

"AVDHootGEETA: A WAY TO SPIRITUALITY"

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Abstract

Bharitya Sanskriti explains Puranas as spiritual literature of Hindu Religion. In Puranas Bhagwat Puran one of the eighteen Puranas, stands as a pious scripture which shows path towards spirituality. Bhagwat Puran is one spiritual literature which explains nectar of Yoga (Yogarahasya). Yoga is integral part of Bhartiya Sanskriti (Hindu Religion). Yoga is widely explained in scriptures in Sanskrit, mother of all languages. Process of yoga is seeking spiritual vision which results in inner transformation. Ashtang, limbs of Yoga are Yam(abstinences), Niyam(observances), Asan(postures), Pranayam(breathing), Pratyahaar(withdrawal), Dhyan(concentration), Dharna(meditation), and Samadhi(absorption).

When there is end of something then probability of some new can be seen and this can be the era of true knowledge. Bhagwat Puran includes Uddhava Geeta. Uddhava Geeta is the end of Krishna Avtar so it is a ripen knowledge with flavours, essence and taste. In Uddhava Geeta Lord Krishna dictates Avadhoot Geeta. Avdhoot had 24 Gurus and each one teaches lessons of life. At the same time these Gurus(mentors) can be seen as carrier of Yamas and Niyams two out of eight limbs of Yoga (Ashtanga). Sometimes these Gurus teaches Dharna, Dhyan and Pratyahara too. "Yoga is the inhibition (nirodhah) of the modifications (vritti) of the mind(chitta)." The eightfold path of Patanjali's yoga consists of a set of prescriptions for a morally disciplined and purposeful life. Uddhava Geeta is Spiritual Literature with essence of Yoga unfolds trio of Karma, Gyan and Bhakti with Yamas and Niyams. Which connect them in a way so that one can understand synthesis and symbolic expression of Gurus and spirituality with Gyan and Ashtang Yoga. Avdhoot Geeta carries out path for spiritual upliftment and can create solid foundation for spirituality in melioration in human life.

Key words: Spirituality, Hindu Religion, Bhagwat Puran, Uddhava Geeta, Avdhoot Geeta, Guru, Ashtang, Yam, Niyam.

INTRODUCTION

Shrimad Bhagwat is a scripture for life. Literal meaning of *Bhagwat* is *Bhakta* or disciple. *Bhagwat* narrates stories of disciples which are not only in easy manner but towards the journey of liberation. *The Bhagwat Purana* discusses a wide range of topics including cosmology, astronomy, genealogy, geography, legend, music, dance, yoga and culture. The text consists of twelve sections (*skandhas*) totalling 332 chapters and 18,000 verses. Stories are the best way to understand and spiritual stories are the wealth of Hindu Religion, it is mirror to future of a strong nation. Spirituality shows culture of *Bhartiya Sanskriti*. Our sages created a way of guiding people through stories in a beautiful way. One can be explained but implementation is possible through only deep understanding. Stories can be motivational and inspiring to implement in daily life. Stories from *Bhagwat Puran* not only motivates but can uplift one's spirituality towards the journey of liberation.

Uddhava Geeta

Bhagwat Puran describes *Uddhava Geeta*. In *Uddhava Geeta* Lord Shrikrishna narrates *Avdhoot Geeta* (*Avdhootaopakhyana*).

