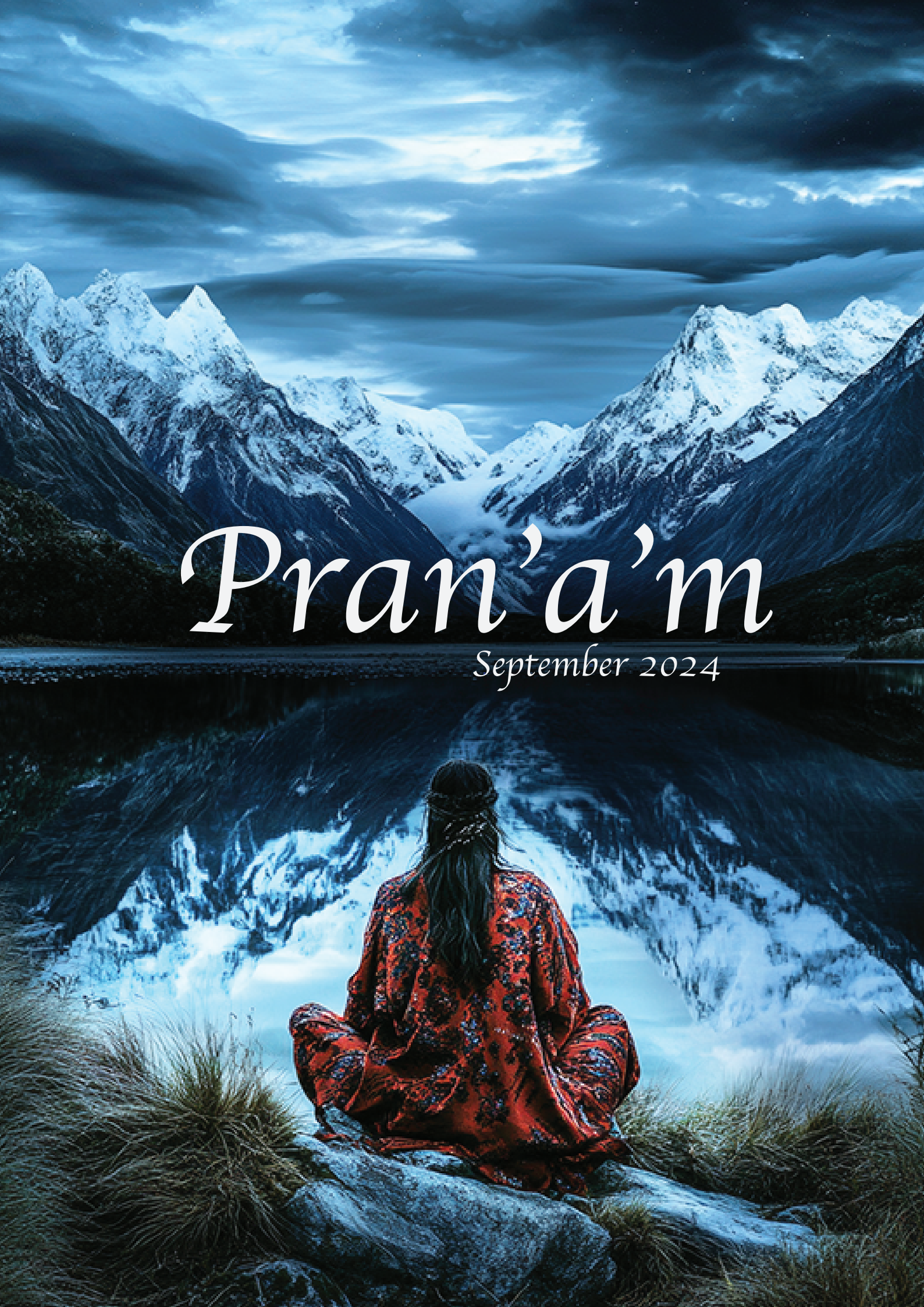
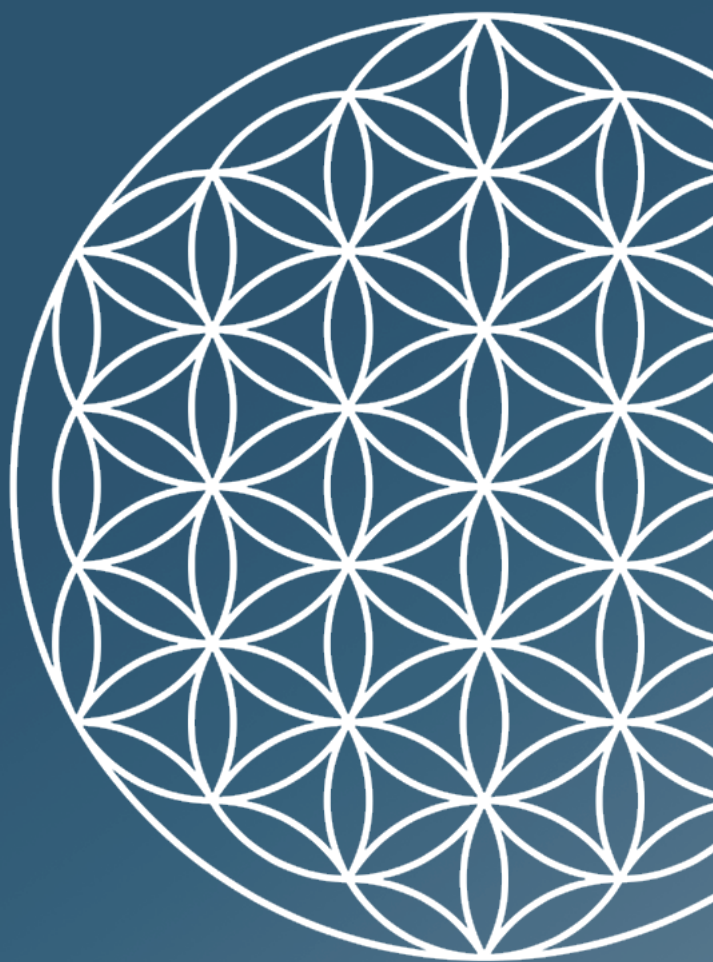


