A photograph of three people in a yoga studio. A woman in the foreground is in a low lunge position, looking up with her tongue out. Behind her, two men are also in similar poses, looking up with their tongues out. The background is a blue wall with a wooden door and a small framed picture.

Articles:
Yoga for the Back
Experience and Knowledge,
Instructor or Preceptor,
about the Yoga
Teacher Education

Course program 1996-97
for Håa Course Center

Bindu no. 9 periodical on **YOGA TANTRA MEDITATION**

Instructor or Guide?

Editorial by Mira

Some of Europe's yoga teacher courses are currently being co-ordinated. Behind the move lies a strong motivation to raise the quality of the education. It is an exciting process that can give a solid basis for present and future teachers. With that background, we present the yoga teacher education which has taken form at the Scandinavian Yoga and Meditation School since its foundation in 1970.

As a teacher of yoga and meditation, I experience myself as a tool - one of the contemporary exponents of an ancient knowledge of man as a being composed of body, mind, energy and consciousness. I take part in passing on this knowledge - just as many others have done in the course of time, and as many are sure to do in the future.

Yoga and meditation is a human inheritance, a valuable gift, which none of us own. It is our task as teachers to administer this inheritance - to teach the people who want it, and to



educate new teachers. Here we have a responsibility, both towards our own and coming generations.

Clear traces of yoga can be found in many ancient cultures, but it is in Asia, especially India, that the Tantric

tradition has been passed on from teacher to student to the present day. And it is from this rich tradition that the Scandinavian Yoga and Meditation School operates.

Nowadays, yoga arouses a great deal of interest, and again it is being used world-wide. In many countries the demand is steadily increasing. Sometimes teachers are educated too quickly and too superficially, or they start to teach without any education at all. This does nobody any favours. On the contrary, when the teaching does not yield the benefits it should, then we stand the risk of people losing interest and missing that which they are within their rights to expect.

What background does a yoga teacher need? What is necessary to keep the fire alive? In order to give other people a practical and effective tool in their lives through yoga and meditation, a firm foundation, based on both experience and knowledge, is needed.

A letter about the 'Lotus Chair' from one of our course participants from Oslo, Norway: "*The Lotus Chair was displayed at the Alternative Fair in Oslo in November. No one was there watching and no explanation was displayed. I could not figure out how it was used, so out of curiosity, I tried it. I sat down in half lotus. My knee made a noise and my bottom dropped. Thinking I did something wrong, I switched sides, and the damage was done. In a few seconds I had destroyed my knees. The pain increased in the days that followed. Now, after visiting the doctor, a physical therapist and having X-rays, I can walk okay. I cannot sit in the lotus or half lotus now.*"

*I wish they had called the chair something else, and I wish I had realized just how dangerous yoga props can be. In the 'Lotus Chair' one should **not** sit in lotus or half lotus. I don't know what it is intended for, but it is not for people who can sit in a meditation pose. Perhaps I should order one now."*

(Suzanne Lasher)

"Any therapist who would lead others to psychic heights and depths must, himself, be able to attain these heights and depths of the psyche. Contemporary psychotherapists will have to begin by training themselves to ascend and descend through their own psyche and thereby experience the manifold components within man and the driving forces behind human life."
(R. Desoille)

This applies no less to yoga teachers. If personal experience is too limited it will narrow the teaching, and sometimes yoga is changed into something quite different.

Yoga Furniture and Accessories

A woman who had practised yoga in the USA came to our school in Stockholm at the beginning of the summer. She wanted to start on a course as fast as possible because she *"couldn't do yoga at home."* "Why not?" I asked. "Well, we used various appliances and yoga furniture when we did the exercises, and I don't have those."

How far from the original can one venture? Isn't it taking it too far when you have to rely on accessories, furniture and cushions? All that is needed for doing yoga is a blanket or some kind of mat, and possibly a nose cleansing pot.

Don't let yourself be fooled by advertisements. Appliances are not only unnecessary; in most cases they lessen the effect of yoga. A man from Canada probably wins first prize by claiming that you can go into samadhi by sitting on the "samadhi cushion" he sells.

Yoga furniture limits the freedom of movement, and the exercise no longer has that desired effect on the muscles, joints, inner organs and on the body's

psychic energy. And if the instructions have been insufficient, yoga furniture can give serious injuries. Some doctors in the USA recently stated that most injuries that people bring to the hospital come from using training appliances in general.

The Yoga Tradition

If you want to find water, then dig one deep hole, not a lot of small ones. In the original tradition, the student lived for a minimum of twelve years in an ashram under the teacher's guidance before he/she was considered independent. When you had found your teacher, then you remained there. Restlessness and delusion are dropped, and what is essential appears. You gain peace and freedom to explore the techniques and methods of yoga, and you mature with experience.

To teach is valuable for one's own development, but it is also necessary to have inspiration and feedback from colleagues and people with more experience than oneself.

Swami Satyananda once said:

"Teaching is like being with roses" - they are beautiful and smell good, but they also have thorns. For those working with people, and especially for yoga teachers, it is important to be able to let go of impressions and influences, and again and again to return to harmony. In that way one can experience without being coloured by states and conceptions. Then one is neutral towards the students, giving them the freedom to be themselves - and, in this way, the teaching lives on.

"Don't 'learn' - but live in everything you do, and through life, learn."
(Swami Janakananda)

Content



Yoga for the Back 4

To rest need not be the best medicine. Simple yoga exercises can strengthen your back and make it supple - as a prevention for back problems or as an aid against pain.

Experience and Knowledge 8

What demands should a good yoga teacher make on him/herself? What is to be expected of a 'living' education? About the yoga teacher education at the Scandinavian Yoga and Meditation School. A view of more than 25 years of teaching experience.

Yoga at Home 22

From our shop we mail: Books, relaxation tapes, CDs, Neti pots - for nose cleansing, the periodical Bindu ...

Experience Yoga Nidra 23

Now also available on CD.

Two deepbreathing relaxations with Swami Janakananda.

Kabir 24

Four poems by India's great poet.

Håa International Course Center in Southern Sweden. 25

Do you want to learn more? Do you want to go deeper with yoga and meditation? The programme for next year is presented. There are current courses in September and October, and again at Christmas and New Year. In January 1997 Swami Janakananda begins his 23rd Three Months Course, with advanced meditations and yoga methods from the Tantric yoga tradition, among them Kriya Yoga.

Yoga for the back

by Ananda Murti

"To be natural is such a very difficult pose to keep up."
(Oscar Wilde)

The body and the spirit that flows through it, is ordinarily born with the possibility of natural growth and health. The spine is the body's support. It should not just be erect and strong, but also flexible and supple. The back literally holds the body together and protects the soft inner organs by its support, and the spinal cord is physically the main channel for the central nervous system, dispensing information between the body and brain. It is also here that the psychic energy gathers in centers (Chakra). The body's posture is not only physical, it also conveys something about your energy state on a deeper psychic plane.

There is currently a lot of awareness concerning how to avoid straining the back: correct sitting posture, to lift and carry in the right manner and to sleep on a proper bed. Yet, a bad back is the most common ailment in our culture. Actually, 60 - 80% of all adults will experience back pains at some time or other during their working life. (DIKE: Health and infirmity in Denmark - 1987)

It ought to be unnecessary to practise yoga, but yoga allows the body regain its natural form. A daily yoga programme gives an all-round effect, so that you are physically and mentally at ease, and thereby function better - also socially. There are many yoga poses that have a particularly favourable effect on the spine. It is best, though, to prevent back problems, and that can be done by a regular yoga practise, either on courses or independently. Not everybody considers prevention of back problems. Many only notice the back when there is something wrong with it.

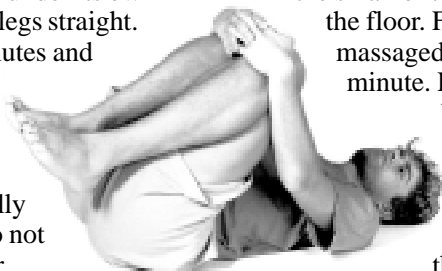


With severe back pains, only simple yoga exercises should be done, in a gentle and easy manner. It is not the point to do the exercises so well that it hurts. It is more a question of using the back differently from the habitual and unconscious patterns of movement. The body's ability for self healing is thereby strengthened, and the back becomes flexible and supple. See the small tension releasing exercises on page 32 in the book: *Yoga, Tantra and Meditation in Daily Life*, by Swami Janakananda.

There is also an entire yoga programme dedicated especially to the back in the book. It consists of ten exercises that give the back a general and thorough work-out and maintenance. A yoga programme for the back can also be shorter. In the example given here, there are five exercises, that with regular use can prevent a bad back, and loosen back pains of a minor character.

1. The standing backstretch

Stand with the legs slightly apart. Slowly let the head, shoulders and back sink forward and down, until the entire upper body hangs under its own weight. Keep the legs straight. Stand for 3-5 minutes and notice how the body, little by little, relaxes and sinks further down. Be especially aware that you do not tense anywhere or unconsciously hold back the body. It is easy, for example, to forget to let go of the head, arms and shoulders. Allow the head to hang



completely loose and relax the face muscles. If you experience a tension or a pain in the back or legs, then don't strain against it or think of something else, or bend the legs. Go into and experience the pain from within, experience the pain in a relaxed way - after a few minutes you will find that the pain subsides or disappears.

