



Vedanta Society of Toronto

(Ramakrishna Mission)

120 Emmett Ave. Toronto, ON M6M 2E6 CANADA

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Newsletter December 2025

Words to Inspire

"He that hath seen the Son hath seen the Father", and without seeing the Son, you cannot see the Father. It would be only tall talk and frothy philosophy and dreams and speculations. But if you want to have a hold on spiritual life, cling close to God as manifest in Christ."
-----Swami Vivekananda

Christ, The Messenger

(CW: Vol-4, Lecture delivered at Los Angeles, California, 1900)

The wave rises on the ocean, and there is a hollow. Again another wave rises, perhaps bigger than the former, to fall down again, similarly, again to rise — driving onward. This is the nature of the universe. Great predominance in the march of events, the liberal ideals, are marshalled ahead, to sink down, to digest, as it were, to ruminate over the past — to adjust, to conserve, to gather strength once more for a rise and a bigger rise. There are always some giant waves in the ocean of affairs, and in you and me the life of the past race has been embodied only a little; but there are giants who embody, as it were, almost the whole of the past and who stretch out their hands for the future. These are the sign-posts here and there which point to the march of humanity; these are verily gigantic, their shadows covering the earth — they stand undying, eternal! As it has been said by the same Messenger, "No man hath seen God at any time, but through the Son." And that is true. And where shall we see God but in the Son? It is true that you and I, and the poorest of us, the meanest even, embody that God, even reflect that God. The vibration of light is everywhere, omnipresent; but we have to strike the light of the lamp before we can see the light. The Omnipresent God of the universe cannot be seen until He is reflected by these giant lamps of the earth — The Prophets, the man-Gods, the Incarnations, the embodiments of God.

We find Jesus of Nazareth, in the first place, the true son of the Orient, intensely practical. He has no faith in this evanescent world and all its belongings. The best commentary on the life of a great teacher is his own life. "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." That is what Christ says as they only way to salvation; he lays down no other way. Let us confess in sackcloth and ashes that we cannot do that. We still have fondness for "me and mine". We want

property, money, wealth. Woe unto us! Let us confess and not put to shame that great Teacher of Humanity! He had no family ties. But do you think that, that Man had any physical ideas in him? Do you think that, this mass of light, this God and not-man, came down to earth, to be the brother of animals? And yet, people make him preach all sorts of things. He had no sex ideas! He was a soul! Nothing but a soul. In the soul there is no sex. The disembodied soul has no relationship to the animal, no relationship to the body. He had no other occupation in life, no other thought except that one, that he was a spirit. He was a disembodied, unfettered, unbound spirit. And not only so, but he, with his marvelous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself. Therefore, the one work his whole life showed was to call upon them to realise their own spiritual nature. Give up, he says, these superstitious dreams that you are low and that you are poor. Think not that you are trampled upon and tyrannised over as if you were slaves, for within you is something that can never be tyrannised over, never be trampled upon, never be troubled, never be killed. You are all Sons of God, immortal spirit. "Know", he declared, "the Kingdom of Heaven is within you." "I and my Father are one." Dare you stand up and say, not only that "I am the Son of God", but I shall also find in my heart of hearts that "I and my Father are one"? That was what Jesus of Nazareth said. He never talks of this world and of this life. He has nothing to do with it, except that he wants to get hold of the world as it is, give it a push and drive it forward and onward until the whole world has reached to the effulgent Light of God, until everyone has realised his spiritual nature, until death is vanished and misery banished.

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.

