



It is the objective of this Ashrama to disseminate the Teachings of
H.H. Swami Sivananda Maharaj
according to H.H. Swami Venkatesananda Maharaj

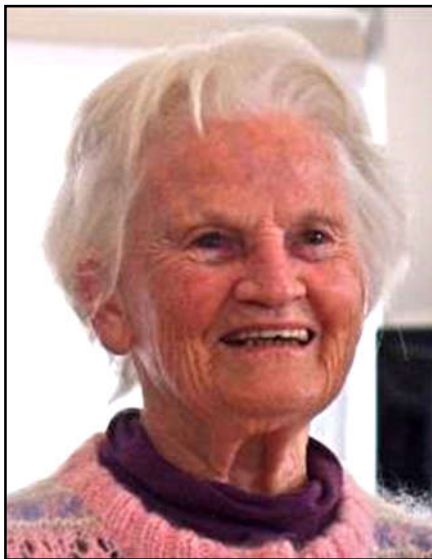
July - October 2019

Update from Sri Yogeshwari Mataji

Hari Om! Loving greetings to all!

The first important event in July was Guru Purnima, when we pay tribute to our Gurus, who guide us along the path to liberation or moksha. This journey can be compared to a labyrinth, full of twists and turns. But if there is sincerity, obedience and close communication with the Guru, it is said to be much more straightforward.

This year, it took place on 16th July. We were joined by Ravi and Vanitha Naidoo, who decorated the Murthis of our Guru Sri Swami Venkatesananda and our Sadguru Sri Swami Sivananda, as well as their Guru Sri Ramakrishna. This was a beautiful gesture on their part! Our good friend and priest



Guru Krishna did puja (worship) to the sandals of Sri Swami Venkatesananda and the murthi of Sri Swami Sivananda. Some appropriate kirtans were joyfully chanted after which we chanted

Swami Sivananda's mantra 108 times! Afterwards Prasad was served! It was an evening which left a fullness in the heart!

On 26th July, we commemorated the Mahasamadhi of Sri Gurudev, the great Sadguru who founded the Divine Life Society, which now has branches all over India and the world. Once again Sri Guru Krishna conducted puja to Gurudev's murthi. Swami Vidyananda gave an insightful talk on Gurudev's life and teachings to a receptive group of devotees.

The next important event was Krishna Jayanti on 23rd August with lively and devout chants to pay tribute to this illustrious Incarnation of God, who creates love and joy to all, while giving the important teachings in the Bhagavad Gita. The main message being the fact that God is the doer, not us!

The next important event was on 8th September marking the 132nd Birthday of H.H. Sri Swami Sivananda. This time Swami Vidyananda conducted the puja to Gurudev's murthi. I gave a short talk with a song dedicated to Gurudev. All joined in with the chorus! As we had been asked to have special prayers to nullify crime in South Africa we chanted

the Maha Mrityunjaya Mantra 108 times, as well as a special prayer sent to us by Swami Padmanabhananadaji at our request. We then chanted Om Namoh Bhagavate Sivanandaya 108 times. After Aarati, Prasad was enjoyed.

On Monday 9th September Swami Muktanandaji from the Anandashram (which was founded by Papa Ramdas) in India visited us. We were impressed by Swamiji's talks and unpretentiousness. Surely the latter is a sign of greatness! Swamiji left on 13th and would be most welcome to come again some time!

Our Interfaith group now meets at the ashram in the cottage on the first Friday of the month. Tina and Doug Goodchild have now emigrated to Portugal with Tina's dear mother Natavidade. We skype each other on Fridays when we meet.

COLT Educare celebrated its second year with a yajna in which the children also participated. This was followed by a tea party! This project which is part of our Ashram Outreach is making big strides in transforming the lives of these very neglected children. Their parents are also beginning to

be positively affected. The cost of running the school is considerable, transporting them the most costly. Regular funding is essential!

On October 19th we showed Swami Venkatesanandaji's biography, "Through The Corner Of His Eyes." This is an excellent, professionally produced video, now on sale.

Diwali was celebrated over two evenings: on Saturday evening 26th we focused on Sri Krishna, and on Sunday evening on Sri Rama. Many of our usual Satsangis spent this day with friends in their own homes. This is the New Year for

the North Indians. New clothes are bought for wives and children. The head of the house includes himself too. Everyone looks happy and smart. Any new venture is also started at this auspicious time.

Our very good friend Ravi Liebman passed away on 18th August. A separate tribute to Ravi is in this newsletter. Ravi hung onto his life by a thread for a long time. We were relieved when he eventually passed over, releasing him from much suffering!

With best regards and Prem,
Yogeshwari

"Turning away from God is
disease. He who turns to God is at
perfect *ease* within."

Swami Venkatesananda

Cosmic Links

"Ahimsa is the highest duty. Even if we cannot practise it in full, we must try to understand its spirit and refrain as far as is humanly possible from violence."

Mahatma Gandhi

"Truthfulness is the foundation of all the virtues of mankind."