Lord Krishna is a unique supreme person and source of existence. The name Krishna meaning "all the attractive one". Krishna appears in different forms or avatars. One who is in vrinadavan as *Baal Krishna* (Child), a young teenager with his friends, notorious *natvar* with great bliss, killer of own maternal uncle Kansa, narrator of *Bhagwad Geeta* to Arjuna in the middle of battle on the battlefield, omniscient form seen by Arjuna, one who was reason behind destruction of own family, one great Guru who gave liberation to *Uddhavaa* with supreme knowledge. Best part and form of Lord Krishna is in *Uddhava Geeta*. *Uddhava Geeta* is the end of Krishna Avtar so it is a ripen knowledge with flavours, essence and taste.¹¹ In *Uddhava Geeta* Lord Krishna dictates *Avadhoot Geeta*. *Avdhoot* had 24 *Gurus* and each one taught lessons of life. At the same time these *Gurus*(mentors) can be seen as carrier *Yamas* and *Niyams* two out of eight limbs of Yoga (*Ashtanga*). Sometimes these *Gurus* teaches *Dharna*, *Dhyan* and *Pratyahara* too. "Yoga is the inhibition (*nirodhah*) of the modifications (*vritti*) of the mind." The eightfold path of Patanjali's yoga consists of a set of prescriptions for a morally disciplined and purposeful life. *Uddhava Geeta* is Spiritual Literature with essence of Yoga unfolds trio of *Karma*, *Gyan* and *Bhakti* with *Yamas*

and *Niyams*. Which connect them in a way so that one can understand synthesis of spirituality with *Gyan* and *Ashtang Yoga*.

Uddhava Geeta explains Karm, Gyan and Bhakti Yoga

Bhagwat Purana has its conclusion in its eleventh section. In this section *Gyan* the true knowledge is explained. In tenth section where Karma of a human being is discussed with the stories of Lord Krishna's challenges throughout his life. Section eleven is *Gyan* and *Bhakti* section. Krishna spoke the *Uddhavaa Geeta* (also referred to as *Hansa Geeta*, *Pingla Geeta*) to *Uddhavaa* before he left the world in order to help console *Uddhavaa* after his forthcoming departure. Greatly saddened by this departure *Uddhavaa* approached Krishna and requested him to take him also. In reply, Krishna then expounds the *Uddhavaa Geeta*. The importance of this dialogue highlights the serenity and value of *Bhakti*.⁹

Avadhoot Geeta

तस्माद् भवन्तमनवद्यमनन्तपारं
सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।
निर्विण्णधीरहम् हे वृजिनाभितप्तो
नारायणं नरसखं शरणं प्रपद्ये ॥ Bhag. Pura. 11. 7. 18 ॥

This verse means one is in the trap of sorrows so need Guru for help. Guru is a friend and shelter for the conditioned souls. Eternal peace residing with unattached mind. The indescribable Lord and Guru can guide to journey of spirituality.

Lord Krishna explained the narration of Bhagwan Dattatreya to Yadu King. Bhagwan Dattatreya said to King Yadu that one can learn from anything, anyone and anywhere. Lord Krishna narrates Avadhoot Geeta to Uddhavaa. Dattatreya's teachings are preserved in the vast literature of the Puranas and in the Datta Samhita, Avadhoot Gita, Dattatreya Upanishad, and Avadhoot Upanishad¹⁰ There is positively something to learn from everyone. Nature is the biggest Guru and mentor for everyone. Bhagwan Dattatreya made 24 Gurus from nature and insisted sadhakas and yogis to do the same in Section 11 of Uddhavaa Geeta. Guru who explains atmattav and mentors one to achieve atmagyan can be seen in Uddhav Geeta. Gurumahima with 24 Gurus of Dattatraya

These 24 Gurus are

1. Prithvi (Earth)

भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः । तद्विद्वान्न चलेन्मार्गादन्वशिक्षं क्षितेर्रतम् 37

शश्वत्परार्थसर्वहः परार्थकान्तसम्भवः साधुः शिक्षेत भूमृतो नगशिष्यः परात्मताम् 38 (Bhag. Pura. 11.7.37-38)¹²

Earth is first Guru teaches to hold lovingly in heart all those who trample, scratch, and hurt, just as she does. One can learn forgiveness from Earth.

2. Vayu (Air)

विषयेष्वाविशन्योगी नानाधर्मेषु सर्वतः गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् 40

पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः गुणैर्न युज्यते योगी गन्धैर्वायुरिवात्मदृक् 41 (Bhag. Pura. 11.7.40-41)¹²

The wind is second Guru. The wind moves unceasingly, touching flowers and thorns alike, carries good or bad scents but it never attaches itself to the objects it touches. A sadhak must also strive for balance and neutrality.