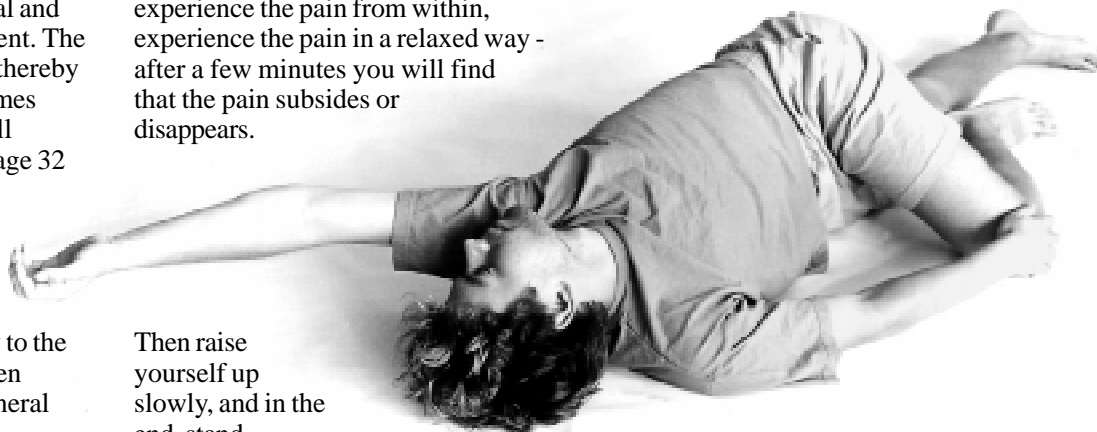
Then raise yourself up slowly, and in the end, stand completely still with closed eyes. Experience the whole body from the soles of the feet to the top of the head.

2. Rock and roll

Lie on the back on a mat. Bend both legs and clasp the hands around them. Begin to rock gently from side to side. You should not rock completely over to the side, just so far that you can feel that the small of the back has contact with the floor. Feel how the back is massaged. Continue for about a minute. Lie still for a moment with bent legs. Then roll lengthwise on the back. You roll all the way up to the neck, and quickly all the way down so that the feet touch the floor.

After a couple of times backwards and forwards, try to lift the buttocks up off the floor, so that you stand on the feet before rolling backwards again.

Continue for a minute. Lie still with straight legs. Feel the back and the whole body.



3. The universal pose

You lie full length on the back. Place the right foot sole upon the left knee. Lay the left hand on the right knee. Press the knee all the way down to the ground on the left side. Now raise the right arm diagonally upwards, so that the armpit is opened completely. Let the arm sink slowly towards the floor on the right side, and turn the head towards the right hand, so that you can feel the spine is twisted from top to bottom. If you cannot get the shoulder all the way to the ground, then allow the arm to just hang freely in the air. Absorb yourself in the pose now, and accept that it tightens and stretches the body. With every exhalation, let the right arm, if possible, sink further down towards the floor. Relax the whole body and remain in the pose for 3-5 minutes, or for as long as you can remain relaxed in the pose. Come calmly back to the initial position on the back. Lie still for a moment. Do the pose to the other side.

4. The caterpillar

Roll over on to the stomach and take hold of the opposite elbows with the hands. Pull the arms into the body, so that the upper arms are vertical on the mat by the chest. Without moving the elbows or knees, raise the buttocks into the air and move the body backwards. Continue this backward movement until the chest presses as far down towards the floor as possible, and the back has the greatest sway. If you can come all the way down into the pose, place the chin on the floor, otherwise raise the head and look as far up as possible.

Lie in the pose for about half a minute while the body calms down and relaxes. Roll slowly forward again back to the stomach, and straighten the arms out over the head. Rest until you are ready again. Do the pose three times.

5. The hare

Sit in a kneeling position. Take hold of the right wrist behind the back. Slowly lean forward, so that the head comes forward and touches the floor. If the head does not come all the way

down, then spread the knees a little bit. Remain completely still. Do not be concerned with anything else, but remain with the body and feel it. When the body becomes accustomed to the pose and the breath has become calm, feel the navel area. Keep the

awareness around the navel area. Remain motionless for 3-5 minutes, or a shorter time if you are a beginner.

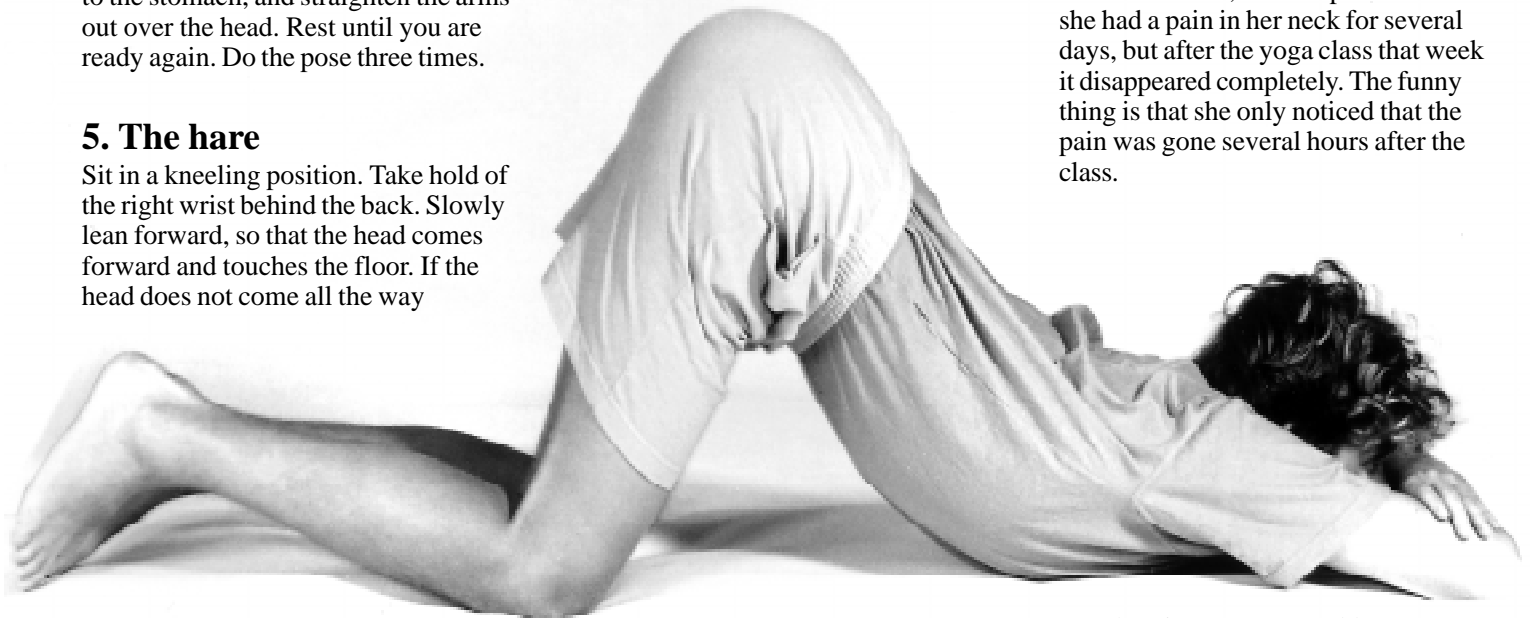
Calmly come out of the pose and straighten up the back and head. Feel how straight the spine is. When you have sat for some time, be aware that you can straighten the back even further. Meet the thoughts and states in the mind that prevent you from sitting completely erect. Remain sitting until you experience total harmony between the body and mind.

Experiences with yoga for the back

As a yoga teacher, I often come across

pains in the back. I always recommend that the student comes anyway. If it is not possible to do some of the exercises, then the breathing exercises and deep relaxation (Yoga Nidra), will give relief. People often believe that they should be perfect and skilful at doing yoga poses. In due course they realise that it is by their own experience, that they learn to use yoga as a tool to work with a strained neck or pain in the back.

Whilst writing this article, I had to go to Helsingborg, Sweden, to teach a group of social workers. I am always picked up by one of the participants at the ferry terminal. During the drive, my student told me, that the previous week she had a pain in her neck for several days, but after the yoga class that week it disappeared completely. The funny thing is that she only noticed that the pain was gone several hours after the class.



students with pains in the back or neck. If I have not been informed of it beforehand, then it quickly becomes evident when I see how the student practises yoga. Once in a while a student phones to cancel a class due to

Another time, a 35 year old man came to a private lesson at the school in Stockholm, with severe back pains. He had been in the USA and had taken up aerobics mixed with yoga, and due to a lack of awareness and pressing himself too hard, he had unpleasant pains in the

back. At that stage he had had back pains for five years, and said he would be very happy if a yoga course could only make it a little bit better. He learnt various yoga exercises, which he also used at home, and each week the pains diminished. After coming to the class four times, the pains were gone completely. □



Meditation for the back - a student's letter

"My first experience of the effect of yoga on my back, stems from the time when I was a bricklayer's apprentice and got back problems. I cancelled treatment with a physiotherapist to go on a course at Håå... Well, I came to the course, nervous and unsure, as it was my first course at Håå, but the place and its atmosphere made me relax quickly and feel OK as I was. It was in the meditation classes especially that I noticed the effect on my back. After the physical yoga had loosened the worst of the tensions, the meditation took over.