Abdu'l-Bahá

"I consider my greatest accomplishment to be lifelong celibacy."

Isaac Newton

"No people is wholly civilized where a distinction is drawn between stealing an office and stealing a purse."

Theodore Roosevelt

"He who is not contented with what he has, would not be contented with what he would like to have."

Socrates

"So the unwanting soul sees what's hidden, and the ever-wanting soul sees only what it wants."

Lao Tzu

"Better keep yourself clean and bright; you are the window through which you must see the world."

George Bernard Shaw

"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

Arthur Schopenhauer

"Life without tapas, is like a heart without love."

B.K.S. Iyengar

"Surrender means the surrender of your ego."

Radhanath Swami

Order In Yama And Niyama

By Sri Swami Sivananda

There is a deliberate order in the five parts or limbs of yama (self-control). Ahimsa (non-violence) comes first, because man must remove his brutal nature first. He must become non-violent; he must develop cosmic love. Only then does he become fit for the practice of yoga. Then comes satyam or truthfulness. Because the whole phenomenon of maya (illusion) is asat or unreal, the aspirant should be aware of this fact. He should ever remember the truth or Brahman. Then comes asteya or non-stealing. Because he must develop moral consciousness, he must know right from wrong, righteousness from unrighteousness; and he must know that all are one. Brahmacharya is a divine attribute. The aspirant is now becoming a superman by the practice of brahmacharya or celibacy. The fifth is aparigraha. The yogic student is free now from desires, cravings, unnecessary wants, luxuries, desire to possess and enjoy. He has a very expanded heart.

Yama is "taking of vow". Niyama is "religious observance". Yama is not a policy or company manners or courtesy, it is sticking to ideals and principles; it is development of divine traits that will transform human nature into

divine nature; it annihilates desires, cravings, evil qualities; it eradicates brutal instinct and brutal nature; it removes harshness, violence, cruelty and covetousness; it fills the heart with cosmic love, kindness, mercy, goodness, purity and divine light. It is the foundation of divine life or yoga, on which the super-structure of samadhi is built. It is the corner-stone of yoga, on which the edifice of superconsciousness is built.

Niyama is canon or religious observance. It consists of five limbs; namely, saucha santosa, tapas, svadhyaya and Isvara pranidhana. Saucha is purity, internal and external. Santosa is contentment. Tapas is austerity or control of senses or meditation. Svadhyaya is study of scriptures. It means also chanting of mantra (name of God) or enquiry. Isvara pranidhana is self-surrender to the Lord. It is consecration of one's work as an offering to the Lord.

There is an intimate relation between yama and niyama. Niyama safeguards yama. If one has internal purity, one can get established in brahmacharya. If you have contentment, you will not steal or hurt others or tell lies. It will be easy for you to practise aparigraha.

Yama-Niyama

By Swami Venkatesananda

Yama is the first of the limbs of ashtanga yoga. Yama means a group of five virtues: truthfulness, ahimsa (non-violence), continence, non-stealing (i.e. not taking anything that belongs to another person) and non-greed (i.e. not coveting someone else's possessions). Yama is used here in the sense of self-control, holiness. But Yama is also the name of the deity connected with death.

There is a prayer asking God to let happen what has to happen, adding that if death has to come, may it be without difficulty, 'Let me go the way a fruit falls from the tree when it is ripe.' We think that as there is life in every part of the body, it would be a great struggle when life has to be cut off. Yet when death comes naturally, there is nothing dramatic. It is so simple: one just stops breathing! Death takes life from this body quietly, without any trouble.

Yama in its meaning of self-control, virtue, must also be like that - effortless! There must be an inner ripening; when the whole being is ripe, then virtue happens. If you want, you can make a show of non-violence - repress the aggression you feel, bite your tongue, use nice words etc., and so

do violence to yourself. This is not genuine non-violence. Love happens. It cannot be forced. When your whole being is filled with love, when you are spiritually ripe, then virtue happens without any inner struggle.



We have not questioned the basic assumption, that man is naturally aggressive and brutal! Why not take love as what is natural for us and consider aggression, violence etc. as the perversion? As you go on developing non-violence in you, when it is 'ripe', all that is opposed to love drops away naturally. There is no need for artificial restraining, repressing. Death brings restraint eventually to our stupidity, our viciousness. One may continue being stupid, nasty etc. for sometime, but there is a limit. One day you have to go!

One who sees that nothing goes on forever in this world becomes naturally virtuous.

Children Of Light Educare

On the 17th October 2019, Children of Light Educare celebrated its 2nd birthday. A yajna was performed by Swami Vidyananda with all the children, staff and volunteers participating therein. It was truly a divine and joyful morning.



Educare Activities

A yoga class has been introduced to the daily educare programme. The children have quickly grasped the concept of the yoga class providing a space change. How they manage the adjustment is an indication of how they are feeling. Some lie prone on the mat and roll for rotary input. This has a powerful impact on the brain and self-regulation. Others immediately settle, sitting quietly with legs crossed and eyes closed.