3. Water

स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम् मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः 44 (Bhag. Pura. 11.7.44)¹²

Water is life and pure. It quenches thirst. It may get associated with others but becomes clear again, Devotees must remain cool, contented. Association should be with goodness and keep moving flow should be continued always

4. Sky (Aakash)

अन्तर्हितश्च स्थिरजङ्गमेषु ब्रह्मात्मभावेन समन्वयेन व्याप्त्याव्यवच्छेदमसङ्गमात्मनो मुनिर्नभस्त्वं विततस्य भावयेत् 42

तेजोऽबन्नमयैर्भावेर्मघाद्यैर्वायुनेरितैः न स्पृश्यते नभस्तद्वत्कालसृष्टैर्गुणैः पुमान् 43 (Bhag. Pura. 11.7.42-43)¹²

Sky can hold the sun, the moon, and stars, and yet it remains untouched and unconfined. With all these diversities and characteristics of planets Sky keeps its existence unaffected.

5. Agni (Fire)

तेजस्वी तपसा दीप्तो दुर्धर्षादरभाजनः सर्वभक्ष्योऽपि युक्तात्मा नादत्ते मलमग्निवत् 45

क्वचिच्छन्नः क्वचित्स्पष्ट उपास्यः श्रेय इच्छताम् भुङ्क्ते सर्वत्र दातृणां दहन्प्रागुत्तराशुभम् 46

स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः प्रविष्ट ईयते तत्तत् स्वरूपोऽग्निरिवैधसि 47 (Bhag. Pura. 11.7.45-47) ¹²

It burns everything, transforming it into flame. Teaches to absorb everything that life brings and turn it into the flame and enlightens. Agni is purifier and does not accept distortions.

6. Moon

विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना 48

कालेन ह्योघवेगेन भूतानां प्रभवाप्ययौ नित्यावपि न दृश्यते आत्मनोऽग्नेर्यथार्चिषाम् 49 (Bhag. Pura. 11.7.48-49) ¹²

The moon waxes and wanes. waxing and waning, rising and falling, pleasure and pain, loss and gain are simply phases of life.

7. Sun

गुणैर्गुणानुपादते यथाकालं विमुञ्चति न तेषु युज्यते योगी गोभिर्गा इव गोपतिः 50

बुध्यते स्वे न भेदेन व्यक्तिस्थ इव तद्गतः लक्ष्यते स्थूलमतिभिरात्मा चावस्थितोऽर्कवत् 51 (Bhag. Pura. 11.7.50-51) ¹²

Sun steam by its rays and rain falls on forests, mountains, valleys, deserts, oceans, and cities. Like the sun, to gather knowledge from all sources, transform that knowledge into practical wisdom, and share it with all without preferring some and excluding others. Life is similar of give and take. Sun's shadows may be different but it stays undistorted remains one.

8. Flock of pigeons

नातिस्नेहः प्रसङ्गो वा कर्तव्यः क्वापि केनचित् कुर्वन्विन्देत सन्तापं कपोत इव दीनधीः 52

कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ कपोत्या भार्यया सार्धमुवास कतिचित्समाः 53

एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतत्रिवत् पुष्पान्कुटुम्बं कृपणः सानुबन्धोऽवसीदति 73

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् गृहेषु खगवत्सक्तस्तमारूढच्युतं विदुः 74 (Bhag. Pura. 11.7.52 to 74) ¹²

When one fell into a hunter's net and cried in despair, the other pigeons tried to rescue it and got caught, too. Pigeon's attachment and emotion teaches that one can entangle and ensnare. Blinded with maya.

9. Python

सुखम् ऐन्द्रियकं राजन् स्वर्गं नरक एव च । देहिनां यद् यथा दुःखं तस्मान् नेच्छेत तदबुधः ॥ 1 ॥

ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा । यदृच्छयैवापतितं ग्रसेत् आजगरोऽक्रियः ॥ 2 ॥

ओजःसहोबलयुतं बिभद् देहमकर्मकम् । शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥ 4 ॥ (Bhag. Pura. 11.8.1-4) ¹²

Python swallows its prey and then doesn't hunt again for a long time. Once need has been met, one must be satisfied and not make miserable running after the objects of desire in other words sense gratification.

