begin their (sinful) tasks relying on the truth. They would definitely be devastated if they acted dishonestly against one another.

Maha van parv (207/67)

Truth is the essence of the Vedas, and truth is self-control and abstinence, both of which are always present in the behavior of civilized people. Even if we put truth on one scale of a physical balance and thousands of horse sacrifice rites (AshwamedhaYajna) on the other, we will find that truth is heavier, or better, than thousands of horse sacrifice ceremonies.

In the VanaParva' of the 'Mahabharat' this fact has been expressed thus:

Indeed, that is the actual truth, one that advances the wellbeing of all living things. Contrarily, everything that hurts someone is untrue. So always tell the truth, be kind and pleasant, but never say anything unpleasant, even if it's true. Also, never tell the bitter truth.

Patanjali Yoga Sutra

ऋतम्भरातत्रप्रज्ञा॥४८॥

In that state, the yogi's intellect is about to assume the true (real) form of the object; There is no trace of doubt or confusion in it.

Shukraniti3/257-58 states:

Ya sahayam sada kuryatprtupannavadaivachhit Satyam hitamvaktiyatidatagrihnratimitrtam

A true friend is someone who always lends a hand, never uses hurtful or unpleasant language, only discusses matters that are accurate and useful, and adheres to the "give and take" philosophy. A friend in need is a friend indeed, according to a proverb.

Even truth can become false in some circumstances, for as when calling someone who is blind “blind.” Even while it may be true that a guy is born blind, it is bitterly true to refer to him as a blind because doing so damages his feelings and causes him pain. Despite the fact that they are accurate, statements that cause someone emotional harm are often viewed as untrue.

Srimad Bhagavad-Gita (Verses 26,27)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते |

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26॥

O son of Parth! The words reality and goodness are associated with the syllable Sat. It can also be used to denote a lucky ritual or action.

Steadfastness in sacrifice (or worship), in austerity and in charity is called Sat (good). Any action connected with these is also called Sat. Vrs.23-26: Om, Tat, Sat are very holy words. They represent Brahman, and are Brahman Himself in sound form. Om is called Sabda-brahma, Sound-Brahman, as it is said to be the essence of the Veda, and the sound-symbol of Brahman and the seed of all Mantras. Tat or That is equally indicative of Brahman, as borne out by the great Vedic dictum Tat tvamasi-That Thou art. Here the That is Brahman. So also Sat, meaning Truth or Reality, is equally representative of Brahman.

Jainism

The suffix yat was added to the root sat (satya), which is frequently used to mean truthful, real, genuine, honest, loyal, non-deceitful, or truth telling, to create the term "satya" (truth).

Satamprasangainnirgunropigunribhavit"

"He who walks the path of truth is eternally joyful." The aforementioned notion has also been supported by Lord Jinendra, who says:

"Idamjenaishvaramvakyamsatypathamsukhpradam"

The Indian government has also emphasised the importance of truth by adopting the adage "Satyamev Jeyatai," which means "Truth conquers all." Indeed, the ultimate heavenly principle is truth. a well-known poet in Hindi sings:

Satya brabar tap nhi, jhutbraber pap jiskehirdaysatya he, tis kai hridayaap

No sin is equal to falsehood, and no degree of asceticism is equal to truth. The soul with truth in his heart is God's home.

Happiness is a gift from truth in this world. All life depends on the power of truth to live. Fire will lose its natural ability to burn when truth is completely destroyed or disappears, which is impossible. Truth never changes. God is truth, and truth is God. By upholding the truth, a person becomes God; a person becomes superhuman; an animal sheds its current form and becomes the all-powerful God; and a soul transforms into an exceptional soul. Every great man who was born on this day rose to greatness via the power of truth. It is a universal reality that the wind will always blow. The universe's ocean can be simply crossed by someone who upholds the truth. Truth-kickers also get kicked in life and meet their demise. With the assistance of truth, we can improve ourselves. Only the truth is good and beautiful in this world.

The great poet Reidhu has defined the supreme virtue of truth as under:

1. The virtue of truth gave rise to the virtue of compassion, drives out all vices, and brings happiness to both the physical and spiritual worlds. A speech that is honest cannot be compared to anything else in the universe. We ought to speak the truth firmly.
2. The most important virtue is the virtue of truth. The most revered commandment on earth's surface is to tell the truth. The world's ocean can be crossed by the truth like a bridge. Truth serves as the driving force behind the mental well-being of all living things.
3. Truth glorifies human life. Only the truth can turn people away from evil and toward good. Truth alone gives all qualities their nobility and grandeur, and the Gods carry out their promise of service because of truth alone.

