



Vedanta Society of Toronto

(Ramakrishna Mission)

120 Emmett Ave. Toronto, ON M6M 2E6 CANADA

Tel.: 416-240-7262; Email: toronto@rkmm.org Website: www.vedantatoronto.ca

Newsletter July 2026

Words to Inspire

“Take up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.”

-----Swami Vivekananda

The Need of Guru

Complete Works of Swami Vivekananda Vol 3

EVERY SOUL IS DESTINED to be perfect, and every being, in the end, will attain the state of perfection. Whatever we are now is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

The person from whose soul such impulse comes is called the Guru—the teacher; and the person to whose soul the impulse is conveyed is called the Shishya—the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it.

Qualifications of the Aspirant and the Teacher

HOW ARE WE TO know a teacher, then? The sun requires no torch to make him visible, we need not light a candle in order to see him. When a teacher of men comes to help us, the soul will instinctively know that truth has already begun to shine upon it. Truth stands on its own evidence, it does not require any other testimony to prove it true, it is self-effluent. In regard to the teacher, we must see that he knows the spirit of the scriptures. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true religious teacher.

The second condition necessary in the teacher is—sinlessness. What religion can an impure man teach? The sine qua non of acquiring spiritual truth for one's self or for imparting it to others is the purity of heart and soul. A vision of God or a glimpse of the beyond never comes until the soul is

pure. Hence with the teacher of religion we must see first what he is, and then what he says. He must be perfectly pure, and then alone comes the value of his words, because he is only then the true “transmitter.”

The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive—for money, name, or fame; his work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for gain or for name, will immediately destroy this conveying medium. God is love, and only he who has known God as love can be a teacher of godliness and God to man.

When you see that in your teacher these conditions are all fulfilled, you are safe.

The conditions necessary for the taught are purity, a real thirst after knowledge and perseverance. No impure soul can be really religious. Purity in thought, speech, and act is absolutely necessary for any one to be religious. As to the thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. To pant for religion truly is a very difficult thing, not at all so easy as we generally imagine. Hearing religious talks or reading religious books is no proof yet of a real want felt in the heart; there must a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and the victory is achieved. It is not a question of one or two days, of years, or of lives; the struggle may have to go on for hundreds of lifetimes. The success sometimes may come immediately, but we must be ready to wait patiently even for what may look like an infinite length of time. The student who sets out with such a spirit of perseverance will surely find success and realisation at last.

KARMA YOGA ACTIVITIES

It is a great opportunity to provide your services to the Vedanta Society of Toronto. We are inviting volunteers for various activities in the ashram, which includes:

Janitorial (cleaning carpets, floors, washrooms, Shrine area, Meditation room, dusting furnitures, etc.); Garbage / Recycling waste (preferably on Wednesday or Thursday every week); Kitchen and dining hall cleaning; Book-store assistance; Library assistance; Gardening / Snow cleaning / General maintenance activities.

If interested in volunteering, kindly contact us at toronto@rkmm.org or contact Abhijit Bhattacharya on 416-569-9401.

THANK YOU AGAIN.

