THE DOCTRINE AND PRACTICE OF YOGA



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The Doctrine and Practice of Yoga

BY

SWAMI MUKERJI YOGI OF THE SOUTH INDIA ORDER

1922

ANNOUNCEMENT

In studying these Lessons please remember 3 points:—

1. Not one useless or superfluous sentence is written. Every word is full of meaning. They are highly condensed. Think deeply over them.

2. They are meant as a practical supplement to the 'Spiritual Consciousness,' 'Soul-Force' and 'Inner Forces.' Studied side by side, these lessons will yield a great deal of benefit. You are expected to think hard and long.

3. Let none expect speedy or miraculous results. *All spiritual training calls for infinite patience and deep reverence unto the Guru. Constant rise and fall accompanies all progress*.

FOREWORD.

CONCENTRATION AND THOUGHT-CONTROL.

Student! Your life is your own. You have only yourself to thank for what you are, have been and will be. Take your present into your own hand. Consciously shape out of it your future. Direct your forces along lines of study and endeavour that have the strongest attraction for you. Such attraction is the indication of need. It is the hand pointing out your Life-purpose. What your heart desires earnestly and clamours for incessantly is *attracted* to you out of the *invisible supply, i.e.*, the means, the environments, the right sort of persons, books and thought-forces are drawn to you and then you are expected to work out your desire. This is in perfect accord with the great *Law of Attraction*. Some call it God: since it answers all sincere prayers. Prayer, remember, is the sincere desire of the heart. I take it that you hunger for Truth and Spiritual Growth—else you and I would not be here. The instructions given you hereunder are meant to give you a strong body and a strong will. They will also tend to your Soul-Unfoldment. Talk not of them. Keep your mouth closed. Be serious, earnest and thoughtful. Then work at them confidently and with perseverance. Do not be daunted by apparent failures. Failure is the stepping-stone to Success. He fails who gives up a thing in final despair. Go on, I say. You will improve from the very first day, and in a

short time you will be another man. All the leaders of humanity, past or present, have studied and investigated with tireless zeal along the special lines and, in Spiritual culture, you must do the same. But you must have health, a strong will and a steady brain, and I will enable you to have these positively. Keep these instructions strictly privately. Master them by constant meditation upon same.

LESSON I.
CONCENTRATION.

Concentration signifies the state of being at a centre (*con* and *centrum*). Applied to thought, it is the act of bringing the mind to a single point. Each human being must practise concentration *subjectively* and *objectively*. In other words, each human being aims with more or less precision at concentration on a point *within* and a point *without* his own world. Concentration "without" is illustrated when you devote all your attention upon Nature, such as learning a trade, a profession, a science, an art or some form of business. This is *Evolution*, outgoing or positive mental energy. I shall call this *Objective Concentration*. Concentration "within" implies the withdrawing of attention from the external world and the placing of mind on "God," "Spirit," "Heaven," "Religion," "Peace," "Nirvana," "Eternity," etc. This is *Involution*, *i.e.*, incoming or negative energy.

When *Objective Concentration* alone is practised, you develop into a hard-headed, practical man of the world or a successful man of business. You are keen and shrewd. The world is a very matter-of-fact thing to you. You cannot think of anything else beyond money-making and pleasures and worldly affairs. You are a "worldling of the world," very clever, rich, and a master along your own lines. But spiritually you are an imbecile, worse than a baby. This is the *Objective Mind*—the "deepest immersed in

matter, literally made of the dust." "It is the brain of worldly wisdom, common sense, prudence, methodical arrangement, order, discipline, classification, the skill and knowledge of the expert in any branch or department of art or science." This side of the mind is well developed in Scientists, Mathematicians and Businessmen, etc. Where it is not guided by the Subjective Mind, it can only see diversity and difference and is the slave of Maya—the slayer of the Real.

Subjective Concentration is seeking the Kingdom of Heaven *within* you. "God is Spirit and they that worship Him must worship in Spirit and Truth." LAPLACE, the great astronomer, asserted that he had swept the heavens with his telescope and found neither God nor Heaven. Yes, poor LAPLACE! He looked for God objectively instead of subjectively.

