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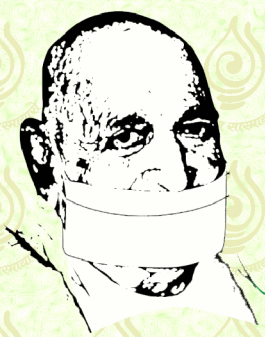

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Ācārya Tulsī's Contribution to Yoga-Science

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The word *Yoga* is used much in the present age but the concept of *yoga* in Indian thought is much ancient. India being the land of spirituality, it's very difficult to find it out when did this science begin. Many *ṛṣi-s* and *muni-s* have done *sādhanā* and opened the new doors of spirituality. Consequently many sciences of *yoga* like-*haṭha-yoga*, *jñāna-yoga*, *rāja-yoga*, *bhakti-yoga*, *karma-yoga*, *aṣṭāṅga-yoga*, etc. came into existence. Yoga is a spiritual practice. In all the tradition of Indian culture whether it be Jain, Baudha or Vedic all have their own method or system of spiritual development. As their spiritual aim is to attain emancipation there is no major difference in their methods. Jain yoga is famous as *Ratnatraya*[1]. Many Jain Ācāryas have contributed in the development of the *yoga*-science by their valuable texts. This paper focuses on the contribution of Ācārya Tulsi in the development of Indian *Yoga*-science.

Meaning of the *Yoga* and Brief Introduction of Jain *Yoga*

Etymologically '*yoga*' word is derived from the root '*yuj*'. In Sanskrit grammar it has two meanings –'*sayoge'* – 'to connect' and '*samādhi'* – to be equanimous'[2]. In Jain canons '*yoga'* is defined as 'the activity of mind, speech and body'. Ācārya Haribhadra Sūri defined it as 'that activity which connects the soul with mokṣa is yoga'[3]. Maharṣi Patañjali has defined *yoga* as 'the control over all the *cittavṛtti* is *yoga'*[4]. In this way he has taken *yoga* as '*samādhi'* because by

having control over senses and *vṛttis* one can be in *samādhi*. In *Bhagvat-gītā yoga* is said to be '*samatva*'[5]. It is also considered as '*karmasu kauśalam*'[6]. That is to say, to be equanimous and to perform the duty with excellence.

Right faith, right knowledge and right conduct are three jewels (*ratnatraya*) of Jain *yoga*. We find many maxims of Jain *yoga* in Jain canons like– *Ācārāṅga, Sūtrakṛtāṅga, Upāsakadaśā, Daśvaikālika, Uttrādhyayana,* etc. But in Aagam age there was no independent text of Jain *Yoga* like *Patañjal yoga-darśana*. In the Philosophical age many independent texts were written by Jain Ācārya-s. Ācārya Jinabhadragaṇi[7] (6th cent.CE), Ācārya Haribhadra Sūri[8] (8th cent.CE), Ācārya Somadevasūri[9] (11th cent.CE), Ācārya Hemachandra[10] (12th (6th cent.CE), Ācārya Yashovijaya[11] (16th cent.CE), and many others have written good number of texts on Jain *yoga*. On one side text represents independent methods of Jain *yoga* and on the other side the comparative study of *yoga* with other philosophies. After Ācārya Yashovijaya Ācārya Tulsī wrote '*Manonuśāsanam*' a text on Jain *yoga*.

Manonuśāsanam : An Introduction

Maharṣi Caraka has said: Mind and body both are the substratum of illness. As body becomes ill mind too becomes ill. But both are not only the place for illness, both are the foundation for health too.

Mental sickness creates much problem than physical sickness. The main cause of mental sickness is unnecessary and nonstop thinking, memory and imagination. Today we come across many diseases called psychosomatic diseases. Santosh K. Chaturvedi and Albert Michael[12] on the basis of their study report that there is a lifetime prevalence of certain "psychosomatic disorders" in psychiatric patients in India. The "psychosomatic disorders" studied were peptic ulcer, bronchial asthma, rheumatoid arthritis, ischemic heart disease and irritable bowel syndrome. One percent of psychiatric patients had these psychosomatic illnesses. Ten of the fifteen cases had two psychosomatic illnesses. Patients with psychosomatic disorders were significantly more often older in age and from an urban background as compared to other psychiatric patients. Depression was the commonest diagnosis, and was significantly more often diagnosed in the psychosomatic patients.

If we want to keep ourselves mentally healthy the best technique is – *Yoga*. Practice of *Yoga* keeps mind healthy and consequently body as well. *Manonuśāsanam* is the text which deals with the development of healthy mind.

This text is written in the maxim form. It contains seven chapters.