10. Ocean

मुनिः प्रसन्नगम्भीरो दुर्विगाहयो दुरत्ययः । अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥ 5 ॥

॥ समृद्धकामो हीनो वा नारायणपरो मुनिः । नोत्सर्पेत न शुष्येत सरिद्भिरिव सागरः ॥ 6 ॥ (Bhag. Pura. 11.8.5-6) ¹²

Ocean remains unchanged in tides and lows. May it be any life form summer or rains living in depths is from ocean. No cross boundaries and supportive to people.

11. Moth

दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः । प्रलोभितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥ 7 ॥

योषिदधिरण्याभरणाम्बरादिद्रव्येषु मायारचितेषु मूढः । प्रलोभितात्मा ह्युपभोगबुद्ध्या पतङ्गवत् नश्यति नष्टदृष्टिः ॥ 8 ॥

(Bhag. Pura. 11.8.7-8) ¹²

Lust is reason behind destruction of moth. Dissociations with maya leads to path of liberation. Moth teaches to overcome fear, soar at full speed, and plunge into the flame of knowledge to be consumed and transformed.

12. Bumblebee

स्तोकं स्तोकं गृह्यसेद् ग्रासं देहो वर्तत यावता । गृहान् अहिंसन् आतिष्ठेद् वृत्तिं माधुकरिं मुनिः ॥ 9 ॥

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः । सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ 10 ॥ (Bhag. Pura. 11.8.9-10)
12

Bumblebee can hurt petals of flower when sucking nectar. For self-happiness one cannot hurt another.

13. Honey Bee

न देयं नोपभोग्यं च लुब्धैर्यद् दुःखसञ्चितम् । भुङ्क्ते तदपि तच्चान्यो मधुहेवार्थविन्मधु ॥ 5 ॥

सुदुःखोपार्जितैः वितैः आशासानां गृहाशिषः । मधुहेवाग्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् ॥ 16 ॥ (Bhag. Pura. 11.8.15-16)¹²

Honey bee stores honey in comb but never utilises it. The world will get profits from one's deed so accumulating and gathering cannot be for self.

14. Elephant

पदापि युवतीं भिक्षुः न स्पृशेद् दारवीमपि । स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गतः ॥ 13 ॥

नाधिगच्छेत् स्त्रियं प्राज्ञः कर्हिचित् मृत्युमात्मनः । बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा ॥ 14 ॥ (Bhag. Pura. 11.8.13-14)¹²

Male elephant follows female elephant till pit it gets trapped. Desires can be a trap. Worldly charms arouse our sensory impulses, and while chasing after the sense cravings the mind gets trapped and enslaved, even though it is powerful.

15. Deer

ग्राम्यगीतं न श्रुत्याद् यतिर्वनचरः क्वचित् । शिक्षेत हरिणाद् बद्धान् मृगयोर्गीतमोहितात् ॥ 17 ॥

नृत्यवादित्रगीतानि जुषन् ग्राम्याणि योषिताम् । आसां क्रीडनको वश्य ऋष्यशृङ्गो मृगीसुतः ॥ 18 ॥ (Bhag. Pura. 11.8.17-18)¹²

A deer trapped with melodies music and same like human traps in sense gratification. due to our desires, attachments, cravings, and vasanas —we delight to hear. This tendency creates misery for ourselves and others.

16. Fish

जिह्वयातिप्रमाथिन्या जना रसविमोहितः । मृत्युम् ऋच्छत्यसद्बुधिः मीनस्तु बडिशैर्यथा ॥ Bhagwat Puran 11| 8| 19||

इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः । वर्जयित्वा तु रसनं तन्निरन्नस्य वर्धते ॥ Bhagwat Puran 11| 8| 20||

तावत् जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् ।

न जयेद् रसनं यावत् जितं सर्वं जिते रसे ॥ 21 ॥ (Bhagwat Puran 11| 8| 21)¹²

Fish loses her life because of greed of food. Control with taste buds is necessity for spiritual growth. It is only when sense of taste is overcome that all senses become controlled. Thus, a sadhaka can learn to control the sense of taste through the example of the fish.