The pain disappeared slowly, and during the meditation I could feel how my back straightened itself out. The hips gave a little, the small of the back got a natural sway to it, the chest straightened out, and I could hear how the joints yielded. It was especially, but not only, the meditation Ajapa Japa that had that effect on my back. I sat

there and followed the guided meditation, while the body straightened itself out, the back became erect, the shoulders fell into place, the neck and head became a natural extension of the back and I felt that I sat in a perfect meditation pose, effortlessly and without problems.

It was like this repeatedly. The effect remained throughout the day, I could relax while my back stayed straight. Maybe you know the feeling of walking with a straight back after swimming a couple of hundred meters breast stroke, that was how it felt...

What I experienced after coming home didn't fall short of my experiences on the course. The course had its effect, the back was as taut as a bow string. I could feel how the muscles held the back in place, it was a completely new sensation for me. It felt natural to walk with a straight back, for the first time

in my life my back didn't sink together all the time, and my physiotherapist's first comment when she saw my back was, 'you don't need to come here again.'

The yoga and meditation I did when I came home from the course had the same effect on my back. Already during the first step of Ajapa Japa I could feel how my back was strengthened. The yoga and meditation I learnt on the course had an effect far beyond what I had expected. It was not only the body it worked on, I gained more direction in my life, there was more harmony between what I did and what I wanted to do, and the meditation broke through with a power and intensity that I hadn't believed possible in my wildest fantasy, and my surroundings and nature revealed itself in a new way."

(Ole Kirch)

Experience & Knowledge

*collected and
edited by Sita*

- on educating teachers at the Scandinavian Yoga and Meditation School

Part one - Full time training

That which is planned is tradition.

*That which is unplanned is
imagination.*

That which is both is spirit.

(old Sufi saying)

The Yoga teacher education is both a creative process, a dynamic training, a period of learning, and above all a way of living. This is a process which is outwardly directed towards society with which we constantly communicate and profound in the meditations and the methods we use, as well as in the way we live in the different Schools and communities (*ashrams*).

Our Yoga teacher education is not just about meeting occasionally during the week and on certain weekends. It is a full-time education. It concerns people who are serious about yoga, who sincerely seek a meaningful way of living and working and who will help others too.

The living conditions which have been created around the education make it possible to realise priorities normally unattainable in society - to incorporate and increase the joy of *being*, and struggling less towards *becoming*.

The aim of the education and the training is personal growth and spiritual insight, based on a solid knowledge of yoga and meditation. It is a training which stands in contrast to the media society, where people's minds are filled

with *information*, while the lack of personal *experience* is disastrous. This results in fear, numbness and passivity. Unfortunately many forms of education suffer from this shortcoming. Even some yoga teacher training courses are only about cramming theoretical and mythological knowledge, with very little personal or individual practice, which limits the experience of the *effects* of yoga and meditation.

It takes a minimum of four years to become an independent yoga teacher at our School, and at least two more years if one also wishes to teach meditation.

The education is an exciting and rich chapter in one's life, not something to be undertaken just to receive a diploma. Those who have fulfilled the teacher training can receive a diploma according to the length and nature of the education: 1) yoga; 2) yoga and meditation, and finally; 3) yogacharya (a spiritual preceptor and master of yoga). The diploma contains both general and personal information as well as listing what the teacher is qualified to teach.

The 3-month retreat - A strong and stable foundation

The Yoga Teacher Education begins with *the residential three month sadhana course* at Håa Course Center. Like most courses at this Center, it is international and taught in English.

There are no other entrance requirements for this retreat, but the desire to participate and learn what the course offers. (Get a free course brochure with details from the School.)

This retreat alone is more comprehensive and profound than many yoga teacher training courses conducted around the world. Nevertheless, the objective of the three month sadhana course is not to educate teachers, nor does it give one the qualification to teach. It is foremost a process for your own development and insight. Regardless of what you will be doing after the three month course, it is a learning period which provides a unique basis for your *sadhana* (your personal practice of yoga and meditation) for years to come. Most people who partake in this retreat do not set out to join the Yoga teacher education.

The formal beginning

At the end of the 3-month sadhana course a talk takes place between the teacher and the student who has decided to join the education. If this interview is to the mutual satisfaction of both parties, then the student commits him/herself to be part of the education, and the teacher commits himself to accept and teach the student according to the conditions outlined in this paper.

The education will then take place in one of the city Schools and/or at Håa Course Center.

Four aspects form a whole

The Yoga Teacher Education is based on four aspects of the tradition. It is a practical and theoretical education with training in a group as well as individually. Naturally it all starts with one's own use of yoga and meditation, followed up by advice and guidance from the teacher. In addition, there is a less tangible training of wisdom according to the secret, oral or whispered tradition - a tradition that will not and cannot be written down. It can only be passed directly from teacher to pupil, and only to one who is responsive.

The four aspects are:

1. Communication

The ability to be present in every situation, to meet life with initiative and receptivity, contrary to when one hides behind expectations and mythologies about other worlds, behind astrology or religious fanaticism. To be able to devote oneself to the present moment, without demanding that the conditions or the people first have to be different, ideal or formally correct and without creating a distance through an overbearing

attitude.

This ability to be open, whether confronting a situation, a person, or a group of people - is not reached through many

of the modern therapies. Often the personality is only hardened or hypnotised, making it able to "cope", but less capable of accepting and joining life as such.

The education is based on the reality

in **daily life**, where in the long run it is impossible to agree upon rules of the game. In daily life, after all, one has to count on oneself, with heart and brain. The education takes place when we teach or are being taught but, first of all, it happens in the work and the communal life (*ashram*), in the Yoga Schools and at the Course Center.

2. Experience and Knowledge

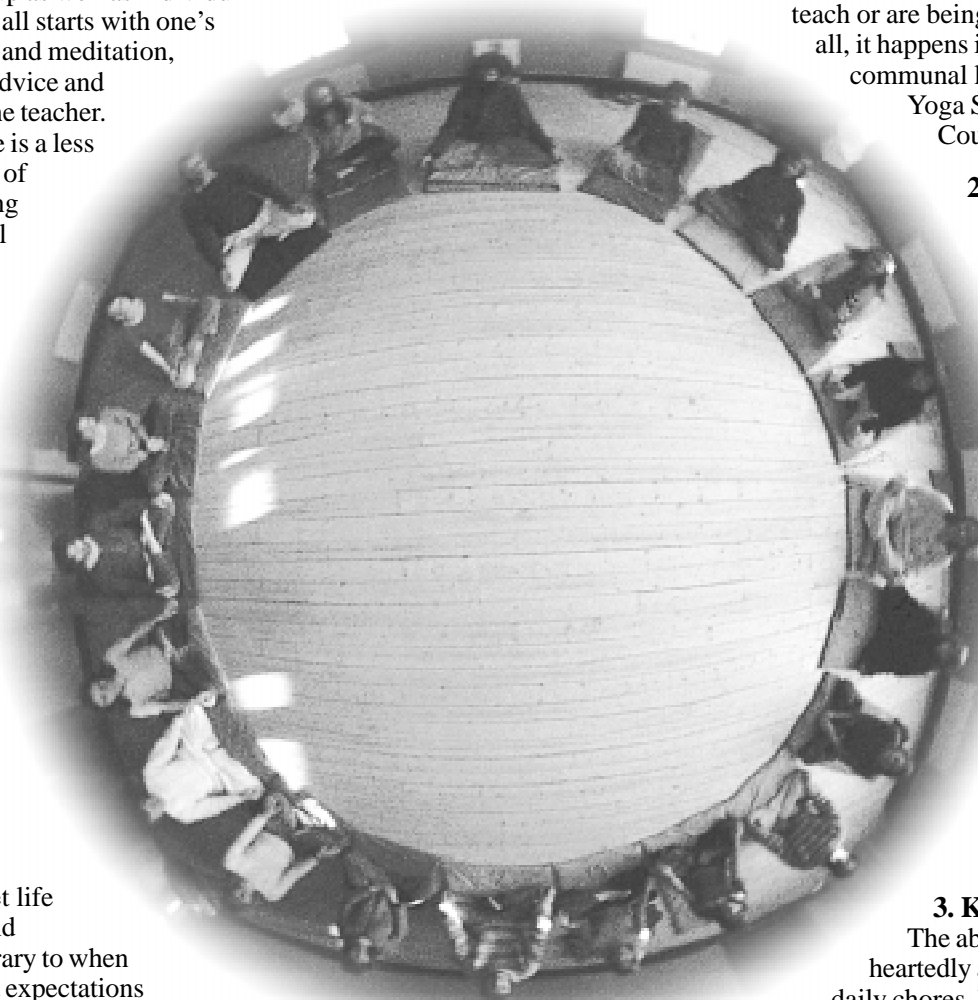
You develop knowledge of body, mind and energy through using the yoga exercises and the meditations. This experience is followed up by the relevant aspects of physiology, anatomy and the scientific investigations into yoga and meditation - and, naturally, by a study of the original source material of yoga.