A person with long dark hair, wearing a vibrant red robe with a black floral pattern, is seen from behind, sitting on a grey rock. They are looking out over a calm lake that perfectly reflects the surrounding landscape. The landscape features steep, dark mountains with patches of snow and jagged, snow-capped peaks in the distance. The sky is a deep, layered blue with wispy clouds. The overall mood is serene and majestic.

Pran'a'm

September 2024

- 1 Svadyaya~Devayoni (Positive Microvita)
and Pretayoni (Negative Microvita)
- 3 Good news from South Island,
New Zealand
- 4 Feeding program at Community center
in Auckland on A. Purnima
- 4 Ananda purnima celebration
at Auckland
- 5 International Yoga Day
celebration Auckland
- 6 Good news from South Island,
NZ
- 6 Program in Fiji
by Dada Shuddhatmananda
- 7 News from Ananda Palli
- 7 News from Brisbane Region
- 9 News from Melbourne Region
- 11 News From Sydeney Region
- 12 Regular Programmes



Devayoni (Positive Microvita) and Pretayoni (Negative Microvita)

You are the master of your ectoplasm – you can expand it across the vast sky, or you can confine it to the horizon of a solitary cloud. It depends on your will. The seven categories of positive microvita mentioned have sometimes been described in scripture as devayoni. They are not exactly gods, but are somewhat similar to them, so devayoni is the precise term.

Yaks'a: Suppose a person who does spiritual practice constantly ideating on money (i.e., is following both shreya and preya) even while he is meditating. If he were to die while ideating on rupees, the solid and liquid factors of the body would perish but the mind would continue to operate through the remaining three fundamental factors - luminous, aerial and ethereal. This body of three factors is not clearly visible to the eye, yet the mind born out of one's inherent saṁskāras still functions through it. The "disembodied mind" expresses its mental longings through vibrations.