16. Prostitute

पिङ्गला नाम वेश्याः सीद् विदेहनगरे पुरा । तस्या मे शिक्षितं किञ्चित् निबोध नृपनन्दन ॥ 22 ॥

आशा हि परमं दुःखं नैराश्यं परमं सुखम् । यथा सञ्छिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ॥ 44 ॥ (Bhag. Pura. 11.8.22 and 44)¹²

Prostitute was waiting for customer in desire of wealth. No one arrived and she developed negligence for wealth and started worshipping God. all humans are like prostitutes, and the world, like the customers, is enjoying us. The payment is always inadequate and we feel dissatisfied. No one can give internal satisfaction. The sadhaka learns to give up hope for worldly things, be dispassionate and rest on the Achyuta as the eternal companion.

18. Little bird

परिग्रहो हि दुःखाय यद् यत् प्रियतमं नृणाम् । अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वकिञ्चनः ॥ 1 ॥

सामिषं कुररं जघ्नुः बलिना ये निरामिषाः । तदामिषं परित्यज्य स सुखं समविन्दत ॥ 2 ॥ (Bhag. Pura. 11.9.1-2)¹²

Bird was flying with a worm in its beak and larger birds flew after him. They stopped only when the little bird dropped the worm. The secret of survival lies in renunciation, not in possession.

19. Child

न मे मानापमानौ स्तो न चिन्ता गेहपुत्रिणाम् । आत्मक्रीड आत्मरतिः विचरामीह बालवत् ॥ 3 ॥

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ । यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥ 4 ॥ (Bhag. Pura. 11.9.3-4)¹²

Child is always busy with himself. Child never asks for any respect or not afraid of insult. A playful child is happy with his activities that is inner happiness.

20. A young woman

क्वचित् कुमारी त्वात्मानं वृणानान् गृहमागतान् । स्वयं तान् अर्हयामास क्वापि यातेषु बन्धुषु ॥ 5 ॥
तेषाम् अभ्यवहारार्थं शालीन् रहसि पार्थिव । अवघ्नन्त्याः प्रकोष्ठस्थाः चक्रुः शङ्खाः स्वनं महत् ॥ 6 ॥
सा तत् जुगुप्सितं मत्वा महती व्रीडिता ततः । बभञ्जैकैकशः शङ्खान् द्वौ द्वौ पाण्योरशेषयत् ॥ 7 ॥
उभयोरप्यभूद् घोषो ह्यवघ्नन्त्याः स्म शङ्खयोः । तत्राप्येकं निरभिदद् एकस्मात् नाभवद् ध्वनिः ॥ 8 ॥
अन्वशिक्षमिमं तस्या उपदेशमरिन्दम । लोकान् अनुचरन् एतान् लोकतत्त्वविवित्सया ॥ 9 ॥

वासे बहूनां कलहो भवेत् वार्ता द्वयोरपि । एक एव चरेत् तस्मात् कुमार्या इव कङ्कणः ॥ 10 ॥ (Bhag. Pura. 11.9.5-10) ¹²

A young woman prepared a meal. Her bracelets jangled as she cooked, so she removed one. But the noise continued, so she took them all off one by one until only one remained. Then there was silence. Wherever there is a crowd, there is noise, disagreement, and dissension. Peace can be expected only in solitude.

21. Arrow maker

मन एकत्र संयुञ्ज्यात् जितशवासो जितासनः । वैराग्याभ्यासयोगेन धियमाणमतन्द्रितः ॥ 11 ॥
यस्मिन्मनो लब्धपदं यदेतत् शनैः शनैः मुञ्चति कर्मरेणून् । सत्त्वेन वृद्धेन रजस्तमश्च विधूय निर्वाणमुपैत्यनिन्धनम् ॥ 12 ॥
तदैवमात्मन्यवरुद्धचित्तो न वेद किञ्चिद् बहिरन्तरं वा । यथेषुकारो नृपतिं व्रजन्तं इषौ गतात्मा न ददर्श पार्श्वे ॥ 13 ॥ (Bhag. Pura. 11.9.11-13) ¹²

Arrow-maker who was so absorbed in shaping his arrowheads that the king and his entire army passed nearby without attracting his attention. The task at hand, no matter how big or small. Absorption, the more subtle awareness plays important role.