It is interesting to hear the children talk about yoga while working in the garden. They especially like to balance in the tree or warrior posture.

The practice of yoga not only helps to keep the young body strong and supple but also incorporates mental activities, disciplines that help to develop attention and concentration and stimulate the creative abilities that are latent within the child.

Garden: The builders have finally cleared the back garden so we are able to plan and plant again. The full rain tank is providing plenty of water for the plants, the worm farm, and for water play. The children are very keen to help feed the worms with the compost and then drain the worm tea to feed the plants. This is just another life cycle in nature that they are learning about.

Peace garden: Initially the thought was to introduce a peace table into the classroom, but while gazing at sections of the back garden the idea of a peace garden presented itself. When Devi gave Lameck the sleeping stone figurine to place in the garden he spontaneously said “the baby is sleeping we mustn’t wake the baby” – and so the peace garden was born without having to explain much to anyone. This small space invites everyone to spend some time alone to experience a sense of extended calmness. Tara has made a beautiful mosaic which we will soon have mounted on the wall.

Seva at the Educare

We are very grateful to Prentha Moodley and her team who painted and decorated the children’s classroom. The atmosphere is homely, colourful and warm.

Sunitabhen Bisson has joined our staff and teaches hatha yoga to the children once a week.

“The memory of a place where all is whole and complete remains with us all our lives.”

Julia Onken

Staff training and development

Yoga Philosophy: Be The Change That You Wish To See

“Be the change that you wish to see.” This great truth spoken by Mahatma Gandhi is a pivotal principle in education. Whatever the teacher wishes to achieve with the learners, the teacher has to live it. This is imperative, particularly when it comes to value-based education and spirituality.

For this reason the teachers and volunteers of Children Of Light Educare meet once a week with Swami Vidyananda to imbibe the spirit of Yoga, which is the foundation and substratum of values and spirituality. To understand the mind, how it works, to come face-to-face with our own weaknesses is the first step. When this step is taken, the door to true inner

transformation opens up. When this inner transformation happens, spirituality and values flower from within and become firmly rooted. Then teacher and learner can walk hand-in-hand in which both grow into wonderful human beings.

Dance For Children

Savitribhen Naidoo, a Bharata Natyam Dance Teacher and Pre-school Teacher from Australia conducted a workshop on integrating movement and rhythm into the daily programme. The use of hand gestures, moving to the rhythm of the tambourine and performing animal movements was loads of fun as her spirit of enthusiasm and creativity emanated from her constantly.

Food Safety

Juliet, our cook attended a Food Safety Training hosted by City of Cape Town. The training raised awareness about food safety and storage of food.

Community Chest Training

The Community Chest is an NGO who are experts in capacity building within non-profit leadership.

Juliet Mabhouwah, our cook and class assistant, attended an Office Administration course.

Juliet shares, “I can honestly say this was one of the best courses

I ever attended. It was extremely informative, enjoyable and above all valuable. I look forward to putting all the information and techniques learnt into practice.”

Volunteer Management Course

Devi Harker, a Yoga Teacher and Administrator and Maya Kooverjee, a class assistant, attended a Volunteer Management course.

Devi shares, “The 3 day training on Volunteer management gave us the opportunity to meet other volunteers from all walks of life and to share our experiences. The main topics covered were planning, recruitment, orientation, supervision, and recognition. The information gained could help us develop a policy for volunteer management at COLT Educare”.

Maya shares, “It was a wonderful experience to be afforded the opportunity to attend the volunteer management training course. This 3 day course taught us many aspects of being a volunteer as well as the fundamentals of what an organisation needs to know when taking on volunteers. We were introduced to a room filled with volunteers, who are all making a difference in one way or another, expecting no remunerations. And these very people live with bare minimum. We worked well together in groups and were open to learning and teaching each other from own experiences.

We have gained valuable tools which we will place in our box for implementation as and when the time arises. I am so grateful to have learnt so much and can't wait to share this with the family of Children of Light Educare.”

Yours in Service
Maitri Mala Makan



Morning greeting



Peace Garden

Yama - Niyama Song

By Bhaktipriya

Sticks and stones
They're only bones
Words no longer hurt
Ahimsa
No Hurter No Hurt
May I be as Krishna's flute

Look in the glass
And let no faults pass
Satya, tell the truth
Drop all, all points of view
And meet each person anew

Rather than take
A call to Grace I make
Asteya
Not grasping, nothing is Mine
And seeing only the Divine

Moving in God
The middle way and path
Brahmacharya
Living dying without desire
Simple living thinking higher

No more greed
There is nothing we need
Aparigraha
Less is more, more than enough
Clearing the way of clutter and stuff

Scrubbing to shine
I am thee All is thine
Saucha
Purity
Making myself clean for thee

Content, as is surely meant
No external bent
Santosha
Acceptance beyond the mind
Leaving the past behind

Burning desires
Ego dies in Agni fires
Tapas, austerity
There is no you and me
Only conscious eternity
Sit with myself
Read Gurudev's books on the shelf
Svadhyaya, self analysis
No more body-mind paralysis