If one could establish vibrational contact with those entities one would be able to communicate with them. Not having a solid body or a vocal cord (like a so-called ghost) they cannot speak audibly. So to give expression to their longings they have to use vibrations.

The person whose goal in life is not Parama Puruṣa but a pot of riches, will, after death, live near a source of money in its invisible body of three factors. You may call such phenomena "ghosts" as they are not visible to the eyes, but the proper term is "yakṣa". In colloquial Bengali people sometimes say "yakṣer dhān" or "the wealth of a yakṣa". A yakṣa often guards treasure lying hidden under the earth.

Gandharva: The second type of devayoni is gandharva. Suppose a person is sincerely cultivating the science of music (a branch of aesthetics – nandana vijñāna) Nandana means to give and derive pleasure. While one cultivates the science of music one derives pleasure and simultaneously gives pleasure to

Parama Puruṣa. But if one believes nandan vijñāna is everything in life and neglects the Supreme One from whom it originates, one will remain absorbed in it even after death. Such entities are called gandharva. The science of music is called gandharva vidya. In many places in northern India the music schools are called gandharva biddyalāya.

Kinnara: The third category of devayoni is called kinnara. People who have an extraordinary fascination for beauty become kinnaras after death. They have an immense weakness for fashionable clothes, expensive ornaments and so on for they believe that if they are well dressed they will be treated as gods. Some people used to ask, "Kīm puruṣa?" – "Is he a man?" In those days people believed that there was a group of people living in the northern part of the Himalayas who were always well dressed. Out of superstition they were treated as one of the devayonis. That area was known as Kinnara Desha. The name of one of the districts in Himachel Pradesh is also Kinnara. To the north of Kinnara district is Kīmpuruṣa, the Saṁskṛta name for Tibet. Kīmpuruṣa means "Are they humans?" In ancient India the general belief was that they were superior to humans, that they were devayoni. So Tibet was named Kimpuruṣa Varṣa. Some people have a different interpretation. They say that the clothes worn by men and women were the same so it was difficult to clearly identify the sex of a person. Thus the country was called Kimpuruṣa (is he a man?). I will give you a better interpretation for the sake of history at a later date.

Vidyādhara: The fourth type of devayoni is vidyādhara. Suppose some people acquire vast knowledge through intense study. Such bookish knowledge is theoretical, not practical. Such scholars may be compared to the pages of an almanac. Its pages may predict heavy rainfall this year, but if you wring them out not a single raindrop will fall. These scholars maybe highly pedantic, but remain far away from Parama Puruṣa.

Prakṛtiliina: The fifth type of devayoni is Prakṛtiliina. If a person continually gloats over crude material things, his entire existence will be converted into crude matter. In mythology the story goes that Ahalyá was converted into a stone due to his constant crude ideation. So people who accept matter as their goal, totally denying the existence of Parama Puruṣa, tread the path of degeneration and become prakṛtiliina devayonis after death.

Videhaliina: The sixth type of devayoni is videhaliina. Some people have such an insatiable thirst for material gain that their minds run continuously from object to object, leading them far far away from Parama Puruṣa. Their minds are in perpetual motion, but they don't get anywhere, rather like bullocks trudging endlessly around the oilman's mill. After death such people become videhaliina.

Siddha: The last type of devayoni is the siddha. Suppose a person practices spiritual science with deep sincerity – his only goal being to serve humanity and attain Brahma. But if he threads the spiritual path with a sense of vanity, feeling superior to common people, he too will become a devayoni after death. Had he controlled his vanity, Parama Puruṣa would have helped him to exhaust his remaining saṁskaras. But if he indulges in vanity Hari (when Parama Puruṣa steals others saṁskaras he is called Hari) will not steal it. His sins may be pardoned, but not his vanity. One of the names of Narayana is Darpahári or destroyer of vanity (and that destruction may be laborious and painful). Narayana takes away an individual's unburned saṁskaras, but if one basks in the glory of being a spiritual practitioner one will have to become a Siddha devayoni after death.