Substance in spiritual life

From the book "Glimpses of Holiness_Sw Yatishwarananda" by Swami Sastrananda

Swami Yatishwarananda (S.Y.), a monk of the Ramakrishna Order and disciple of Revered Swami Brahmananda, the first President of the Ramakrishna Order was energetic and dynamic, but in his own calm, quiet, and dignified way. He placed greater emphasis on building up a worthy life, whether it concerned oneself or others. He was not at all happy with people - monastic or lay - who, to justify their own restlessness or workaholic compulsions, went about glibly professing and proclaiming, "I work for the welfare of the world," or "For me work itself is worship. I am a follower of Swami Vivekananda." S.Y., if anyone, knew clearly what Swamiji stood for and wanted for us. He took special trouble to make it clear to those concerned, that without striving for and progressing along the path of inner spiritual unfoldment, to talk lightly of 'doing good to the world' is futile. 'Atma-moksha' or the ideal of self-liberation and self-perfection is inseparable from 'Jagadhita,' the ideal of doing good. Again, to speak glibly that work itself is worship, without knowing what true worship and its value are, can only make a caricature of the true ideal. So S.Y. was never tired of stressing the need for building up one's own inner life appropriately, as that is the essential and enduring foundation of any worthwhile philanthropic activity. There was a monk, a senior one too, whom many admired as a very dynamic person. He had some building project achievements to his credit. In order to continue one of his ongoing projects, he resorted to some unconventional means in adjusting accounts. S.Y. had a loving concern for him and so talked to him privately in the attempt to correct him. He even advised him that it would be preferable not to undertake such projects when one had aged beyond a certain point. But that monk failed to heed the wholesome advice and warning, and even defended his action, saying, "But Maharaj, this helps me to build up my personality." S.Y. calmly but gravely countered, "Yes, but what a personality, all hollow within!" Hollowness and holiness cannot go together. Holiness is based on real substance; it is wholeness and wholesomeness. He related this incident to us more than once to serve as a warning and to act as a guide to ourselves. He was intensely conscious that the health and well-being or success of a spiritual organization depended not so much on its worldly assets, affiliations, and quantum of activity, as on the spiritual and moral integrity, substance, and stature of its members. No less are these necessary even in regard to lay people, especially those in responsible positions. Sound character and moral integrity are a universal need. In building up the life of those who came under his influence and direction, such as myself, he employed various means as the occasion required - encouragement, support, instruction, personal example, admonition, scolding, and even ridicule. His main power was that of unattached, non-self seeking and dignified love, which is powerful indeed. Because this love was pure and nonpartisan, everyone who came into its orbit felt, and quite a few declared, that "He loved me so much," or "He loved me specially." Because he had a holy man's love for us, he wanted us to grow along healthy lines and took care to see that in the name of monasticism or spirituality, we did not become selfish and self-centred; whenever he found such a tendency, he expressed his disapproval and took whatever steps were necessary to help the person overcome it. One of us, he found, was falling into the rut and began to show signs of isolating himself from the mainstream. He began receiving S.Y.'s attention. Unfortunately, that monastic had more than one ailment, and so naturally we had to be more considerate to him than to healthier persons. To add to this he fell down one day, causing a hairline fracture in his hip. The doctor ordered him to lie flat on his back in bed for 3 weeks. Next morning S.Y. went to visit him, along with some of us. We were sure that the visit and his loving, tender words would greatly console and buck up the unfortunate patient. S.Y. went in and quietly stood at the foot of the bed, looking at him. Then something happened. With a grave face and a voice tending to be stern, he said deliberately, "Do you know why these things happen?" Pause. Then, "Those who always think more of themselves than of others have to suffer like this." Without saying anything else, he quietly walked out. We were stunned. Why this undue harshness? Only in due course could we realize that it was his calculated treatment, designed to correct the person, his disciple, through such a drastic therapy. He developed into a very capable and creative organizer, did fine work for the Order, and was greatly appreciated.

A boy actually fed God

From 'Tales and Parables of Sri Ramakrishna'

A Brahman used to worship his family Deity with food offerings. One day he had to go away on business. As he was about to leave the house, he said to his son: "Give the offering to the Deity today. See that God is fed." The boy offered food in the shrine, but the image remained silent on the altar. It would neither eat nor talk. The boy waited a long time, but still the image did not move. But the boy firmly believed that God would come down from His throne, sit on the floor, and partake of his food. Again and again he prayed to the Deity, saying: "O Lord, come down and eat the food. It is already very late. I cannot sit here any longer." But the image did not utter a word. The boy burst into tears and cried: "O Lord, my father asked me to feed you. Why won't you come down? Why won't you eat from my hands?" The boy wept for some time with a longing soul. At last the Deity, smiling, came down from the altar and sat before the meal and ate it. After feeding the Deity, the boy came out of the shrine room. His relative said: "The worship is over. Now bring away the offering." "Yes," said the boy, "the worship is over. But God has eaten everything." "How is that?" asked the relatives. The boy replied innocently, "Why, God has eaten the food." They entered the shrine and were speechless with wonder to see that the Deity had really eaten every bit of the offering.