Thy will be done
Arjuna's battles won
Ishvara-pranidhana
Salt doll dissolves in ocean wide
With your Grace in consciousness
abide

News From The Outreach Project

Maitland Garden Village Yoga

This month finds me celebrating 7 months of teaching yoga to the amazing women of Maitland Garden Village. Over this time the group has undergone some expansion and contraction and has come to settle on a core group of between 8 and 10 dedicated students who seldom miss a class! Judy Miles is one of our long-standing students who has been attending the class since August 2016. Judy co-ordinates the hall we use and we're grateful to her for setting up for us each week and creating a clean and comfortable space for us all to practice in. She is 51 years old and has an amazingly positive attitude despite many health challenges. Judy loves yoga and in her words, "...never in my wildest dreams did I know how important it was to breathe and take your breath to where you suffer from pain or any form of stress...".

We were pleased to have Aleya Ramparsad Banwari join our classes over July and August where she conducted interviews with myself and members of the class. Aleya is a UCT Student completing her Honours in Anthropology who chose to research yoga in a community setting towards her honours thesis.

Aleya observed first-hand how these community yoga classes provide both students and teachers with a way to build community and social relationships. See the précis of her thesis below.

The 27th of August saw our first Maitland Garden Village Yoga Group walk at the Alphen Trail in Constantia. Despite some pending bad weather the walk was a great success and really contributed towards the sense of connectedness felt between us all. We all look forward to our next walk on Tuesday 19th November.

With love
Taryn

Research Report, University of Cape Town (November 2019)

Title: Re-imaginings of Yoga in the 21st Century: A Journey of Healing and Community Building

Author: Aleya Banwari

Supervisor: Dr. Kharnita Mohamed

Purpose of Research

The purpose of this research was to discover to what extent free

community yoga was a useful community intervention in terms of implementing a low-cost approach to help communities improve their own health and well-being by focusing on one's body through yoga asanas and meditation techniques. This was done by focusing on a case study of classes offered in Maitland by Ananda Kutir Ashrama.

Research Design

The research was conducted at the two classes offered in different parts of Maitland, one offered in the Maitland Garden Village Centre and the other

offered at the Maitland Town Hall. The students ranged in age from their late 30's to their early 70's and were taught basic Hatha yoga and meditation techniques.

Research Findings

The yoga classes offered, by being free, offer the community access to the practice of yoga that they might not otherwise have had. In addition to allowing students to improve physical and mental well-being, attending these classes also builds an important sense of community amongst teachers and students.



Two Indians Go To Court

By Sri Swami Gurubhaktananda

A free translation of the original Samskrit article published in the Samskrit magazine entitled “Loka Samskrutam” printed by Sri Aurobindo Ashram, Pondicherry.

Introduction

Kalhana, the celebrated Samskrit poet and writer, was born in the 12th century AD. He was the political secretary to Sri Harsha Deva, the Maharaja of Kashmir. He recorded the history of Kashmir kings beginning from 813 AD to 1150 AD.

He wrote an epic named “Rajatarangini”, of nationwide fame, in which he depicted not merely the political history of his times, but the socio-cultural scenario as well, with tasteful elegance. In that work, he makes it a point to narrate the following interesting and true event which occurred during the period recorded.

THE STORY

A young farmer purchased a piece of land from an elderly landowner who was nearing retirement. As soon as the first rainy season had set in, the farmer began the work of ploughing his newly acquired land in order to start cultivation. While ploughing, the draught animal suddenly came

to a halt; it could not proceed an inch further. The farmer found that the plough had hit up against a solid, buried obstacle, perhaps a rock.

After some hand digging around the obstacle, he managed to expose it sufficiently to discover that it was an old metal pot full of gold coins – a sizeable hidden treasure! Leaving the bullock exactly at the same spot and still yoked to the plough in the same position, the farmer at once ran up to the household of the former landowner.

A Dispute Over Ownership

On reaching the household, he excitedly approached the landowner who was sitting leisurely under the tree outside his home. “Zamindar Saheb, Zamindar Saheb! I have something to . . .”

The zamindar (landowner) tried to calm him down: “Sethji, welcome, please take a seat inside the hut. You look tired and out of breath. I will get you some cool coconut water in a moment.”

The zamindar brought the drink and refreshed Sethji.

“Oh, I feel fine now, Zamindarji. (Gulps down the last bit of the drink) But I have something very important to tell you. I was ploughing my field when I found a big steel pot buried in the land you sold to me. I came to tell you about it. Quick, you must come with me along with some of your workers and take it away from the land as soon as possible. I won’t be able to do any ploughing until you come and take away your pot.”

The zamindar looked puzzled for a while until it sank into his head what the matter could be. He said, “A pot? I don’t know of any pot. The land has been disposed of by me. From the day I sold it to you, I do not have any claims over it. Whatever you may produce on it or whatever you may find underneath it – how on earth is it my concern? The land is yours; and so is whatever you find buried in it. The pot is yours. How can I come and take it away? I can send you my men to help you to remove it, but I cannot ask them to bring it here. It is not my property any more.”