According to the scriptures the siddhas play a rather strange role. Either by entering the mind or by some external means their duty is to help sadhakas realize their mistakes. Thus, they assist sádhakas in the process of sádhaná. Suppose a sádhaka develops a strong feeling of ego – the siddha will create a strong feeling in his mind to realize his mistake. Or suppose a sádhaka is about to step onto the path of sin.

The siddha will create an awareness in the sadhakas mind to inspire him to desist from following the negative path.

Pretayoni

When people with many demerits die, they become pretayonis according to their defective mentality. These pretayonis are divided into several categories – durmukha, kabandha, madhyakapála, mahákapála, brahmadaetya or brahmapisháca, ákáshiipreta, and pisháca.

Durmukha pretayonis: There are people who give mental clash to others due to their lack of education or for some other reason. After death they want to continue giving mental clash to others as durmukha pretayonis. These pretayonis are reborn as human beings after undergoing the consequences of their actions for a long, long time.

Kabandha: People who commit suicide due to humiliation, psychic distortion, frustration or the overpowering influence of excessive attachment, anger, greed, vanity, jealousy, etc. get the status of kabandha yoni after death. Wherever these entities happen to see other human beings under the spell of psychic derangement, they incite them to commit suicide.

Madhyakapála: People who are mentally restless or who have an unstable nature say one thing in the morning, something else at midday and something different again in the evening. Due to their restlessness, they not only cause trouble for themselves, they also cause trouble for others. They get the status of madhyakapála after their demise.

Mahákapála: Those who harm others while trying to fulfil their own selfish ends, those who practise Avidyá Tantra in the name of Vidyá Tantra, and those with a sinister, sadistic nature who mercilessly kill millions of innocent people by manufacturing lethal weapons get the status of mahákapála after their demise. They always keep trying to destroy the living world.

Brahmadaetya or Brahmapisháca: Those intel

lectuals who do not utilize their intellect for constructive purposes, but rather misuse their intellect to suppress others or create inferiority complexes in others get this status after their demise.

Ákáshiipreta: Those who always engage in destructive activities goaded by their ambition, regardless of their ability, and those who are not averse to committing any heinous crime to fulfill their ambition get this status after their demise. They are reborn as human beings after reaping the consequences of their actions for a long period of time.

Pisháca: Those who look upon everything as their object of enjoyment without considering whether or not they are edible, get this status after their demise. They are a kind of negative microvita.

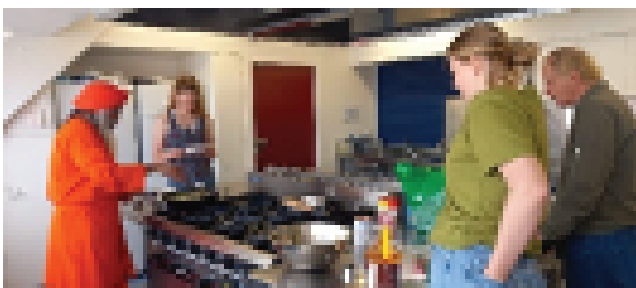
19 April 1981, Calcutta

Good news from South Island, New Zealand

Dada shuddhatmananda visited the South Island to do prachar work at two places where margis conducted the second diocese seminar with cooking class and yoga class.



From 7th March to 16th March dada was in Dunedin. Didis had organized a yoga fest and a cooking class for students at Otago University.