3. Karma Yoga

The ability to engage wholeheartedly and with energy in the daily chores, however big or small. One learns to take responsibility and to be consistent in the carrying out of a task (see more on Karma Yoga below).

4. Self-knowledge

To awaken and train consciousness - to stay aware - is among the most important and essential requirements in



the tradition. The ability to experience is the foundation for health and insight.

Tantra teaches us to let go, to join in, to act and to experience ourselves in the whole. Through meditation we realise our real identity. It gives meaning and perspective to life.

An outline of the education

The year is divided into three teaching seasons, all of which consist of roughly four months each.

In the summer, the Schools in the cities are open most of the time, but the teachers and aspirants also spend time travelling, teaching at holiday resorts and at Håå Course Center, as well as solving individual tasks. At Håå, they either take part in a retreat or help in running the retreats.

The rest of the year (September -

December and January - April), the Yoga teacher classes provide theoretical as well as practical insights into yoga.

Modules

The subjects of some of the classes are grouped in the form of **modules**. One major module and other minor ones are dealt with between September and April. All modules are covered in 4 years.

The four major modules are:

1. Hatha Yoga cleansing processes, including *tratak* (a concentration technique). *Asanas*, the physical yoga poses and their effect on body mind and psyche. *Yoga therapy*, which involves both the traditional knowledge of the yogis as well as current medical research on yoga; how yoga can be used as a healing method.

2. The cleansing of energy flows, the awakening and use of psychic energy, involving *Pranayama* (breathing exercises); *Mudras* and *Bandhas* (attitudes and locks); *Prana Vidya* ("knowledge of energy" - a healing method). The physical and psychosomatic benefits of *Pranayama*. The balancing of the communication of the two brain halves and more.

3. Yogic relaxation in theory and practice, mainly based on the different structures and variations of *Yoga Nidra* (yogic deep relaxation), and on *Savasana* (lying dead still) as well as on the methods of overcoming influences (*Pratyahara*). The latter happens through awareness, acceptance and confrontation, as well as through relaxation and meditation techniques.

4. Concentration, *Dharana*; *Tratak* (inner and outer) and visualisations (see part two: A Module).

Other subjects that are covered in the same four years in connection with the main subjects are:

- a) *Fundamental Concepts of yoga*;
- b) *Tantra, attitude and practices*;
- c) *Original or classical texts*;
- d) *Songs and dances from different parts of the world, with emphasis on Kirtan* (singing of *Mantra*);
- e) *Scientific research on yoga and meditation* (research done in the School as well as studies of reports from elsewhere);
- f) *basic anatomy and physiology*;
- g) *Yoga for pregnant women*;
- and more...

Meditation: most teachings on meditation take place in the Yoga Teacher Seminars and the retreats at Håå Course



Apart from the classes in the yoga room, a yoga teacher seminar at Håå also involves the teachers solving practical tasks together, as here where a drain ring is manoeuvred into place. The children look on in the background.

Center (see below), in Satsang with Swami Janakananda, in Antar Mauna courses at the larger Schools, as well as in individual guidance and practice.

Subjects

The list printed on the following page includes names of most of the subjects, methods, disciplines or groups of such, that the aspirant will become acquainted with during the education, both in practice and in theory.

Classes

The aspirant takes part in three yoga teacher classes every week. Each class is of about two hours duration. The subjects are:

1. The pedagogic and practice of yoga. Here the teacher-aspirant teaches the other yoga teachers and receives constructive feedback. He or she is taught the structure of the different yoga programmes, and learns how to teach different levels of students, the content of each class, as well as learning how to progress from week to week, and from season to season.

2. The past week... Through questions and reports from the teaching of the ordinary classes in the School, the aspirant continuously receives the necessary guidance as the education progresses (see also below, the first year).

- 3. Each of the above-mentioned four modules is presented through:**
- a.** Source material in the form of texts.
 - b.** Scientific reports.
 - c.** Practical classes in the methods pertaining to the subjects of the current module.
 - d.** Individual practice and experience of the methods listed in relation to the module.

Every week one also attends the group meditations and participates as a student or an assistant teacher in the yoga and/or meditation classes for the general public taught by the more experienced teachers of the School.

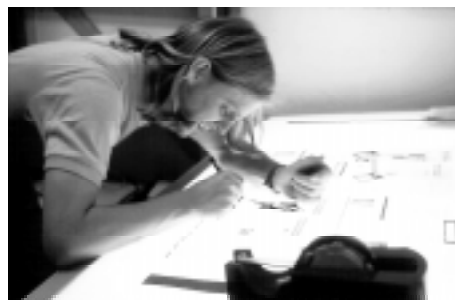
Every season Swami Janakananda gives Satsang in the different ashrams - and teaches Antar Mauna courses (see also the previous issue of Bindu), in which the aspirant participates.

Karma Yoga

An indispensable part of the education and training is Karma Yoga. It involves working together and communicating with the other yoga teachers in running



Can the pose be improved a little more? Correcting the Shoulderstand during a 14 days course at Håå.



It is not enough to be a good yoga teacher. One also has to know something about how a brochure is put together, such as here at the light table in the school's layout room in Håå.

a Yoga School, including all tasks that it involves, such as writing, learning to use and work with computers, making lay-outs, printing and distributing brochures, creating our magazine *Bindu*, keeping the gift shop and communicating with pupils, administration, planning courses, food preparation, cleaning, book-keeping, caring for and training our horses, farming and gardening, forestry work, construction work, looking after the children of our students during classes on the residential courses, counselling and, of course, teaching.

Subjects in the education

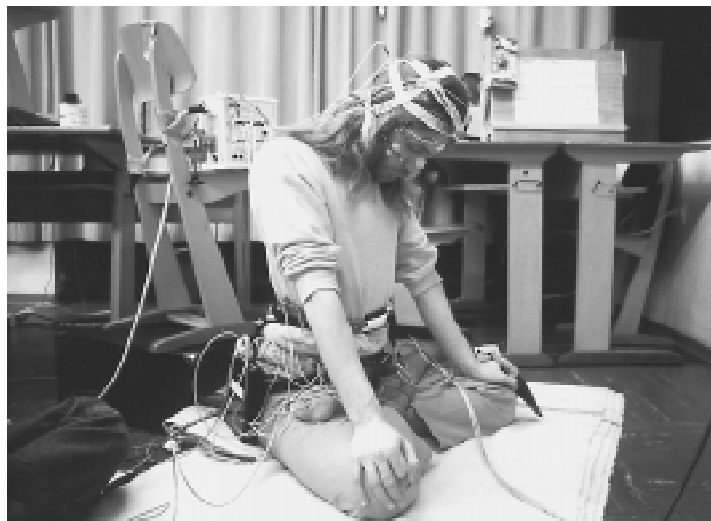
Abstract Meditation	b. research in which
Ajapa Japa	we participate
Antar Mauna (Inner Silence)	Mirror Meditation
Asana	Mudra
Awareness	Mysticism
Bandha	Nadi
Bhakti Yoga	Nada Yoga
Brahmacharya	Non-Meditation
Breath Awareness	OM chanting
Chakra	Prana
Chakra Arohan/ Awarohan	Prana Vidya
Chaya Upasana	Pranayama
Chidakasha Dharana	Pratyahara
Chit-Agni Kriya	Public speaking
Communication	Raja Yoga
Confrontation	Relaxation
De-automatisation	Sadhana
Dharana and	Samadhi
Dhyana; sthula, jyotir, sukshma; swarupa	Sankalpa
Dreams	Satsang
Fundamental concepts of yoga	Scriptures of yoga and tantra
Hatha Yoga	Shamanism compared to yoga and tantra
Shatkarmas (Cleansing Processes)	Spontaneous Meditation
Japa Yoga	Sufi-dancing
Jnana Yoga	Swara Yoga
Karma Yoga	Tantra
Kirtan	Tratak;
Kriya Yoga	Antar, Bahir, Tattwa
Kumbhaka	Vairagya
Kundalini Yoga	Vishuddhi Shuddhi
Laya Yoga	Visualisation
Maithuna, the tantric sexual ritual (in theory)	Viveka
Mantra	Yantra
Mauna	Yoga in different (ancient) cultures
Medical research on yoga & meditation: a. reports of external researchers	Yoga Nidra and compared to Yoga Nidra also subjects like: clinical hypnosis; Autogenic Training; Progressive Relaxation; etc. Yoga therapy

"Karma Yoga trains your awareness and boosts your energy. It is easy to intellectually know what to do and how to handle a situation or a task, but what happens in practice? Are you able to break with old habits and limiting influences? You will know this through committing yourself to Karma Yoga."

The attitude of Karma Yoga is essential for a yoga teacher. You do what is necessary and you learn not to be self-concerned. There should be no ulterior motives for teaching yoga. I expect the pupils to say good-bye when they leave, but I do not expect them to thank me. This does not mean that there is a lack of communication...