The farmer, on hearing this disclaimer from the zamindar, knew that he had some explaining to do. He pulled himself together and said slowly in a deliberate tone, “Look, my dear Zamindarji, it is not just an old pot. It is a pot

full of gold coins. It is a treasure, a hidden buried treasure, that belonged to your ancestors. It does not belong to me. You must come and take it away. And come quickly, because I want to carry on with my work of ploughing!”

The zamindar was not touched one bit by the revelation of the treasure. He stood by his previous words and repeated them again to make the Sethji understand that it did not matter whether it was an empty pot or a pot full of gold coins. It still is not his because it is not his land any more.

Now the Sethji looked worried. This was a situation neither of them had bargained for. To the Sethji it was a simple matter of “Owner must take it away.” To the zamindar, it was a matter of, “It does not belong to me.”

An Argument Builds Up

What could be done in this strange situation that was arising right before their eyes? Both, Zamindarji and Sethji, ran over the problem in their own minds all over again. Each one was adamant that the treasure did not belong to him!

Zamindarji then said comfortingly, “Sethji, you must think over this again. Go home now and rest. After a couple of days you will find an answer to the

problem and can come back to me.” The Sethji walked away very sadly, still looking worried and uneasy.

Two days passed by. Each one took up the matter with his ‘legal adviser’ within the village. Just an old buried pot had caused so much of trouble out of the blue. Eventually, the two parties met with their legal advisers. The four men sat facing each other, not knowing what to say. After a long silence, Sethji’s adviser broke the ice:

He said, “Look, Zamindarji, when you sold the land, you never knew of the wealth lying buried in it. If only you had known that the land had this wealth underneath it, would you have sold it at such a throw-away price? This proves that Sethji has paid you only for the land, not for the treasure in its bowels. The wealth is obviously from one of your ancestors. It really belongs to you only. So, you should take away what is duly yours.”

There was a lot of sense in what Sethji’s man was saying. It could not just be brushed aside without a sound counter argument. Then the Zamindarji’s adviser shuffled his legs over and, creasing his brow very thoughtfully, had this to say in reply: “Had Zamindarji been destined to be the owner of this fortune, he would have chanced upon it while the land was still in

his name. That never happened. So he cannot be the rightful owner, in accordance with his destiny. Do you understand the point I am trying to make? Zamindarji was not meant to be the master of this wealth. Now the land has been taken over by you, hence, whether nectar emerges out of it or poison, it should be owned by you only.”

The argument had taken this unexpected philosophical turn, which also could not be simply brushed aside as nonsense. It was a rather sound counter to an equally sound argument from Sethji’s side. It appeared that all were back to square one.

The farmer, Sethji, had no inclination for philosophy at this point in time. He was getting a bit impatient with the proceedings. He decided to remain pragmatic and keep philosophy out of it. He rejoined sharply: “I am a farmer. My plough is for farming, not for mining. My Dharma is to farm and earn a clean living, not to do mining and dig other people’s wealth out of the ground. I will stick to my Dharma, and you must stick to yours by taking back what your ancestors had kept aside for your specific use.” Then he used a stroke of philosophy to kill off the zamindar adviser’s argument by adding, “I do not wish to incur sin by departing from my Dharma. I have not earned this wealth, and I am not going to become master of it. You had better take it back and let me get on with my job as a

farmer. I will not even touch the money. If you do not pick it up and take it away, I shall lodge a complaint to the Panchayat (the village court) to compel you to do so.”

Now the zamindar and his adviser were in a fix. It looked certain that they were heading for the village courthouse. Two honest, good men were taking each other to court over the ownership of a treasure discovered by sheer accident and which neither of them wished to claim. The situation was almost unbelievable.

The Episode in the Court-Room

Word of the strange case reached the ear of the king of the State in which the village was located. In those days, the king himself used to double up and serve as a judge under special circumstances. This matter between the zamindar and the Sethji was so unusual that it warranted being treated with extra attention from the king.

The Kashmir king lent a patient ear to both parties. The arguments presented above were repeated in his majesty’s presence. The king entreated the head priest to express his opinion on the subject.

The head priest was a very wise man. He interviewed both the parties and obtained all the

information about them, their families, their ages, etc. He especially obtained information about the Gotras of both parties, their cultural background and other sensitive family information which only a priest would be entitled to ask for, and which would appear to be inquisitiveness if someone else asked.

Having done this homework, the priest adjourned the proceedings so that he could have some time to make his own private investigations. He soon called up a meeting of all interested parties at the king’s residence.

Criminals would have been very tense if they were called up for such a meeting. But Zamindarji and Sethji were good people, who will not harm anyone, and who always upheld the common standard of morality in the village. They had no reason to become tense on the issue. They had both resigned themselves to accept the Court’s decision as final and abiding. And so everything was looking very positive when the court session began.