Santkabir

साँचबराबरतपनहीं, झूठबराबरपाप

जाकेहिरदेसाँचहै, ताकेहिरदेआपा॥

There is no austerity equal to truth and no sin can be equal to falsehood. The soul who has truth in his heart i.e. conscience, God himself resides in his heart. God is the form of truth and pure conscience is very dear to him.

Shiv Puran

Truth awakens the slumberous or ignorant, Truth holds the entire Earth, and in this Truth alone the fullness exists. Truth is Parabrahma, Great Meditation, Sacred Yagna, and greatly revered.

The great King Harishchandra:

Harishchandra is the ideal illustration of a person who stood up for Truth. He sacrificed his kingdom, wife, and son, and even decided to work as a watchman in a burning ghat. Harishchandra was put through the toughest trials and tribulations by Vishwamitra, who ultimately proclaimed: "One may fit the entire planet in the palm of their hand. One mouthful can consume the entire ocean. You may combine the ground and the sky into one. But you can't get Harishchandra to say something untrue."

How to implement Satya

At first one hour, then two hours, then three hours – gradually increasing the time of silence in this way. At the end observe a whole day of silence on Thursday, Sunday or any other time that suits you. After the sleep, he keeps silent all over the time, but his interpretation is not done in silence. Silence is the only noun for the deliberate restraint of speech in vigilance. How Gautama Buddha silence save the person for being murdered. Silence second step is the Mitt speech. A talkative person can maintain silence firmly, but he cannot make Mitbhashi speech (that is to speak less and sweet). Mitbhashi more difficult than silence, because it lacks restraint of speech, rather it is considered a second level.

Conclusion:

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

When a Yogi is fully matured in following the truth, there is no deficiency in it, then that Yoga becomes the shelter of the fruit of dutiful actions. The power of giving the fruit of the action which no one has done comes to him, i.e. to whom the boon, curse or blessing is given, it becomes true. Because it is morally correct, it is required of health practitioners to always be honest with their patients. Like most people say, the truth is painful. Although honesty has always been seen as the best policy, the temptation to lie has also been influenced by it (Beauchamp TL, 2001). Without knowing the truth, it would be difficult for patients to make intelligent decisions, which would result in health providers failing to respect them as independent people. A person must have accurate information in order to consent to any medical procedure; without accurate information, it is debatable whether patients can make wise judgements. (Kant, 1964). Giving the patient a “real picture” of their condition or course of treatment is more practical than telling them the complete truth, as the medical staff will invariably pick the most pertinent information to convey to the patient (Seedhouse 2009). There is some evidence to support the claim that fully disclosing a patient's life-threatening illness does not increase the likelihood of their experiencing worry, despair, sorrow, depression, insomnia, or fear (Gold M, 2004). People develop a stronger subjective belief that something is true when they hear or see it often. For instance, people rate a statement's veracity higher after hearing it twice: “In Malaya, if a guy goes to jail for being drunk, his wife goes too” (Hasher, Goldstein, & Toppino, 1977). The third value is the advantages of stating the truth in terms of one's health and well-being. One of these is the favorable effects on the patient; people who are informed are more likely to work with medical experts and seek treatment. This is predicated on the idea that patients can handle treatment and discomfort better once they are aware of their diagnosis and prognosis (Mueller 2002). Since truth and acceptance of it vary between cultures, it is essential to treat individuals with respect and communicate effectively while distributing knowledge (Hamilton-Smith E, 2021). Truth helps to build healthy relations. The past investigation offers early proof that Yama and the Niyama intervention increased the body's ability to control subtle energy, and may harmonize vital energy in the meridian system to further support physiological health. (XU W, Kumar IR, Srinivasan 2021). Yama's suggestions alter one's perspective from “(just) my growth” to “my growth along with others.” According to Ranganathananda (2000), the emergence of the integral view can be viewed as a psycho-social one—the development of a psyche that can feel one with all people and society. Yoga's universal precepts of ethical ethics, known as yama and niyama (YN), aim to enhance a person's body, mind, and soul (Yuktswar 2016). The effectiveness of YN practices led to increased psychospiritual health. Early research revealed that whereas rajas and tamas had a negative correlation with happiness, sattva had a favourable correlation. (Khanna 2013). In this regard, it would be wise to reflect on the lives and teachings of saints like Harishchandra, Prahlad, Ramachandra, Imam Hasan, Imam Husain, and other Christians. God as Truth has been a priceless treasure for me; may He be for each and every one of us as well. (Mk Gandhi, 2017). The foundation or basis of Indian culture, which is actually global culture, is Sanatan Dharam (Swami Rajarshi Muniji, 2014).

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