Definition of God

Excerpt from "The Essential Doctrines of Hinduism"

According to Sangskrita philosophy, there is no such thing as 'God the Father,' from Brahman or absolute standpoint, so far as the function of a father is literally concerned. But from a mythological standpoint father and all such relations are accepted. We have "Motherhood of God" though, so far as the function and duty of a mother is literally concerned, for her giving birth to the world, and raising and maintaining it. Here 'Mother' is used in its quite absolute sense, having no reference whatsoever to its relative term 'father.' This is also called Divine Mother, or Maya, i.e., the Mysterious Cause of this delusive or phenomenal world. All the faculties of God as Creator, Maintainer, and Destroyer or Deliverer, are included in one little Sangskrita word - Maya.

Definition of God

Is the Hindu idea of a God pantheistic or polytheistic, or what? - Yes, yes, - all that, and still more. According to Hindu philosophies, no definition can give a complete idea of God. Include all possible definitions of a God, still there will ever remain plenty of room for further definitions. He is really infinite, without a beginning, without an end. At the same time, He is finite also. Nothing can be without Him. He is finite; He is infinite; and what else, no language can tell, no human brain can comprehend. But still, we know that He does exist. In Sangskrita, it is said: Ekam Sat, Vipra Vahudha Vadanti, i.e. He exists as One, but various philosophies describe Him variously. No matter what explanation and what definition one offers of Him, He is Sachchidanandam, i.e. He is Ever Existent Conscious Bliss. Whoever worships Him, becomes the same.

Can we see God?

Some can, and some cannot. Some may, and some may not. Some would, and some would not. It depends on one's own tendency, culture and qualifications. God is available, approachable, and realizable, in some form or other. He is Unknown and Unknowable, it is true. But, at the same time, He can be known and knowable. Impure mind, worldly mind cannot know Him, cannot realize Him, cannot enter into Him. But, the pure mind can. And can do in this very life. It does not take long a time to realize Him. Passing a university examination may take a long time; but crossing the ocean of worldliness, - no matter how large and how hard it is, - and seeing Him or knowing Him, does not take even that length of time. How so? - Because, He is Ever existing and Omnipresent. Not that we have to go so far, and then meet Him. He is within and without. He is All-pervading. Simply look within, and you will see Him. We cannot see Him easily, because our mind is not pure, impregnated and overcharged with all kinds of worldliness and foreign matter. Remove these, scour and cleanse the mind and you will see that He is there. "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you."

What is the Origin of All This?

Nothing can be imagined, which has no name, no form, and which is not within Time and Space. It is very true that He is Nameless and Formless, and beyond Time and Space. It is true at the same time, that all these names and forms have come from Him. He is the body, life and soul of every being and every object. Can you take anything away from Him? He is really the life of everything. Without Him nothing can exist. So, all these names and forms, Time and Space, and everything, are His manifestations - nay, He Himself exists in names and forms. We shall see it, when our wisdom-eye will be opened.

Freedom from Egotism and Possessiveness

Freedom from egotism and possessiveness regarding people and things requires steadfast spiritual practice. Sri Ramakrishna describes two types of ego: (1) the unripe ego that entangles one in sense enjoyments, making one feel "I am the doer. I am the son of a wealthy man. I am learned. I am rich. How dare anyone slight me?"; (2) the ripe ego, which is also called the servant ego, devotee ego, or the knowledge ego. Rather than worry about getting rid of his ego, a seeker on the path of devotion tries to cultivate the ripe ego and strengthen it. He feels that God is the Master and he His servant. In Sri Ramakrishna's words, "One should have such burning faith in God that one can say: 'What? I have repeated the name of God, and can sin still cling to me? How can I be a sinner any more? How can I be in bondage any more?' " Without such strong faith in oneself, any professed faith in God is faith only in name and not of much help in one's spiritual endeavor. Swami Vivekananda says, "You cannot believe in God until you believe in yourself."