The king took his seat at the head of the court-room. The high priest sat in the next seat as second-in-authority to the king. It was the priest who was in charge of conducting the proceedings. The king was there only to keep control should things become nasty; and to have the final say, if necessary. The session began:

The priest was a highly respected man of the community. He was known for his fairness in settling disputes. In addition, he was also known for his wisdom in arriving at solutions to disputes. And thirdly, he was known to bring out the innermost thoughts of the disputants in his own unique way.

He got down to business at once and called up Sethji as the complainant: "Why do you go to Zamindarji's house and pick a quarrel with him over a personal matter concerning your own property?" Sethji accepted that he could be wrong in his manner of approaching the zamindar and did not say anything further. The priest's strategy was working as expected.

Then he turned to Zamindarji and questioned him in a similar manner: "Zamindarji, you and your ancestors have been living on the land for over a century. You know that the hidden treasure has to be yours or your ancestors. What right have you to deny being the possessor of the treasure?" Zamindarji, too, accepted that he could be wrong in his judgement and that is why they asked for the matter to be settled by higher, more qualified people. Again, the priest smiled inwardly but did not show it.

The priest then announced that the Court will adjourn for an hour, and then the judgement will be delivered.

The Judgement

The priest had ascertained that both parties were of humble means. They were simple village folk who led honest lives and did their respective duties well. Both of them desired only to lead morally upright lives and had no desire for wealth. He had earlier found out all the details about the families, the children, etc.

The priest opened his judgement speech as follows: "This wealth certainly does not belong to the State. It is only when there happens to be no owner of a certain property that it goes to the State automatically. When the owner of the land from which the wealth in the first place surfaced, is very much alive, the State cannot have any proprietary rights over it."

Phase 1 of the Judgement was complete. Now the all-important solution was to be delivered. The priest continued his speech:

"I have discussed the solution with His Majesty, after making all due enquiries with the plaintiff and the defendant. I have pleasure to announce that the king himself will personally present before the court the solution to this most interesting case."

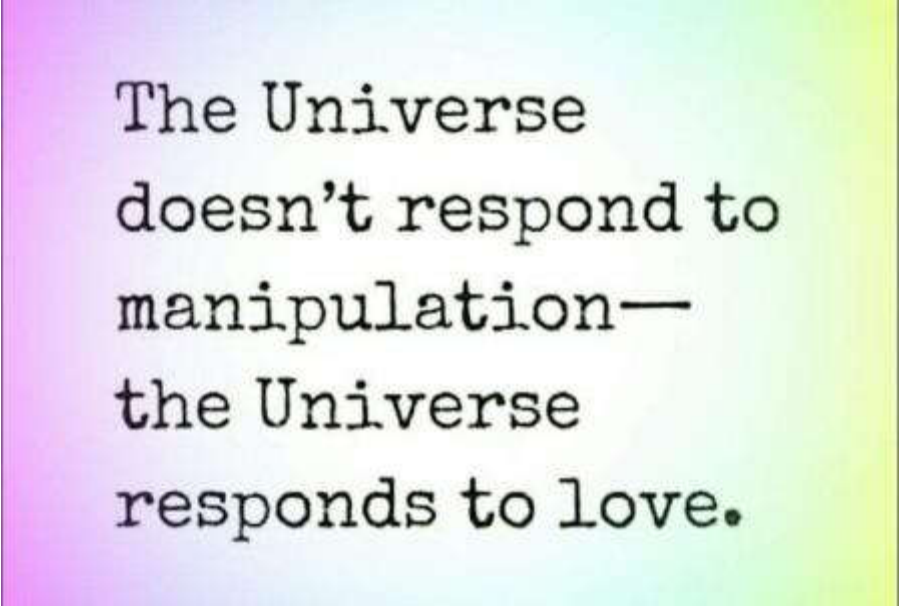
The court stood up in honour of His Majesty, who was to present his judgement. The king called for the court to be seated.

Then he announced the Judgement:

"Kindly comply with our request. Let the complainant (the farmer) offer the hand of his daughter in marriage to the son of the defendant (the zamindar). Let him offer the windfall of gold coins found on his property as the dowry. We see this as justice being done in this most unusual case that found its way to our law-court."

Both parties happily consented to the decision of the king. There was no winner and loser in the case; both parties came out winners!

From this historically true episode, we get some idea of the texture of Indian culture that prevailed in those times. A very high standard had been set. It is for us to think over it and see how best we can emulate the same principles today.



The Universe
doesn't respond to
manipulation—
the Universe
responds to love.

Tribute To Sri Ravi Liebman

Hari Om! Our good friend and artist Ravi passed away on August 18th.

For a long time Ravi suffered from ill health. Though he continued going shopping for the ashram and creating paintings, being an artist of high standing, his ailing body made life for him insufferable. Therefore we did not mourn his death, but felt relief on his behalf.