The ashram forms a good foundation for imparting Karma Yoga in practice."
(Mira, leader of the School in Stockholm)

*"In the Yoga teacher education we work practically with abilities essential for good leadership: **Overview** by handling various kinds of tasks, **intuition** through personal practice, training in **communication** and a conscious relationship to **responsibility**. The training is not laid down in advance, but evolves as a personal course according to capacities and skills - in the same way as the dynamics of a*



The school continuously collaborates with doctors and researchers on scientific research on yoga and meditation. Here a teacher is being measured at the University Clinic in Cologne. EEG, breath, blood pressure, and other data, are gathered in a computer for later evaluation.

sound organisation.

*Actually, I experience that the education touches upon an essence behind it all, which goes deeper than theory of leadership and communication analysis. It is the spontaneous ability **to be present and act** in a given situation without having a motive. Paradoxically this attitude does not connect with a society built on competition - a leader for no reason at all..."*
(Uri, a yoga teacher under education)

Yoga Teacher Seminars

A fundamental part of the education is four yearly Yoga Teacher Seminars at Håå Course Center: two weeks in May, two weeks in August/September, a weekend in October and two and a half weeks in December.

These seminars are guided by Swami Janakananda together with experienced yoga teachers from the different

branches of the School.

Since we have students in the group not only from the Scandinavian countries but from other countries as well, the common language is English.

Apart from the general practices of yoga, meditation and Satsangs, each seminar has a main topic or theme, around which classes and discussions take place.

The seminars are quite intensive and serve to strengthen the meditation and insights of the individual teachers - they also function as a "cleansing process" at the end of each season. They allow the teachers to more thoroughly let go of the influences and tensions collected during the busy work of teaching in the various Schools - to again and again recharge, center oneself and reaffirm the perspectives of the work we are doing. Therefore only a few hours each day are dedicated to strictly "theoretical" classes.

During these seminars, the individual's practice of yoga and meditation is valued. Each day starts with *Kriya Yoga* practice in the meditation hall (which is also the case for daily life in the Schools), and followed up by one or two yoga classes during the day. In the evening apart from talks and discussions, there are group meditations, and sometimes kirtan (music and dance).

The teachers and teacher aspirants from all the ashrams meet and exchange experiences. Furthermore, the education is co-ordinated here for each season between the School's different branches. We also work together with various practical tasks, e.g. the production of our magazine *Bindu*, as well as keeping the Course Center in shape.

People come and go, and some of the independent teachers who have finished their formal education keep returning to the Yoga Teacher Seminars in Håå. But the size of the proper yoga teacher group has remained stable for the last 15 years, around 35 to 40 people. With this size the intensity is kept and everyone knows each other. Swami Janakananda, as the teacher, is able to communicate with and give every aspirant a personal, thorough and deep-going training.

Guest teachers

From time to time medical doctors and other researchers from the fields of psychology have been invited as guest teachers on the Yoga teacher education, mostly at our *Yoga Teacher Seminars*. Courses have been conducted with Roop Verma in the type of Nada Yoga taught to and practised by Indian musicians. Other courses held include one in the Tantric Yantra given by the Indian Tantric painter Sohan Qadri; Sufi dancing (see picture); African drumming and dancing. Recently we had an intensive course in time management, conflict resolution, and communication with Robyn Taylor, a



Ajit Mookerjee, who has written many books on Tantric art, and Jabrane Sebnat, a Moroccan Sufi master, are just two of the guest teachers the yoga teacher group has met at Håå over the years.

highly qualified teacher from Australia.

Scheduled for this season is a speech pedagogue and a neuro-psychologist; and in the spring a medical doctor from Australia with yoga therapy as his speciality.

Four years:

The first year is preceded by participation in the 3-month course in Håå, from January to April. After the course, the aspirant remains living in Håå providing back-up for the summer courses. When the summer is over he or she moves to one of the other ashrams in the cities: Stockholm, Copenhagen, Århus, Hannover etc. or continues to live at Håå Course Center. (Often part of the training is to move to another ashram after living a year or two in one place - and perhaps later, to a third one.) There the aspirants take part in the daily work and attend the yoga teacher classes.

Sadhana: One's own independent yoga and meditation practice is part of the daily routine of every year, for the duration of the education.

Teaching practice: One starts to teach one or two beginner classes during this year under the guidance of an experienced teacher.

In the second year the individual practice of the aspirants is continued, deepened and stabilised further. The yoga teacher classes are continued. The aspirants begin to teach more classes and assume responsibilities in the various Karma Yoga tasks. During the summer, they help at Håå and take part in one of the 14-day courses there.

During **the third year** the activities remain the same. Now the aspirant has gained experience and assumes more responsibility in the running of the School, in administration and planning, with the education and in teaching and guiding others.

The fourth year is like the third year. The aspirants now start to prepare to teach meditation. After the fourth year, they have more and more opportunities to teach meditation.

Naturally the education varies according to individual needs and wishes, motivation and abilities. A yoga teacher education alone, however, is no guarantee, it is up to the individual - or said with the words of Swami Satyananda "yoga does not liberate you, that you do yourself".

International Events

From time to time, starting with the International Convention in Monghyr in 1973, groups of teachers travel and



Yoga-Show with Swami Janakananda and yoga teachers in the Olympia Hall, London, 1979. The picture below on the left is from the same show, while the picture on the right is from a teaching situation at the same place.

participate in international yoga conventions under the auspices of *The International Yoga Fellowship Movement*. In 1977, the School itself arranged such a convention: *Yoga, Meditation '77* under the patronage of Swami Satyananda. A group of teachers visited Swami Satyananda in Deoghar in 1994 and another group participated in a convention held in Bogota in 1995, to name a few.

Groups of teachers and aspirants have also participated in several festivals such as *Body, Mind and Spirit* in London, New York, Copenhagen, Oslo, Stockholm and other cities.

Ashram - a way of living

We, the majority of the yoga teachers, do not call ourselves sannyasins (initiates) and only a few of us have received a swami initiation over the

years. At present 12 out of 38 participants have received new names. This is based on a personal resolution and is not required in order to be part of the ashram or education. The life we lead, however, is as intense as and is consistent with that of a sannyasin, in a joyful balance between the inner life supported by meditation, and the life in society as active and creative teachers. Titles and outer rituals do not seem to matter much

to the Nordic people; what counts is a meaningful lifestyle and the way we explore our potentials (*sadhana*).

Many of us have had valuable training and communication with Swami Janakananda for more than 12 years. We are now seen as teachers and preceptors rather than students, running the various Schools in co-operation with each other. Others have, after many years in the School, created independent schools or are teaching on their own.



Single individuals, as well as families with children, live in the Schools.

There are also people living and participating in the ashram who do not want to become yoga teachers but who wish to devote a period of their lives to sadhana, where they can work with yoga and meditation in the best possible environment.

Many of the teachers' initial motive for joining the School was, in fact, to live in a place where sadhana was part of daily life. Little by little, however, they began to see the usefulness and sense in teaching yoga to others.

Economy

Concerning the expenses for the education: The fee for the 3-month course and an ordinary two weeks course in 1996 is 17.500 Swedish crowns (approx in £1700 and in US\$2650), and 4.500 Sw. Cr. (£440, US\$685) respectively, while the two weeks Yoga Teacher Seminar in Håå costs at present (May 1996) 1.800 Sw.Cr. (£175, US\$273). The yoga teacher classes cost approx. 1.800 Sw.Cr. per year, and added to that is the cost of living, accommodation and



Paramhansa Satyananda at the congress Meditation, Yoga '77 in Stockholm.

food, which is now approx. 2.000 Sw.Cr. (£195, US\$300) per month. These are the standard fees but they may vary somewhat from person to person and between the different branches of the School.

The reason for the fees being so low is that one lives an integrated life in the ashram. With higher costs, one would probably have obligations elsewhere, without time to spare, and it would be impossible to receive a comprehensive training and education.

Personal growth cannot be measured in terms of money or time. Time and motivation, however, make it possible to obtain substantial and consistent guidance according to a tradition that is alive and timeless.

Perspective

The education actually has three objectives:

That the teachers, once they have finished their education, can work independently and use the knowledge and experience of the rich Tantric yoga and meditation tradition in their own lives as well as passing it on to others.

That they have been rooted so firmly that they can

carry out their work without being overcome by the fear, doubt and faintheartedness which one often encounters in society and which we see limiting the way many yoga teachers teach around the world.

And last but not least, that the teachers through the education, the training and their sadhana have received both tools and a perspective on life, which make it possible for the spiritual and the mundane, the inner and the outer, to merge in a natural and harmonious unity - a good basis for a life full of inspiration and meaning.



NB! The information given in this article is subject to change without prior notice.

Part two - A Module

The following is only an example of a module, a sketch. The modules exist in writing in the diaries of the aspirants and teachers. We are at the moment organising the material, based on the first 26 years of teaching of the Scandinavian Yoga and Meditation School.

We have chosen a module that we call *Concentration/Dharana*. *Dharana* can be defined as a capacity to hold a concept or picture in the mind for a certain length of time. A few years ago, we worked with this module from September to April. During that period we also worked with three other modules: *Yoga-therapy*, *Yoga Nidra* and *Fundamental concepts of yoga*.

Every day for 6 months out of this period everyone practised Tratak individually, a concentration technique where heart of the practice involves gazing at the flame of a candle. This we did for 20 minutes, followed by 10 minutes of lying on the back in Dead Still (*Savasana*). On the Yoga Teacher Seminars in Håå, we also did Inner Tratak, guided by Swami Janakananda. The experience we derived from these practices was used as a basis in our theoretical classes and discussions. This period of intense practice of Tratak, among other things, gave us a knowledge, which was confirmed when we afterwards turned to the yoga literature to study this in theory.