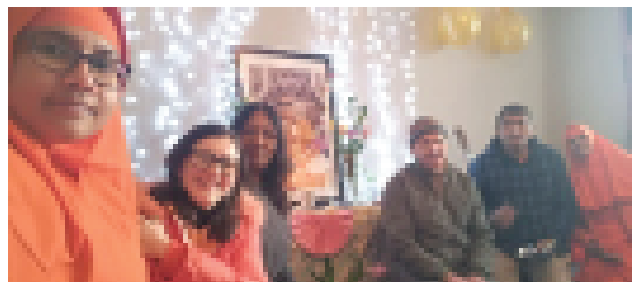
Dada initiated two yoga students from last year's yoga class arranged by brother Jiivan. He also gave a class on biopsychology at the Yoga fest. Didi A. Anuprabha gave a talk on meditation and Mantra



Jiivan conducted a practical Yoga class and a talk on food for thought.



Dada gave a talk on the "necessity of meditation" in the next regular yoga class on Tuesday. At Didi's jagriti before DC we have a seminar class on the seminar topic "The 3 causes of sin."



After Dunedin Dada visited Nelson at the end of March on Easter weekend. Sister Dhara and Haridev had organised a yoga class and cooking class at Vistara, Motueka where 14 new people attended.



Dhara gave the yoga class and I gave a talk on "the purpose of human life". I gave a class through a Powerpoint presentation on "healthy food for body and mind."



Then cooking class followed by lunch. That was on Saturday. On Sunday there was a big local festival where we attended.



On Easter Monday, 1st April one seminar class was organised by brother Kamalesh and Nelson margis.



The seminar class was followed by 3 hours of Akhanda kiirtan and DC at Kamalesh 's new home in Nelson. The seminar topic was "pratyahara yoga and paramagati." All Margis from Nelson unit attende



Feeding program at Community center in Auckland on A. Purnima

We supply bread every week and on special occasions we cook fresh food for 70/80 people. Every Monday the community feed 150 people.



Ananda purnima celebration at Auckland

We celebrated Baba's birthday with Nagar kirtan on Baba's Birthday at Auckland



International Yoga Day celebration Auckland

On 21st June every year we organize special program with other yoga group. This time we organized a small program at Panmure, Auckland in a Ashram



Good news from South Island, NZ

By Didi A. Anuprabha

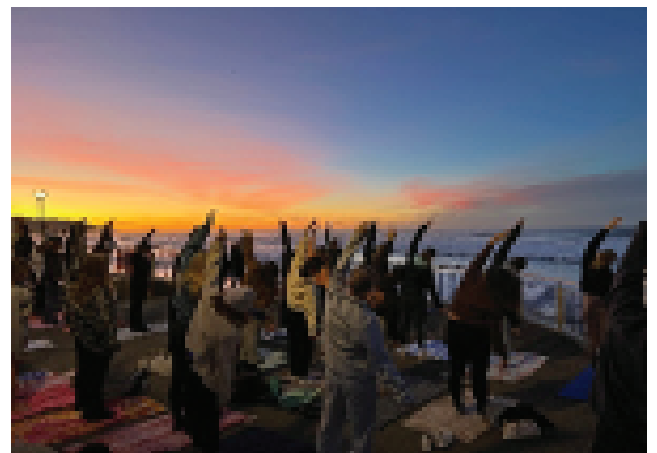
In February, the new semester started at the University of Otago. Many new students signed up. Regular yoga and meditation classes are going on which is led by Jiivan and Didi. 15 to 20 students attend each class.



In March, Dada Shuddhatmananda visited Dunedin. We had Yoga fest and a Cooking class at the University. Some brothers were initiated.



On the 18th of April, Jiivan was invited by the Otago Uni Nutrition Association. to offer a Yoga class at St Clair Beach. More than 80 students participated. It was early in the morning before sunrise.



In May, the Ananda Purnima Celebration was held at Dunedin Jagrti. Also 48 hours online Kiirtan was organised.

A cooking class was given by Didi Ananda Anuprabha in the month of June at Otago Uni. 7 students participated.



On the 24th of June, for the International Yoga Day Celebration, Didis were invited by the Dunedin Indian Association. Didi Ananda Citisudha gave a talk on Astaunga Yoga and Didi Ananda Anuprabha explained about meditation, sang Kiirtan and taught meditation.