The first chapter introduces the definitions of mind, senses, soul, *yoga*, etc. It gives much focus to the purity of food, purity of senses, purity of breath, purity of body, purity of speech, purity of mind.

The second chapter explains the six stages of mind, such us- *mūḍha, vikṣipta, yātāyāta, sūlīna, śliṣṭa, niruddha.*

The third chapter elucidates the techniques to concentrate and discipline the mind. It gives the details of meditation, fasting, control on senses, spiritual reading, contemplation, etc.

The fourth chapter describes about the quality of meditation practitioner, meditation and *Samādhi*. It also discusses in detail the types of meditation like *Sālambana, Nirālambana, Piṇdastha, Padastha,* etc.

The fifth chapter deals with five kinds of air – the element which makes the mind fickle. Along with it, it mentions the various techniques to win over those airs.

The sixth chapter is devoted to five great vows, twelve small vows, religious activities, etc. which helps in mental development.

The seventh chapter elaborates five kinds of contemplation, such as – *tapa, satva, sūtra, ekatva, balā,* which are helpful for the higher development in spirituality.

The commentary of this text is written by Great Yogi – Ācārya Mahāprajña. He himself has gone through many meditational practices. When Ācārya Tulsi and Ācārya Mahāprajña where editing Jain Canons they come across numerous of maxims related to meditation and *yoga*. Keeping those maxims in the mind and relate them with the modern science Ācārya Mahāprajña introduced a new model of meditation called "*Prekśā* Meditation". The Appendix of *Manonuśāsanam* contains the five stages of *Prekśā* Meditation, its fundamental elements and some practices related to *Prekśā* Meditation. On one hand, the maxims in the text are in Sanskrit language which attracts scholars. On the other hand, the commentary is written in simple Hindi language and at few places question-answers are given which helps the common man to understand the deep facts and facets of meditation. The text is so valuable that two research works have been done on it. 1. *Manonuśāsanam:Eka Samikṣātmaka Adhyayana by Sādhvī Sudhā Prabhā, 2.Yoga Śāstra Evaṁ Manonuśāsanam: Eka Tulnātmaka Adhyayana by Samanī Ujjvala Prajñā.*

Uniqueness of *Manonuśāsanam*

1. Today the word *yoga* is used for 'physical exercise' or is used in context of 'physical health' but Ācārya Tulsī has defined it widely in the proper sense.
2. *Mano-vāka-kāya-ānāpāna-indriya-āhārāṇam nirodha yoga.*[13] Further he says: *sodhanam ca.*[14]

   Maharṣi Patañjali defines *yoga* as '*cittavṛttinirodha*'. Here in the definition he gives importance to *nirodha* only while Ācārya Tulsi gave equal importance to *sodhana* (purity). Ācārya Tulsi's definition emphasizes the ancient *yoga* tradition presented in Jain canons – i.e. *saṁvara* and *nirjarā.*[15] *saṁvara*[16] implies *nirodha* and *nirjarā*[17] implies *sodhana.*
3. Ācārya Hemchandra in *Yoga Śāstra*[18] mentions 4 types of mind where as Ācārya Tulsi mentions 6 kinds of mind. He adds *mūḍha* and *niruddha* to previous four kinds of mind. This classification brings more clarity to understand the concept of mind to a common man.
4. Patañjali in his *Yoga Darśana* gives much emphasis to the extra-sensary perception or mystical accomplishments but Ācārya Tulsi in his text focuses much on spiritual development or the development of soul.
5. Many text mentions the techniques to control and concentrate the mind but Ācārya Tulsi mentions some very simple techniques which become helpful for the common mass. Some tips are mentioned below[19]:

A. To energize and make mind healthy one is to sit in peaceful place with closed eyes and do yellow colour meditation on forehead.
B. One who does meditation of flame with closed eyes can remove laziness and increase his intelligence.
C. One can increase the concentration by concentrating on sky.
D. Black colour meditation saves man from outside effects.
E. With the practise of restrain over mental thoughts and concentrating on the centre of heart one can become thoughtless.

These are the very simple and small tips which can help man to make his mind and body healthy.

Ācārya Tulsi believe in *Yogakṣema*. '*Yoga*' means to propound something new and '*kṣema*' means to preserve the ancient thing. Ācārya Tulsi has preserved the ancient ideas of *yoga* and present it in the modern context. The text *Manonuśāsanam* is one of the examples of it. Hence it is a matter of attraction for scholars as well as common mass. Secondly, I think *Manonuśāsanam* of Ācārya Tulsi is useful not only to the Jains or Indians but also to the whole humanity, for, today y*oga* as science belongs to whole universe.

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