We examined Concentration/Dharana from different angles, from:

1. Own experience.
2. Our tradition, the lineage of teachers
3. Original yogic and Tantric texts
4. Scientific reports, articles and modern literature

We have chosen to describe this with a number of questions:

What is the purpose of doing Outer Tratak?

How does it influence the state of the brain?

What do we know from our own experience of the influence of Tratak on our capacities?

What does the yoga literature tell us about this?

What is the relationship between relaxation and concentration?

Is one possible without the other?

Which yoga exercises support and enhance concentration?

Which breathing exercise, done right before Tratak, strengthens its effect?

How can Tratak increase the awareness in, and the benefit of, Yoga Nidra?

What do we understand by the word concentration in daily language?

How does it influence our state in everyday life when we practice Tratak daily?

What experiences did the yoga teachers have individually?

How did it help different students (case histories)?

What is Inner Tratak, which practices or symbols does it contain, how is it composed, and to what purpose?

How can Inner Tratak be made easy, so the student can learn to visualize?

What is Dharana - is it just concentration?

Is Dharana the capacity to hold a vision in the mind for some time? And in that case, what is the purpose?

What Dharana methods do you know?

Are concentration and awareness two different things?

What is the purpose of different concentration practices:

Gazing at the eyebrow center.

Gazing at the nose-tip.

Physical concentration on the chakras.

Mental concentration on the chakras.

Visualisation on the yantras of the chakras.

Where is consciousness located, when you concentrate on a chakra?

From where do you experience it?

Are there several possibilities?

What scientific research has been done on the effects of the various concentration practices:

In medicine?

In psychology?

(For example, at present we are co-operating in a research with medical doctors in Sweden, which may show how tratak - together with other yoga practices - may influence the production of the hormone *melatonin*, and thus our biorhythms and biological clock.

What do the different cultures tell us about concentration and visualisation: the Celts; the Amazon Indians and their superior way of teaching; the Maya literature; the ancient Egyptian Culture? Initiation rites and concentration in different cultures.

What is the relationship between the Tratak practice and a personal Psychic Symbol?

The use of concentration and visualisation in the meditations from

the tantric tradition, as taught by Swami Satyananda, the teacher of Swami Janakananda.

What literature can we use in this context - from India, Japan, China and Tibet - and relevant books of psychology and physiology?

*Look at a candle...
then close your eyes.*

*Forget the darkness around you and
look at the red glow on your eyelids.
Look intensely on the violet colour.*

*Meditate upon it and imagine that it
becomes larger and larger.
See a soft shining ocean of violet light
around you.*

*You are a wave of light, a ripple of
peace on the surface of the ocean.*

*Now pay attention to what is
happening.*

*You are a tiny ripple, whirling around
on the surface of an ocean of light.*

*Your tiny life is a part of that Life,
which pervades everything.*

As your meditation deepens, you, the

*tiny ripple of peace, become the vast
ocean of peace itself.*

*Meditate on the thought: "I am a
wave of peace." Feel the enormous
sea just below your consciousness.
The wave must feel the nourishing
life of the vast ocean under itself.*

(Meditation from Swami
Yogananda's Metaphysical
Meditations).



Part three - Education with quality?

“A man without manly courage, a woman without womanly grace, a child without a child’s simplicity, an infant without an infant’s innocence, a lover without willing sacrifice, a worshipper without the ideal of God, a giver without great modesty are like a king without a kingdom. ...

*What pleasure is there in a useless action?
What interest is there in a senseless speech?
What joy is there in a depthless thought?
What happiness is there in a loveless feeling?”*

(Hazrat Inayat Khan)

What makes a yoga (and meditation) teacher? What is the goal of a yoga teacher? What is a good yoga teacher? What should comprise an education or training for a yoga teacher?

Can a yoga teacher be afraid of standing on his/her head? Can s/he be scared of pranayama (yogic breathing exercises) or meditation? No of course not if the persons in question use these things themselves - and also have their experiences confirmed by scientific research.

Unfortunately we cannot do anything about superficiality, fear and ignorance, but it is damaging to the reputation, name and quality of yoga that certain educations are short and sometimes even blended with all sorts of other things that diffuse intensity and concentration. To mix other things in a yoga teacher education takes up space and time and blurs the view of the inherent possibilities of the yoga tradition, which after all is based on thousands of years of testing and experience.

Without a firm basis, insufficiently educated teachers have the tendency to dilute yoga so that it is unrecognisable

and without the desired effects; they themselves often stop teaching after only a few years.

Some sad examples out of many

“What you don’t know, or what you know through theory alone, that you fear.” (Swami Janakananda)

We have had some students from Germany, who have told us that their first yoga teachers would not teach them the headstand, and told horror stories about pranayama.

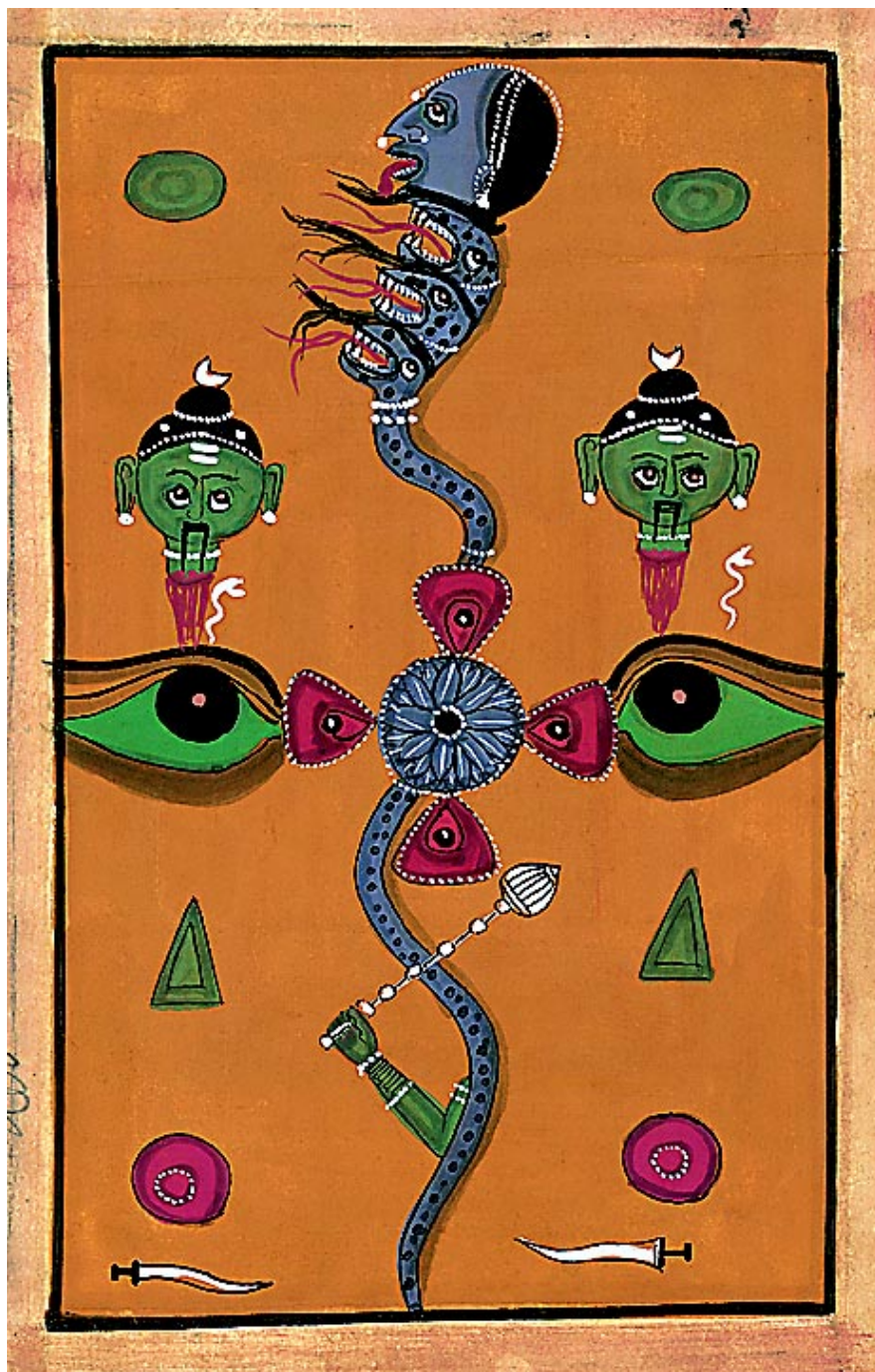
There are a few yoga teachers in Denmark who talk about “Safe Yoga”; they pride themselves on not teaching “dangerous” (their word) yoga practices. Some, for instance, have mentioned nose cleansing, *Neti*, which today is recommended by many private doctors and is used against allergy in several major hospitals in Sweden. In an extensive study on soldiers from the German army at the Medical College, Hannover, *Neti* was found to be “an excellent preventive remedy against colds”.