22. Snake

एकचार्यनिकेतः स्याद् अप्रमत्तो गुहाशयः । अलक्ष्यमाण आचारैः मुनिरेकोऽल्पभाषणः ॥ 14 ॥
गृहारम्भोऽतिदुःखाय विफलश्चाधुवात्मनः । सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥ 15 ॥ (Bhag. Pura. 11.9.14-15) ¹²
A snake who makes no hole for itself, but rests in holes other creatures have abandoned, or curls up in the hollow of a tree for a while, and then moves on. Creatures in nature move constantly, continually abandoning their previous dwellings.

23. Spider

एको नारायणो देवः पूर्वसृष्टं स्वमायया । संहृत्य कालकलया कल्पान्त इदमीश्वरः ॥ 16 ॥
एक एवाद्द्वितीयोऽभूत् आत्माधारोऽखिलाश्रयः । कालेनात्मानुभावेन साम्यं नीतासु शक्तिषु । सत्त्वादिष्वादिपुरुषः प्रधानपुरुषेश्वरः ॥ 17 ॥
तामाहुः त्रिगुणव्यक्तं सृजन्तीं विश्वतोमुखम् । यस्मिन् प्रोतम् इदं विश्वं येन संसरते पुमान् ॥ 20 ॥
यथोर्णनाभिः हृदयाद् ऊर्णा सन्तत्य वक्त्रतः । तथा विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः ॥ 21 ॥ (Bhag. Pura. 11.9.16,17,20, 21) ¹²

Little spider who built itself a nice cozy web and sestroys it by its own We create webs for ourselves by trying to build a safe we race along the threads of these webs, we become entangled and are consumed. In reality God creates web and wind them up too.

24. Worm

यत्र यत्र मनो देही धारयेत् सकलं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत् तत्स्वरूपताम् ॥ 22 ॥
कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः । याति तत्सात्मतां राजन् पूर्वरूपमसन्त्यजन् ॥ 23 ॥ (Bhag. Pura. 11.9.22-23) ¹²
Worm who was caught by a songbird and placed in its nest. As the bird began to sing, the worm became so absorbed in the song that it lost all awareness of its peril. Watching this little creature become absorbed in a song in the face of death reminds to become absorbed in the eternal sound, nada, that is always within. It may be out of love, hatred or fear but on whatever object a person concentrates his mind entirely, he attains the semblance of that object (or attains the same Guna as that object).

Avadhoot Geeta explains Ashtang, limbs of Yoga

Yamas consist of lists of things or actions that should not be followed in life (don'ts). Five Yamas included in the Yoga sutra are:

- **Ahimsa or Ahinsa** means non-violence
- **Satya** means absolute truth or honesty.
- **Asteya** means not stealing in Sanskrit.
- **Brahmacharya** is a practice of living a complete abstinence life and controlling one's body and mind through meditation.
- **Aparigraha** means non-greediness.

Avadhoot Geeta explains Yam

Prithvi (Earth)	Ahimsa (Nonviolence)
Aakash (Sky)	Satya (Truthfulness)
Elephant	Asteya (Non-Stealing)
Moth	Brahmcharya (Chastity)
Snake, Little bird, Honeybee, Pigeon	Aprigrah (Non-Possessiveness)