Ravi's cousin Paul, a dentist, and friends Michael, John and Mark gave tremendous support throughout this period, the latter taking him to hospital, plus those of us without transport. To visit Ravi there. Amber and Panos, a longstanding friend, also delivered food and assisted Ravi.

Ravi's physical form has gone, but not what he did as there are so many reminders.

In the meditation room are his two large paintings: one of Gurudev Sri Swami Sivananda, our Sadguru, as well as one of our Guru and Patron Saint, Sri Swami Venkatesananda.

Ravi was an indefatigable bargain hunter, not only when it came to our grocery shopping, but for any bargains found for sale from various avenues. "Here, Yogeshwari, this jersey would suit you," at a ridiculous price, a purse



from a second hand shop, and a special torchlight which could be recharged manually. Sometimes, he would not accept any payment. He loved giving me a lift in his car and switching on all the old 1940 and up songs!

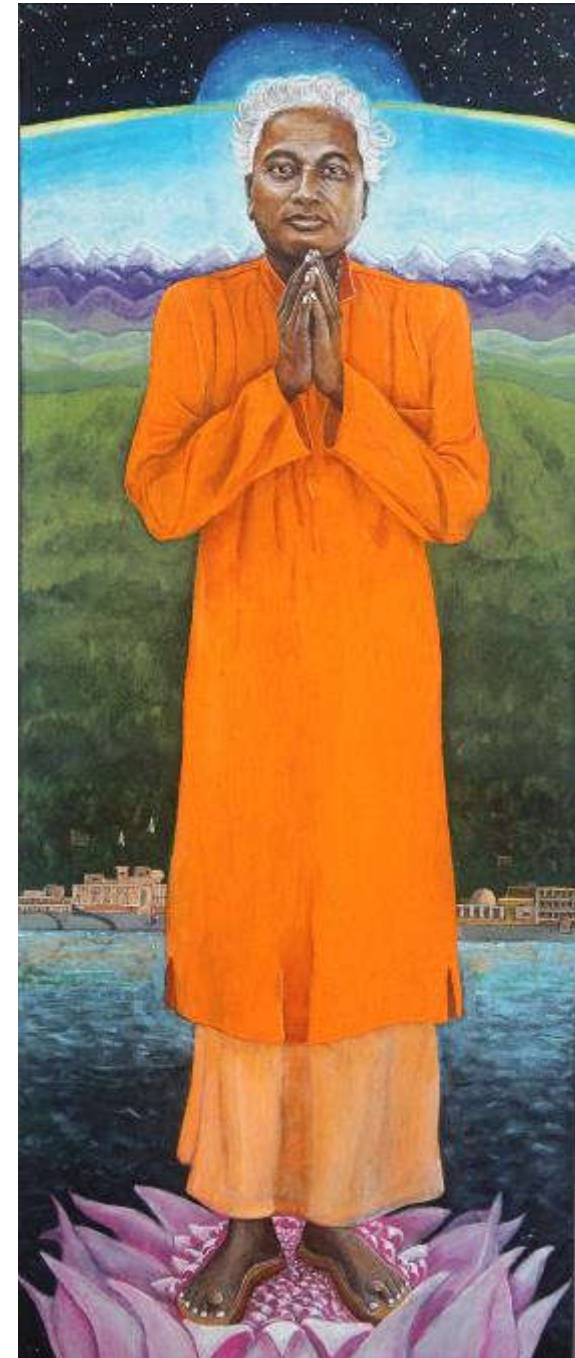
When I tried to untangle balls of wool from my assortment of wools, he said that the easiest way was to shake them. It worked!

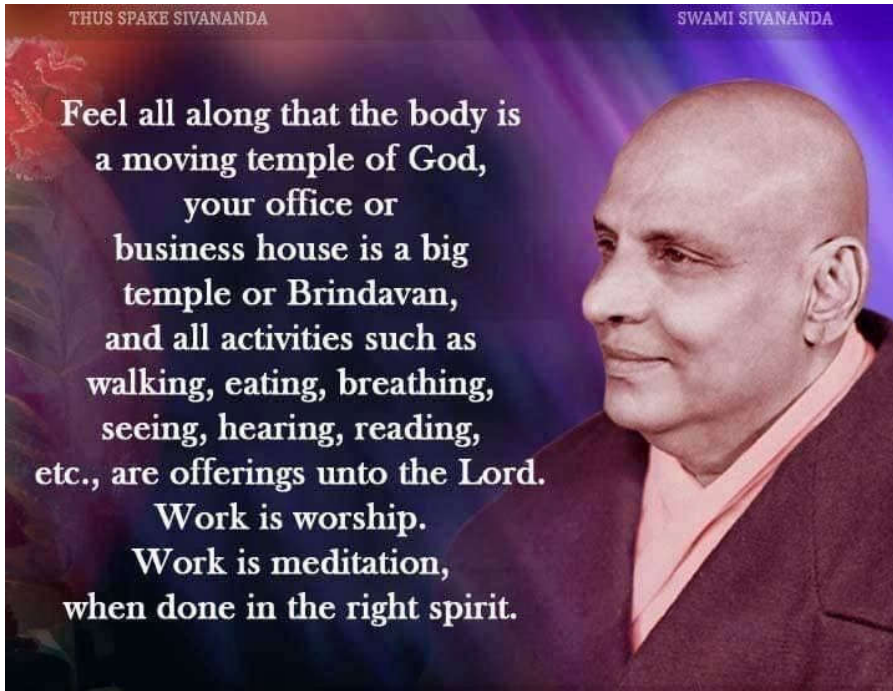
Lastly, Ravi left his car and house with most of its contents to the ashram which Mark, the executor of the estate, is sorting out for us. Swami Vidyananda will go over the contents with him.