We have received letters from many people in the USA who are desperate

because they can not find a yoga teacher with quality in the area where they live. They ask us if we know of a yoga teacher there, who teaches on similar lines to Swami Satyananda and Swami Janakananda. All they find is some kind of yoga gymnastics/aerobics or yoga that you cannot do, unless you have different kinds of cushions, furniture and tools (also see the editorial on page 2).

In one of the largest Swedish cities, some of our students have complained of the incompetent teaching they were exposed to by teachers who apparently had only a superficial education and no real personal practice or training. Because of such teachers, the students were disappointed with yoga and lost interest. Some of them gave it a second try, however, came to one of our courses and felt the difference.

As Swami Janakananda puts it: *“What kind of teaching would you want to get if you were reborn, let’s say, 200 years from now? Wouldn’t you want to be able to find a teacher who has trodden the path him(her)self. Wouldn’t you want to be able to recognise the essence in yoga through his or her*



teaching?"

Franz, one of the senior yoga teachers: "A yoga teacher education of 1-4 months seems unrealistic. What kind of background do those who follow this kind of education have? If they have never done yoga before or only done a little, it is totally inadequate. And even though they may have a great deal of experience of yoga, there is the question of whether they can be prepared to teach others in such a short time. Does the "teacher" following this kind of "diploma education" have the possibility of a lineage of teachers to fall back upon and get advice from in their work with other human beings? How are they tested under adverse teaching circumstances? Do they, as compensation to real guidance, form "coffee or tea" clubs, where limiting fear and superstition grow?"

The late Swami Vishnudevananda, in an open letter to yoga teachers: "This is the tradition of yoga, a great spiritual tradition in danger of being polluted by the commercial concerns of those individuals wishing to market yoga by forming professional yoga associations... The "3 year course" [formed by a national association in a European country] involves two days of five hours every two weeks, equalling a total teacher/student involvement of 360 hours in three years - if the student and teacher come for all the classes. ... The "3 year course" title fools the public by making a false comparison. Actually the classes are held only every second weekend. This dispersed instruction does not demand the regulated and disciplined life of yoga, nor does it



*Even the largest boulder can be moved, when lifting together.
Below, yoga teachers in a relaxed moment in the country at Håå.*

offer the implied professional training of three years in university, where one must work hard every day in order to gain professional certification. ... The attitude of such yoga associations can only be understood in terms of commercial self-interest. They are not

founded on the wisdom of the guru-disciple lineage, the ancient yoga tradition in which the disciple's spiritual wealth is inherited from the teacher."

It is our responsibility as yoga teachers to keep the standard of the Yoga teacher education high.

It is not a question of producing as many yoga teachers as possible.

That might even strangle the tradition. We can

only hope that those who teach on such a small basis, out of fear of the unknown or jealousy of those who went ahead, one day do not prevent the real yogis carrying on the undiluted tradition.

It is a question of quality and

genuineness, of what each yoga teacher is able to give his or her students. It needs not only facts, theory and philosophy, but time, dedication and patience.

"This is not about proving one's capability but of remaining in contact with one self and from one self being together with others."

(Swami Janakananda)

A good yoga teacher is not good because he (or she) is ambitious or clever. S/He knows the methods of yoga by experience, and has experienced a personal training and growth, that is true, but it is the realisation of *the attitude* of yoga that gives it depth.

S/He is self-reliant, but seeks the guidance of the teacher or guru to cope with the illusions of life - s/he follows



an unbroken tradition. S/He is on the way to wisdom.

This person has dropped many masks and much role playing. He (or she) stands “naked” in front of the students, has acquired the psychic and spiritual dimensions needed to teach the methods of yoga and meditation, and has become a good medium with enough sensitivity to pick up the needs of others and inspire them to self-realisation, rather than being a preacher and indoctrinating people in *any mythology what so ever*.

Such a teacher can tease or trick his students out of self-involvement, depressions or preconceptions - s/he can help them on their way by pricking holes in their balloons of pride, in their bubbles of idealism and enthusiasm.

No one is perfect - or maybe we all are in our diversity - and we do not see perfectionism as an aim in itself, but the further you have gone yourself the further you can lead your students.

In discussing the yoga teacher education, we are faced with a dilemma. On the one hand, we want to share the wonderful tools of yoga with as many as possible. On the other hand, we must ask how fast, short, superficial or “safe” can a yoga teacher education be before it becomes irresponsible and turns its back on thousands of years of tradition and the experience of countless generations? In that case it should be given another label.

On behalf of the yoga teachers of the Scandinavian Yoga and Meditation School

OM Tat Sat Sita □





Read Bindu

Previous issues are still available, with articles on:

No. 2: Music and meditation

No. 3: On the ability to experience. Headstand. Nose Cleansing...

No. 4: Kriya Yoga I. The effect of yoga on the finer energy. The Source of Energy - a Tantric meditation...

No. 5: Kriya Yoga II. Psychic energy. Scientific research on the 3-Months Courses. The Pyramid and Pratyahara.

No. 6: The twilight hour - did we have a living meditation tradition in the North? Invent tomorrow's education. Shoulderstand...

No. 7: Silver Jubilee issue! Read about Kriya Yoga III. Yoga for pregnant women. Savasana.

No. 8: On the Tantric meditation Antar Mauna. The Lotus Pose. Intestinal cleansing.

Yoga shop

The book: *Yoga, Tantra and Meditation in Daily Life*
175 Sw.Cr. + 55 Sw.Cr. postage.
See also page 25.

The CD: *Experience Yoga Nidra*
150 Sw.Cr. + 30 Sw.Cr. postage.

The tape: *Experience Yoga Nidra*
120 Sw.Cr. + 30 Sw.Cr. postage.

The periodical: *Bindu*, no. 2-7,
25 Sw.Cr. each + 30 Sw.Cr. postage.

**Nose cleansing pot
with instruction brochure:**

Joghush, (short spout) blue, red, yellow,
green or black.
145 Sw.Cr. + 55 Sw.Cr. postage.

Krutis, (long spout) blue, sand,
white or green, 195 Sw.Cr. + 105
Sw.Cr. postage.

The brochure (free): about the retreats
at *Håa International Course Center*
(see pages 25-26).

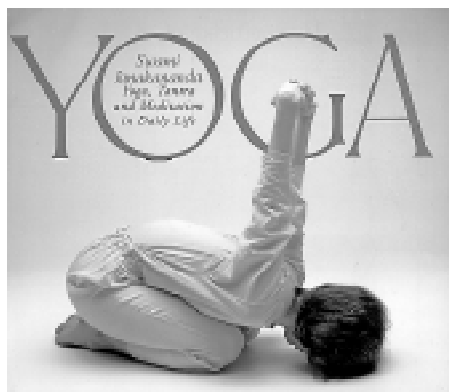
We can only accept payment in Swedish Crowns by Eurocheque, international money order or to our postal giro acc. 73 86 03 - 0 in Sweden. No personal cheques please, as they are too expensive to cash.

Please send money and order to:
Scandinavian Yoga and Meditation
School, Håa Course Center
340 13 Hamneda, Sweden.



Yoga, Tantra and Meditation in Daily Life

Swami Janakananda's book in a revised and extended edition.



(Rider Books, UK and Weiser, USA)
This book offers an alternative to the misconception put forward by many yoga books, that one must take on a new life style to use yoga and meditation.

Swami Janakananda describes yoga from within, based on his own experience - from a yogi's point of view.

As you follow the exercises in this book, you will realise that yoga is based on a profound knowledge of human nature. It is the fruit of a living tradition, where knowledge is passed directly from teacher to student, from generation to

generation. Step by step you are guided through the subject and in a practical manner you can benefit from the different poses, breathing exercises, meditations and the Tantric sexual yoga.

"For a long time I have had a yearning to take up yoga, but have been put off by the narrow scholarly and religious approaches that often seemed apparent. Your approach, and the convenient inclusion of tantra and kundalini was so refreshing, and just what I had been looking for. I could thoroughly identify with everything you said; not only that, but I felt that the way in which you communicated your knowledge and beliefs was perfect."

(V. Williamsson, London, UK.)

Now available on CD!

Experience Yoga Nidra

Inspiration for a Richer Life

with
SWAMI JANAKANANDA

1. The Wholeness of Your Nature, the relaxation Yoga Nidra to the sounds of Mother Earth. Composed and guided by Swami Janakananda. 20.41

2. Travel through the Space of Experience. A piece of music, composed and played on a Swara-Mandala harp by Roop Verma. 7.44

3. Discover Your Self, the deep Yoga Nidra. The relaxation is guided by Swami Janakananda, to the music of Roop Verma. 45.16

Whithin the cover of the CD there is a 20-page booklet about Yoga Nidra and how to use the relaxations.



“I have realized that Yoga Nidra (Meditative Deep Relaxation) is much more than deep relaxation; it is a total experience that touches and awakens, and integrates all parts of my being. After having used different Yoga Nidra variations in my teaching within the last 15 years, I have now, in co-operation with the musician Roop Verma, recorded a new deeper version of Yoga Nidra. I have made use of his unique knowledge about how the Nada Yoga music affects the psychic Chakras and the body and the mind as a whole. Based upon my own knowledge about how certain sounds in nature influence the mind, I have also composed background-sounds to a new short Yoga Nidra.”