Dattaguru explains to King Yadu how he chosen his mentors from the nature. At the same time these Guru or mentors represent Yam limb of Ashtanga. **Earth** can be symbol of **non-violence** for ill treatment by human. Strong and undisturbed Earth shows love at the same time. Sky is the only one who represents **Truthfulness** as unity of all beings and identity with Brahman. Sky remains untouched and unperturbed from the path of truth. **Elephant** represents not to get attracted to physical beauty and learns to control his senses. Going beyond this sense gratification is out of stealing. Non stealing is controlling desires. A deer, an elephant, a moth, black-bee, and a fish - these five are destroyed due to addiction to their five sense organs. An infatuated person with a desire to obtain sense gratification loses his discrimination and ruins himself like a moth which falls into the fire. Controlling over sound, touch, smell, taste and sight leads one to brahmcharya chastity. Aprigrah is non possession. **Honey bee** sets a wonderful example of non-possession. It gathers nectar from different sources, swallows it, transforms it into honey, and brings it to the hive. It consumes only a bit of what it gathers, and shares the rest with the world. **Bird** was flying with a worm in its beak and larger birds flew after him. They stopped only when the little bird dropped the worm. The secret of survival lies in renunciation, not in possession or accumulation. **Snake** in nature move constantly, continually abandoning their previous dwellings. **Pigeon's** attachment and emotion teaches that one can entangle and ensnare. Blinded with maya.

Avadhoot Geeta explains Niyam

Niyams are the righteous habits and manners which allow one to live a healthy life and obtain spiritual enlightenment. Five Niyams are as follows:

- **Shaucha** is literally defined as purity and clearness of mind, speech, and body.
- **Santosha** means fulfillment and satisfaction.
- **Tapas** is a spiritual practice that leads performers to liberation or moksha. It includes meditation, self-discipline and requires solitude and an austere lifestyle.
- **Swadhyay** refers to the self-examination of one's emotions and conscious thoughts or self-study.
- **Ishvarapranidhan** means to devote, surrender and dedicate oneself to the absolute power or supreme god to experience the supreme lord.

Agni (Fire)	Shaucha (Purity)
Fish	Santosh (Contentment)
Young Woman	Tapas (Persistence)
Moon Child	Swadhyay (Introspection of Self's Thoughts)
Pingala (Prostitute), Spider, Worm, Arrow maker, Deer	Ishwar Pranidhan (Contemplation of The Ishvara)

By consuming dead logs, **Agni** (Fire) produces warmth and light that is purity. In that light one can walk safely and purity of mind. With that warmth one can, be alive. One who overcame his sense gratification, unless he has conquered the sense of taste. From **Fish** contentment can be learned. Fish is so greedy to eat what is dropped by fishermen and get stuck in the trap. **Young Woman** who removes her bangles is to stay alone never creates any noise. Peace can be expected only in solitude. One who persistent about inner peace will be happy in tapas. She kept only one bangle to keep herself reminded for tapas she is doing. She wish to stay undistracted and at the same time alert about her tapas is the reason behind keeping only one bangle. **Moon** demonstrates rising and falling, pleasure and pain, loss and gain are simply phases of life in its waxing and waning. One need to introspect ups and downs of thought process which triggers Swadhyay. A playful **child** is happy with his activities that is inner

happiness. He himself is introspecting his thoughts cries for the loss and finds some other way to be happy again. Every child has this inbuilt innocent and introspective behaviour. It goes it into covers with the age. Little spider who built itself a nice cozy web and destroys it in reality God creates web and wind them up too. No one can give internal satisfaction. **Pingla** the prostitute realized true happiness and true wealth in God. She considered herself as seeker and God as the biggest reliver. She realized love and bhakti towards God is biggest than sense gratification. **Worm** lost its awareness with singing bird and lost his life. One seeker needs to dedicate self in God's song or contemplation towards the Ishwar to acquire true happiness and liberation. **Arrow maker** was too busy with his work that can't see anyone else's presence. One need to be so dedicated to Karma till the task finishes. This shows Bhakti towards his work that directs to contemplation towards God. **Deer** trapped with melodies music and same like human traps in sense gratification. Just like that trapping should be in Bhakti of Ishwar or contemplation towards God. One should be able to listen music of inside and move towards Ishwar Pranidhan to acquire Gyan with the tool of Bhakti.