The Kingdom of God comes not with 'observation' but it is 'within' you. The be-all and the end-all of religion is the practice of Subjective Concentration. The performance of objective work by the human organism necessitates expenditure of energy and at last death, because all Objective Concentration means 'going from' the Absolute centre—God—and hence it expends Spiritual Energy. Subjective Concentration means 'coming to' the centre and hence it husbands and recuperates this energy. Now nature is motion to and from, and Spirit—the centre of Life. This two-fold motion constitutes what is known as polarity—Evolution and Involution—negative and positive. At the negative pole life becomes involved, *i.e.*, 'wrapped up' in

form. At the positive pole life 'evolves' or becomes expressed in nature. In Subjective Concentration you return for fresh supplies to the inexhaustible storehouse of force—the Absolute Will. Jesus healed the sick, exhibited control over external nature by raising the dead, because his chaste soul could receive nothing negatively from God and could give it out positively to the objective world. All power comes from God. I would impress upon you the all-important necessity of placing yourself in a magnetically passive attitude towards the Universal Will and then of taking up a calm, positive attitude towards the phenomenal world—which is a projection of the lower nature and hence must be handled masterfully, fearlessly and confidently. Be positive to the external world. Be negative and receptive to the Lord's Will-force. Remember this. This brings me to the supremest and most solid truth contained in the Science of prayer. The praying mind, by its mere attitude of faith and earnest expectation, opens itself out to the tremendous inflow of Divine Energy. It draws close to the centre of all-power, wisdom and love, and drinks deep of the living waters of life so that even the very face or flesh begins to shine under the influence of this self-polarization—if I may be permitted to use this word—through prayer. Here is the *causa nuxus* between a prayer and its sure reply. Do you remember what Lord Rosebery said of the great Puritan Mystic Oliver Cromwell? If not, please let me quote: "The secret of his extraordinary success—he was a practical mystic—the most formidable and terrible of all combinations. The man who combines inspiration, apparently derived—in my judgment, really de-

rived—from close communion with the Supernatural and the Celestial, a man who has that inspiration and adds to it the energy of a mighty man of action, such a man as that lives in communion on a *Sinai* of his own; and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself." Now both forms of concentration must be practised so as to hold the two poles in the even balance of harmonious growth.

You will perform the daily work to which you are naturally adapted in the common weal (Objective Concentration) and after the daily task is finished, retire to the bosom of the Universal Spirit by the regular practice of Subjective Concentration.

Now will you realise the ideal of peace in the very midst of the toil and sweat of the day.

The foregoing diagram, if closely and thoughtfully studied, will show the stages the mind has to 'grow into' in objective and subjective concentration.

In order to acquire knowledge of the laws of external nature the mirror you require is accurate observation and you must focus your attention and push objective concentration to its final stage of perfect knowledge or illumination in order to master any special branch of science.

In Objective Concentration, *Pratyahara* and *Dharana* are the preparatory stages. Take a scientist, for instance. He knows that when the mind is engaged with several things, mind force is scattered. He cannot be a politician, a musi-

cian, etc., and at the same time an expert scientist. He gradually abstracts his attention from all other subjects and pauses it on one subject or one set of subjects.

Pratyahara is the continued effort of the mind to so abstract itself.

Dharana is reached when this effort is finally successful and the mind becomes steadfast and one-pointed. *Dhyana* is an extension of this steadfastness. When *Dhyana* is reached, the student is beyond the range of books. His mind is occupied with original researches and experiments and his knowledge becomes more and more definite. Going on and on always on the one line complete knowledge of that subject is attained. This is the objective view of *Samadhi*. All these stages when completed make one *Samayana*. The subjective view of *Samadhi* no books or writings can teach you. As you go deeper and deeper into Yoga, you will understand these things in the light of your Soul-Vision. It will come to you if you follow my subsequent instructions. Despair not.

WHAT IS MAYA?

Now, first of all, what is Maya (ignorance of the real)? Take the dial-plate of a watch. You know quite well that the hands of the watch are governed by the mechanism behind. Both are necessary. Ignorance exists in thinking that the hands of the watch move by themselves. This visible universe is the dial-plate of the Invisible. Maya (ignorance) blinds you to this fact, *i.e.*, mere objective