(Swami Janakananda)

Experience Yoga Nidra - cassette

“This tape is a hit, if you can talk about hits within relaxation.”

(A. Thomson, therapist and New Age bookseller in England)

“The tape is one of the most inspiring I have heard for a long time. It is a multi-dimensional work of art of a nature that is rarely seen.”

(M. Lammgård, musician and therapist, Växthuset Kaprifol, Sweden)

“After a number of years of having a stressed life with a job that almost ruined my ability to live in the present, I’m now again happy to face each new day, not to unnecessarily worry about tomorrow. I have learnt to laugh again. I think it’s fantastic.”

(E. Berg, Ludvika, Sweden)

Kabir - four poems

O Brother! when I was forgetful, my
true Guru showed me the Way.
Then I left off all rites and ceremonies, I
bathed no more in the holy water:
Then I learned that it was alone I who
was mad, and the whole world beside
me was sane; and I had disturbed these
wise people.

From that time forth I knew no more
how to roll in the dust in obeisance:

I do not ring the temple bell:

I do not set the idol on its throne:

I do not worship the image with
flowers.

It is not the austerities that mortify the
flesh which are pleasing to the Lord,
When you leave off your clothes and
kill your senses, you do not please the
Lord:

The man who is kind and who practises
righteousness, who remains passive
amidst the affairs of the world, who
considers all creatures on earth as his
own self,

He attains Immortal Being, the true God
is ever with him.

Kabir says: "He attains the true Name
who's words are pure, and who is free
from pride and conceit."

O Man, if thou dost not know thine
own Lord, whereof art thou so
proud?

Put the cleverness away: mere words
shall never unite thee to Him.

Do not deceive thyself with the witness
of the Scriptures:

Love is something other than this, and
he who has sought it truly has found
it.



Between the poles of the conscious and
the unconscious, there has the mind
made a swing:

Thereon hang all beings and all worlds,
and that swing never ceases its sway.

Millions of beings are there: the sun and
the moon in their courses are there:

Millions of ages pass, and the swing
goes on.

All swing! the sky and the earth and the
air and the water; and the Lord

Himself taking form:

And the sight of this has made Kabir a
servant.

Your Lord is within you,
Like fragrance in the flowers.
Why, like a musk deer
Are you searching for musk
in the grass again and again?



Kabir was born 1440, according to himself "*at once
the child of Allah and Ram*" (Islam and
Hinduism).

Håå Course Center in Southern Sweden

“Don’t expect to arrive at a hotel and be waited upon...” With these thoughts I departed for my first yoga course in Håå many years ago. I had read a few books and was expecting to sleep on primitive straw mats in a cold dormitory, and sit on a wooden floor with a simple bowl of rice for lunch. To my surprise, Håå Course Center did not live up to these ascetic/romantic expectations - our rooms were comfortably furnished, there was a sauna and a dining room with inviting round tables.

Inner knowledge and mystical experiences are not associated with any outer form - I realised that quite quickly.

Interplay

At Håå, the visitor finds an interplay of many things that make a transformation possible. Firstly, what happens in the yoga room: yoga and breathing exercises and the Tantric meditations Ajapa Japa and Antar Mauna. This is the core around which everything else develops. But not everything happens in the yoga room...

“Something or other feels different here,” was the initial comment of a student from Berlin, when he got off the bus at Håå after a long journey, and looked at the surroundings. The silence at the course center could almost be felt physically.

Just being in an ashram has an effect. It allows you to take a pause from the daily influences and habitual patterns of thoughts and attitudes. Modern psychology would describe it as de-automatisation. Clearing out the head and mind to be able to open new doors.

The purpose of a course, or retreat, is to

give you the time and possibility to go deep within yourself and, with the aid of yoga and meditation methods, to explore your own resources. The clarity, energy and creativity discovered during this period can be taken home to daily life. The sequence of a day at the course center is intense and diverse - yoga and breathing exercises in the morning - karma yoga in the kitchen, in the garden or with the horses - relaxation (Yoga Nidra) and meditation (Ajapa Japa) - varied vegetarian food, mostly from the Center's own ecological farm - freetime - yoga and meditation (Antar Mauna) in the late afternoon - lecture, kirtan/music/dance or meditation in the evening.

Freetime in the afternoons in the Swedish nature is an essential part of a residential course at Håå. Indoors there is a sauna and a specially constructed relaxation tank (The Pyramid), in which you - free from all sense impressions - float “weightlessly” in water. The surrounding forests invite long strolls, and there is horseriding in the fields and the forests (for both beginners and experienced riders). The Center has canoes for use on the nearby lake, where it is possible to go swimming in the summer and ice skating in the winter.

An experienced team

The teachers leading the courses each have a minimum of 14 years teaching experience; many have more. As a participant, you can be certain of having a teacher with a genuine personal knowledge of the meditations he/she teaches. (Read also the article on the yoga teacher education.) Those assisting on the course, whether it be in the kitchen, the fields or the stables, are people who live in the ashram and who work with yoga and meditation themselves. They are familiar with what



happens in the yoga room, and most of them are also yoga teachers under training.

The courses, which are held all year round, are international. Participants come from Australia, Poland, Germany, USA, Ireland, Spain, Portugal, England, from the whole of Scandinavia, etc., and therefore the teaching is conducted mostly in English. (If necessary, translation of some languages can be provided.) Due to the large number of participants from Germany, there is a 14 days course every year with German as the main language.

There is a wide range of courses: from weekend courses and 10 and 14 days courses, to the 4 weeks Kriya Yoga course and the annual 3 months course, led by Swami Janakananda. The 3 months course is a retreat for people wanting to go further. On this course you are initiated into the original Tantric Kriya Yoga during one month of

silence.
Joachim Rodenbeck

*If you would like
further information,
then order the free*



*brochure about
Håå Course Center:
Meditation, Tantra, Yoga
- for the art of living. □*

Current courses at Håå Course Center

Weekend courses

27 - 29 September 1400/1100 Sw.Cr.
Shanti and others

17 - 19 January 1400/1100 Sw.Cr.
Sita and others

Karma Yoga weekend

4 - 6 October 250 Sw.Cr.

10- and 14-days courses

10 - 20 October 4200/3300 Sw.Cr.
Mira & Anandananda

19 Dec. - 1 Jan. 4800 Sw.Cr.
Swami Janakananda & Bhawana Murti

2 - 12 January 4200/3300 Sw.Cr.
Bhawana Murti & Ambika

Three Months Course '97

22 Jan. - 19 April 18.000 Sw.Cr.
Swami Janakananda, Sita and others

Summer courses '97

15 - 25 May 4300/3300 Sw.Cr.

25 May - 7 June 4600/3500 Sw.Cr.

8- 21 June 4600/3500 Sw.Cr.

22 June - 5 July 4900/4000 Sw.Cr.

6 - 19 July 4900 Sw.Cr.

Kriya Yoga Course '97

19. July - 17. August 7800 Sw.Cr.
Swami Janakananda and others

SKANDINAVIAN YOGA AND MEDITATION SCHOOL

Sweden	Håå Course Center, 340 13 Hamneda	tel. +46 372 55063
	Stockholm Västmannag. 62, 113 25 Stockholm	tel. +46 8 32 12 18
Denmark	Copenhagen Købmagergade 65, 1150 Copenhagen	tel. +45 33 14 11 40
	Århus Vestergade 45, 8000 Århus C	tel. +45 86 19 40 33
	Elsinore Kongensgade 12 B, 3000 Elsinore	tel. +45 49 21 20 68
Norway	Bergen Georgernes Verft 3, 5011 Bergen	tel. +47 55 32 78 40
	Oslo Skytterdalen 6, 1300 Sandvika	tel. +47 67 56 95 55
Finland	Helsinki Sukula, 30100 Forssa	tel. +358 16 4350599
Germany	Hannover Egestorffstrasse 3, 30449 Hannover	tel. +49 511 454163

Subscription

You are welcome to support us, so we can continue to distribute Bindu. Pay 45 Sw.Cr. for one issue or 80 Sw.Cr. for 2 issues + 30 Sw.Cr. postage (payment, see page 22). Further contributions are also welcome.



Publisher: Bindu, Håå Course Center, 340 13 Hamneda, Sweden. Tel. +46 372 55063 Fax. +46 372 55036. **e-mail:** bindu@inet.uni-c.dk

Circulation: 4,000 in English (Also printed in German, Swedish and Danish) **Printed:** Håå Course Center, by Erling Christiansen & Mark Richards

Layout: Robert Nilsson and Swami Janakananda. **Translation:** Mark Richards & Robyn Taylor.

Pictures: Front page: Omkarananda; back page: Ganesh; p.2 "The deity of Anahat Chakra is Maha Rudra", Sarat Chandra, Calcutta; p.10 Henrik Thorsbøll; p.12 Jørgen Hastrup; p.13 Sw. Janakananda; p.17 Omkarananda; p.19 Indian artist, unknown; p.20 Sw. Janakananda; p.21 Ingela Hageman. Other pictures: different teachers at the school. Copyright © 1996 Bindu and Scandinavian Yoga and Meditation School. All rights reserved. No part of this publication may be reproduced in any form without written permission from the publishers.