The devotee ego, as well as the servant ego, is based on one's deep abiding faith in the indwelling God and one's relationship to Him. This ego gradually weans the aspirant from his attachment to body and mind, the main cause for his attachment to sense objects. The devotee imagines himself to be a divine spark of the divine Fire, which is God. He derives strength from the fact that all auspicious qualities of God-like purity, strength, fearlessness, and infiniteness-are in him too, even as the burning power of fire inheres in the spark too. The knowledge ego is based on the luminous, spiritual core of the aspirant's personality. He learns to dwell more and more on the Atman, detaching himself from his body and mind. The devotee ego says "not I, not I, but Thou", the "I" referring to the body-mind complex and "Thou" denoting the indwelling God. The two ripe egos both increase their identification with the Divine within and reduce their identification with body-mind.



Vedanta Society of Toronto



Vivekananda Dinner 2026
Sunday, July 19, 2026, 5:30pm.

At Woodbine Banquet Hall, Etobicoke-Toronto

Join us for the Vivekananda Dinner 2026—an auspicious occasion to support the Vedanta Society of Toronto, your beloved ashram

- ❖ **Distinguished Keynote speaker : Swami Samachittananda**
President, Ramakrishna Mission, Singapore

Program Highlights:

- ❖ **Enriching and soulful vocal performance : Vinayak Hegde**
- ❖ **Dance presentations: - Paromita & group (Bhavana performing Arts)**
- Serena and Sangeetha sisters
- ❖ **Drama presentation : Toronto Bengali Drama Group**

Delicious food to complete the evening of celebration and togetherness

Ticket price : \$300.00/ \$200.00/ \$100.00 per adult
(All ticket prices are receiptable at less \$50.00 for value advantage)

For details Contact :

Chitra Ghosh - 647-860-0277
Abhijit Bhattacharya 416-569-9401
Manjula Datta - 647-975-9141
Vikas Sharma - 416-550-6677
Indrani Sanyal - 647-629-8325
Purnima Muzumdar 416-262-1311

Jitendra Sheshgiri - 647-300-2661
Sanjib Mukherjee - 416-993-9919
Menaka Rajasingham - 416-444-4952
Asha Burman - 647-679-4675
Om Lasi & Manisha Tekwani - 416-909-2411 -
Maya Sheshgiri - 647-824-3663

Participate in the 'Yoga of Devotion'.

Your wholehearted support to this *fundraising event* will empower us to continue our work for the welfare of all.

Motto of Ramakrishna Math and Ramakrishna Mission : Ātmāno mokṣārthaṃ jagat hitāya ca, "For one's own salvation and for the welfare of the world".

- Formulated by Swami Vivekananda

Vivekananda Dinner

Special Note:

Souvenir advertisements are not accepted now.

Very few tickets are left, please buy soon.

Donations are still acceptable.

Cheques to be made payable to: "Vedanta Society of Toronto"

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
Vivekananda Dinner 2026 <i>Please see details on page 4</i>	July 19 – 5 pm <i>In person only, at Woodbine Banquet Hall</i>
Guru Purnima	July 29 – 6.30 pm <i>In person and also streamed live on YouTube.</i>
Sri Krishna Janmashtami	September 4 – 6.30 pm <i>In person and also streamed live on YouTube.</i>
Retreat by Swami Sarvapriyananda	September 19 & 20 – 9am to 4pm <i>Full days Retreat - In person only.</i>

REGULAR PROGRAMMES

SCRIPTURE CLASS: Friday Scripture Classes begin at 7:30 pm, following the regular evening prayer at 6:00 pm. The class, held at the centre, is open to all interested persons. For details, please see the 'Calendar of Events' on the next page.

VIGIL: A vigil consisting of japa and meditation will be observed, from 6:00 am to 6:00 pm, for date kindly see 'Calendar of Events', on next page. To participate, please call the centre @416-240-7262.

RAM NAM: For the date and time of the monthly Ramnam, please see the 'Calendar of Events' on the next page.

BOOK STORE: Limited number of books are available for purchase.