CONCLUSION

It can be seen written at several places that the first four components of Ashtang Yoga *Yamas, Niyama, Asana, and Pranayama* are the external aspects and can be improvised. However, the remaining limbs *Pratyahara, Dharna, Dhyana, and Samadhi* are internal and complex. ⁸. *Pratyahara, Dharna, Dhyana, and Samadhi* may seem complex but spirituality explains it as once knowledge of inner system is clear there is no complexity. Physical body and internal body system cannot be segregated in parts like external and internal. *Yamas* and *Niyams* are dealing with internal aspect only. *Avdhoot Geeta* can be one scripture to teach one easy way of *Yam* and *Niyams*. Every Guru is when dealing with *Yam* and *Niyam* at that time it will be teaching from each and everything from nature itself. Yoga is integral part of Bhartiya Sanskriti (Hindu Religion). Yoga is widely explained in scriptures in Sanskrit, mother of all languages. Process of yoga is seeking spiritual vision which results in inner transformation. From *Ashtang Yamas* are don't's and *Niyams* are dos for life. These for internal cleaning of a gross body towards casual body, where state of harmony of the gross and subtle bodies reaches. One need to follow don'ts and dos to reach withdrawal and Dhyana and Samadhi state. In an ongoing life these stories from Bhagwat and then Uddhava Geeta can guide one to take steps towards the renunciation. Stories from Bhagwat Puran have a vast impact on any seeker. At the same time the one integral part of Bhagwat is *Avdhoot geeta* which with its Guru theory can be a path lodestar to follow *Yamas* and *Niyams*. These examples from nature which *Guru Avdhoot* consider as mentors are the biggest help to understand dos and don'ts for everyone.

Spirituality is the core of Hindu religion and it can be seen in every scripture and work by spiritual masters of Bhartiya Sanskriti. As spirituality starts from within to within. In that perspective Yoga is integral part which plays major role in understanding the within concept. Ashtang not only shows path of truth through body but through the knowledge and devotion one can travel towards true happiness. Scriptures play a very important role in this journey of true knowledge acquisition. Stories mentioned in scriptures from Hindu Religion are the guides for travelling through body, mind and conscious. *Avdhootgeeta* is one who shows path through limbs of ashtanga and drops one in ocean of true knowledge and devotion too. *Avdhoot geeta* is the way towards spirituality through unparallel yoga and knowledge.

As mentioned above our ancient scriptures from Hindu religion are explaining first four as ladder towards next four. *Yamas, Niyams* may seem external aspects but they are fundamental steps and central pivot for spirituality to function. *Avdhoot Geeta* asserted it and sponsored it as a device to attain spirituality. *Avdhoot Geeta* is a symbolic expression which conveys the meaning of symbolism. *Yamas* and *Niyams* are symbolised through the expressions of Gurus in *Avdhoot Geeta*. *Yamas* and *Niyams* unveils spirituality needs of human beings through its entire symbolism which Dutt Guru *Avdhoot* explained in *Avdhootopkhyan*. Symbolism can be considered as a quality of mentor or Guru. This quality is an essentiality of a spiritual Guru. For betterment of human life in spiritual aspect *Yamas* and *Niyams* are central pivot given in *Avdhoot Geeta*. *Avdhoot Geeta* discusses about 24 Gurus of *Avdhoot* which explains symbolism. These Gurus can be extended as symbolism for *Pratyahara, Dharna, Dhyana, and Samadhi*. Here mentioned *Yamas* and *Niyams* are chosen for practical aspects and purpose. As *Yams* and *Niyams* can be seen by one in daily practical life. Following these can be a task for one who is aspirant. *Avdhoot Geeta* made it a little understandable. By following Gurus from nature one can put a step towards spirituality. *AvdhootGeeta* as a part of Bhagwat Puran is eternal part of Hindu Religion. One way towards spirituality through *Avdhoot Geeta* is following Bhartiya Sanskriti and Hindu Religion. This entire text explains symbolic expressions of Gurus mentioned by Dutt Guru *Avdhoot*. *Avdhoot Geeta* carries out path for spiritual upliftment and can create solid foundation for spirituality in melioration in human life.

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