On July 7th, a seminar was organised by Wellington margiis. Total of 9 people attended including 2 new people. The seminar was given by Didi Ananda Anuprabha on the topic, "The liberation of intellect."

Second-semester Yoga sessions started in July.. We are getting between 25 to 30 students each week. On the Occasion of wellness week, On July 23rd and 25th, we were invited to give some mediation sessions.. Didi Ananda Anuprabha gave a presentation on the science of meditation and did Kiirtan and taught Baba Nam Kevalam meditation. 14 students participated.

Regular Dhrma Cakra is going on at Dunedin Jagrti. Some new sisters were initiated.



Program in Fiji by Dada Shuddhatmananda

Dada visited Fiji after 6 years with Dada Niiti-ishanandaji, who went first time to Fiji.



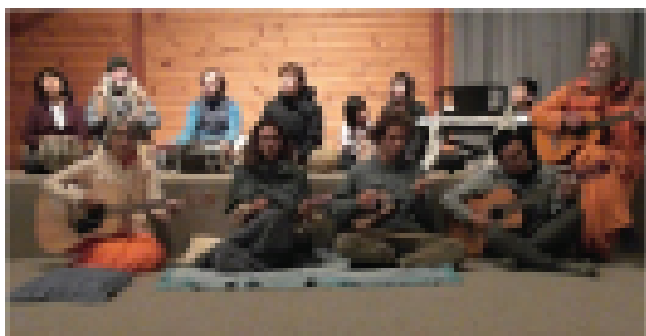
Dada Shuddhatmananda gave two lectures, one at Ayodhyapuri temple at Nadi and another in the Korobuto college, Nadi within the college staffs.



At Temple Dada talked about Sanatana Dharma and at college dada talked about Neo-humanistic education and the mind and meditation



News from A.Palli
By Dada Jiitendrananda



Ananda Palli hosted 3 Working Bee / Meditation & Yoga Retreats so far this year. Participants gain experience of farm work such as fencing, planting, weeding and other chores. The retreat part is twice daily Yoga, kiirtan, meditation and class.



A special feature is joining in the Global Kiirtan for Peace from 7 – 7.30 every morning. We quickly form a vibrant kiirtan group. Regardless of previous experience, everyone gets to accompany on guitar, ukulele or keyboards. Participants also enjoy an outing to Girraween National Park, kayaking on Ananda Palli's dam and skill sharing fun and games that participants organize in the evenings.

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News from Brisbane Region
By Didi A. Shamita

Since the completion of a new, a 70m2 three-bedroom, two-bathroom accommodation facility at Ananda Madhurii, we have been able to host several programmes.



On 23 March, the house-entry ceremony of the facility was held, attended by almost 40 people.



In May, our Regional Seminar and Baba's Birthday programme brought about 30 margis from Brisbane and Sunshine Coast for a weekend stay-over at Ananda Madhurii. In June, a Children's seminar based on the regional seminar was also held in June attended by 8 children and their parents. The children had two short seminar topics and a programme of cooperative games, music and meditation.



The retreat was followed by a picnic-lunch trip to nearby Rainbow Beach.

To facilitate the varied distances between margis living on the Sunshine Coast, regular Dharmacakra has also begun at Ananda Madhurii and the households of two margi families with a monthly Dharmacakra and Akhanda Kirtan in Brisbane.

In March and early June, two sisters also completed a life-style training.

Ananda Madhuri continues to do AMURTEL work by regular distribution of foodbank items to about eight families in Southside, numbering about 40 people. The food is generally picked up weekly in Brisbane with a smaller partnership in Caloundra with Gateway. The offering is a small but welcome relief to the families, especially for the children who do not regularly have the opportunity to eat fresh fruit.

As Ananda Madhuri is the Global Training Centre of Girl's Volunteers, a new programme has been developed to assist struggling households with challenges such as house management. This month, in preparation for two house inspections, the single mothers were helped with mowing lawns, removal of rubbish to the tip, general internal cleaning and pick-up of purchased second-hand furniture items.