DAILY BREAD FOOD BANK: Daily Bread Food Bank has actively started. We would like to encourage people to donate.

INTERVIEWS/INSTRUCTION:

Swami Kripamayananda will be happy to give Interviews to those interested in knowing more about Vedanta and meditation. Individual interviews are also given for Spiritual instructions. Appointments for interviews should be made in advance with the Swami at 416-240-7262.

DAILY MEDITATION: Meditation is done at the Centre every morning from 6:00 am to 7:00 am. Devotional singing and meditation time in the evenings is from 6:00 pm to 7:30 pm.

Retreat by Swami Sarvapriyananda *Save the dates*

Spiritual Retreat will be conducted by Swami Sarvapriyananda, Minister in-Charge, Vedanta Society of New York, will conduct the Retreat.

Dates for the Retreat: September 19 and 20, 2026

Venue of the Retreat: Sringeri Vidya Bharati Foundation (Canada), 80 Brydon Dr., Etobicoke, ON, M9W 4N6.

Retreat details: To follow shortly.

****Parking is available on the premises. This Retreat will be held in-person only.**

THE ANNUAL GENERAL MEETING 2026

The Annual General Meeting (AGM) will be held at the Vedanta Society of Toronto, 120 Emmett Ave, Toronto on **Sunday, July 26, 2026 at 11am**. Any member who wishes to nominate an active and willing member of the Vedanta Society for the Executive Committee may do so by writing to the Society. All valid nominations, duly proposed and seconded, must be received by **July 24** and be approved by Swami Kripamayananda.

All our members are requested to attend the meeting in person. **If you are unable to attend**, please fill in the Proxy form included with this Newsletter and mail it so that it reaches us by **July 24**. Alternatively, the filled-in Proxy form can be emailed to toronto@rkmm.org. In the subject line please mention: **AGM 2026 Proxy Form**.

Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

CALENDAR OF EVENTS

July 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			<u>1</u>	<u>2</u>	<u>3</u> 7:30pm ONLINE ONLY Scripture class 'Uddhava Gita'	<u>4</u>
<u>5</u> 11.00am Lecture: ONLINE ONLY 'Understanding Sri Ramakrishna'	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u> 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	<u>11</u>
<u>12</u> 11.00am Lecture: 'Ideal Disciple' 5:00pm RAMNAAM	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u> 7:30pm Scripture class 'Uddhava Gita'	<u>18</u> 6am to 6pm VIGIL
<u>19</u> 11.00am NO LECTURE 5.30pm VIVEKANANDA DINNER (Woodbine Banquet Hall)	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u> 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	<u>25</u>
<u>26</u> 11.00am ANNUAL GENERAL MEETING	<u>27</u>	<u>28</u>	<u>29</u> 6:30pm Guru Purnima	<u>30</u> Summer Vacation starts	<u>31</u> 7:30pm No Scripture class	

Soup Kitchen Dates (Starts at 9.30AM)

Main coordinator: Sayan Roy 416-305-4637

Please contact the coordinator for Soup Kitchen dates on email r.sayandip@gmail.com.

SUMMER VACATION

The Vedanta Society will remain closed for the Summer Vacation from **July 30 to September 10, 2026**. All our regular activities will remain suspended during this period except the daily prayers and the special events. Newsletter for the month of August 2026 will not be published. The Society will reopen after the Summer vacation on **September 11, 2026** with the Friday Scripture class.

AN APPEAL FOR MEMBERSHIP RENEWAL for the Year 2026 & DONATION

Vedanta Society appeals to the devotees and well-wishers to kindly come forward and donate generously through online means. Our thanks to those who have responded to our appeal and kindly donated to support the Society. With the current scenario, devotees and well-wishers can donate online through our website PayPal link <https://vedantatoronto.ca/donate> using Credit / Debit cards. Through PayPal you can also setup recurring monthly donations.

All members are requested to send their details by email to toronto@rkmm.org i.e. Name, Address, Mobile - Home phone numbers, email address and amount paid. Please pay the annual subscription through our website PayPal link as mentioned above. This will help us to issue the annual tax receipt.