We can say in all truth that Ravi is gone but shall not be forgotten.

May he rest in peace!

Yogeshwari



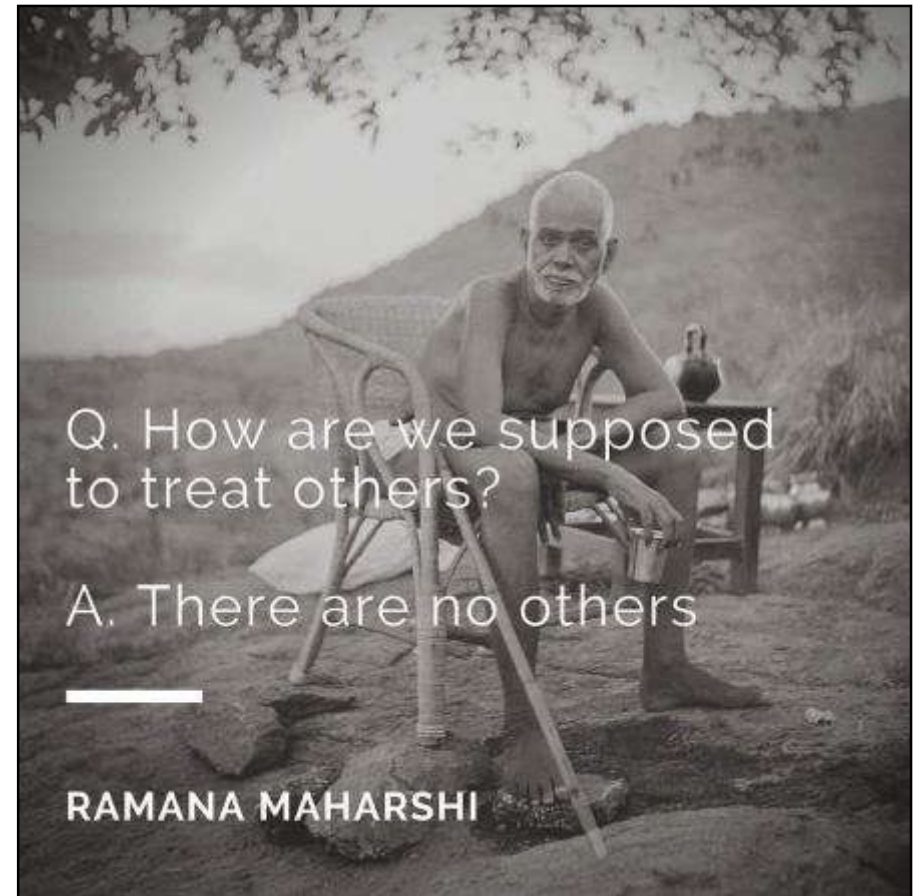


Wisdom from Mother Yogeshwari

If you eat more than you need, you're depriving a hungry person of a plate of food.

If you spend more than you need, you are stealing from the poor.

A full blown yogi would never do that!



Ananda Kutir Ashrama Membership Application Form

Seekers who are keenly involved in the Ashrama and who are actively supportive of its objectives can become members. A member receives a copy of Swami Sivananda's 20 Spiritual Instructions and Swami Venkatesananda's Prayer. A member can vote at the AGM and can serve on the management committee.

PLEASE PRINT CLEARLY

R200 valid for the financial year March-February. R300 for married couples.

Name _____

Postal Address _____

Phone _____

Cellphone _____

E-mail _____

Signature _____

Date _____

For more information please contact:

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Email: info@anandakutir.org.za

www.anandakutir.org.za

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Cape Town, South Africa

Postal Address: PO Box 36134, Glosderry, 7702

Cape Town, South Africa

Banking Details

Donations to the Ashrama

Bank: Standard Bank
Branch code: 025009 (Rondebosch Branch)
Account name: Ananda Kutir Ashrama
Account No: 275500551
Reference: Your name & purpose of payment

Donations to the Outreach Project

Bank: Standard Bank
Branch code: 025009 (Rondebosch Branch)
Account name: Ananda Kutir Outreach Project
Account No: 275471152
Reference: Your name & purpose of payment

Donations to the Children of Light Educare

Bank: Absa
Branch code: 632005 (Claremont)
Account name: Ananda Kutir Education Trust
Account No: 9322073615
Reference: Your name & purpose of payment