The master unit land has been going through winter. In preparation for spring, 6 young flowering trees were planted on the 4 August.



In July, the monthly Akhanda Kirtan was held in Brisbane, followed by the Baby Naming ceremony of Kamal, Niti and Amalendu's son. More than 50 people attended.



In Townsville, sister Mamata' (Rosemary) and her student committee continue their amazing work of running the James Cook University meditation and yoga club. The student comm is also active in organising social events. In April they also organised a yoga and



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Townsville unit also arrange a pracar stall at the Ecofiesta every year in June. This year 5 sisters were initiated at this event.

Good News from Melbourne

We had a incredible mid year retreat in Melbourne from 4 July to 7 July2024 . Margis and Acaryas from the Suva sector came together to create a beautiful flow in the retreat. Kiirtan, meditation, workshops, RAWA program all worked to create a wonderfully inspiring 4 days. We charged ourselves with spiritual energy to go back to our lives with love.

Love is all there is and Baba comes to where His devotees gather together to sing His name !!!!





On 21st April, we conducted the marriage of Prasanna and Shivanii according to Ananda Marga marriage system.



Dada Paramatmananda gave a talk at the Ethnic Communities Council. There was a lively discussion afterwards on dogma and spirituality.



The AMPS Melbourne Unit continues the food support program for the vulnerable in Melbourne.



Making Hampers



Taking a break after making the hampers



Volunteer Support



Loading the AMURMobile for delivery

News from Sydney region

ANANDA PURN'IMA' CELEBRATION 2024
Ananda Marga Pracaraka Samgha Sydney Celebrated Baba's 103rd birthday on 23rd of May 2024 at Barry street, Cambridge Park Jagrti. The Jagrti Campus was decorated with Colourful Papers ,lights , balloons ,flowers and different leaves The Program started with Paincajanya followed by Akhanda Kiirtan , Collective Meditation, Ananda Vani reading, Baba's Video and some inspiring Baba story in the first session. In the second session There was very inspiring Katha kiirtan ,Collective Sadhana, followed by a grand Lunch. A'ca'ryas,- Margiis & Sympathisers from Greater Sydney, Canberra, near by Suburbs attended and enjoyed the the Program. On this Very Occasion the Unit also organised a Narayana Seva Program for the homeless people at South Penrith. More than 200 hot cooked meals were distributed.



Weekly AMURT Food Support Program at Sydney.

AMURT Sydney distributes 300 kgs of Fruits, Vegetables, Milk, Breads , Cane food ,Dry food every week for the low income families of Bid-will, Leith-bridge Park, Cambridge park communities . More than 30-35 families get benefits out of this program



Regular programs:

Feeding program and food distribution

At Sydney Jagrti by Dada Saomyakrsnananda, at Melbourne Jagrti by Dada Paramatmananda and volunteers, at Brisbane by Didi Ananda Shamita, Auckland by Dada Shuddhatmananda and margiis and volunteers

Weekly Yoga classes

At Auckland university, Auckland City Hospital by Dada Shuddhatmananda, at Otago university, Dunedin, NZ by Didis and brother Jiivan

Brisbane Jagrti

Melbourne Jagrti

Townsville james cook university by sister Mamata(Rosemary)

Regular weekly Dharmacakra

Auckland Jagrti

Adelaide jagrti

Ananda Palli

Brisbane Jagrti

Dunedin Jagrti

Gympie jagrti

Sydney Jagrti

Melbourne Jagriti

Fasting

September

Monday 2nd Amavasya

Friday 13th Ekadashi

Tuesday 17th Amavasya

Sunday 27th Ekadashi

October

Tuesday 1st Amavasya

Sunday 13th Ekadashi

Thursday 17th Amavasya

Tuesday 26th Ekadashi

Saturday 30th Amavasya

November

Monday 11th Ekadashi

Friday 15th Amavasya

Thursday 26th Ekadashi

Monday 30th Amavasya