The Mukherjees of Jayrambati

(From the book, "Holy Mother, Sri Sarada Devi", by Swami Gambhirananda)

From old documents it appears that sometime in the middle of 1669 a certain King of Vishnupur, named Sri Chaitanya Simha, gifted about six acres of land, free of all rents, to one Khelaram, a forefather of the Mukherjis, for the maintenance of his family and for carrying on the worship of Dharma. The site occupied by the Holy Mother temple was perhaps the first place where the Mukherjis settled. This is borne out by the Siva image in black stone which was found underground when the foundation for the temple was being dug. This must have once been worshipped by the Mukherjis. The Mother lived here till she was nine years old, and this was also the place which witnessed her marriage. Ramachandra, a worthy descendant of the Mukherjis, whose family deity was Rama, was respected at Jayrambati for his godliness, suavity of temper, and compassion for all. He married Shyamasundari Devi, daughter of Sri Haridas Mazumdar of Shihar. The wife, too, vied with her husband in the practice of virtue. Her purity, simplicity, and fortitude were the talk of the village. The Holy Mother Sri Sarada Devi was born of this pious couple. The few sentences which occasionally dropped from the Mother's lips with regard to her parents go to show how virtuous they were and in what veneration she held them.

Once when Shyamasundari Devi was living with her father in the northern part of Shihar, she had occasion to sit in the dark beside a potter's oven under a bel (bilva) tree. There suddenly issued a jingling sound from the direction of the oven, and a little girl came down from the branches of the tree. She laid her soft hands round Shyamasundari's neck, whereupon she fell down unconscious. She had no idea how long she lay there thus. Her relatives came there searching for her and carried her home. On regaining consciousness she felt as though the little girl had entered her womb.

Ramachandra was then in Calcutta in search of some means of earning money for his family. The thought of his family's poverty weighed heavily on his mind. One day, before he had decided to start for the city, he was engrossed in that thought. Then he fell asleep and dreamt that a little girl of golden complexion embraced him from behind by throwing her delicate arms round his neck. The incomparable beauty of the girl, as also her invaluable ornaments, at once marked her as out of the common run. Ramachandra was greatly surprised and asked, 'Who are you, my child?' The girl replied in the softest and sweetest of voices, 'Here am I come to you.' Ramachandra woke up and the conviction grew in him that the girl was none other than Lakshmi, the goddess of fortune, whose appearance implied that the time was auspicious for him to go out in quest of money. Accordingly, he left for Calcutta. After returning home he heard what had happened to his wife, and, spiritually-minded as he himself was, he readily believed everything. Henceforth this holy Brahmin couple lived the purest of lives in expectation of the divine child. The new harvest festival had just been finished. The Christian world was eagerly waiting for the merry Christmas day. The Tantrikas were busy paying visits to the Kali temples, especially as such visits were thought to be very meritorious in that month. And it was the day of winter solstice when the longest night was over and the sun was beginning its northward course—the day on which the Hindu gods and goddesses wake up from their long slumber of six months. During such a time, a little after Thursday evening, on the 22nd December, 1853 when the night had spread her star-spangled cloth over the village of Jayrambati to lay it asleep after the day's labour the blowing of conchshells from Ramachandra's house announced the happy news of the advent of Sri Saradamani Devi. Soon an astrologer was called in and in accordance with the disposition of the stars and planets at the time, the child was ceremonially named Thakurmani. Sarada was the first child of her parents. She spent her early days in a poor family; but poverty was in a sense a boon and made life sweeter by providing greater opportunity for her to reveal her affection for all around. Ramchandra could not raise enough paddy from his lands to meet the expenses of the family; so he grew some cotton also. Shyamasundari Devi would carry the little girl Sarada to the cotton field where she would lay her down and go to pluck the cotton pods. When Sarada grew up to be a little girl she would help her mother in this work as also in spinning sacred thread with the cotton, which would fetch some cash for cloth and other family requirements. Sarada had also to look after her brothers. The girlhood days of the Holy Mother were made surprisingly singular by a strange combination of divinity and humanity. When she was eleven years old (1864), the country-side was ravaged by a terrible famine. Her father had garnered some paddy; and though he was by no means affluent, he was moved so much by the appalling misery around that he opened his granary and started a free canteen. The Holy Mother described it thus: 'What a dire famine raged there once and how many starving people came to our house! We had stocked the previous year's produce. My father had the paddy husked into rice and got potfuls of khichudi (hotch-potch) cooked by mixing it with black lentils. "Everybody in this house will eat this," he said, "and offer it to whoever may come. Only for my Sarada, a little rice of good variety will be cooked and she will eat it." On some days the number of people became so great that khichudi ran short. Cooking would restart at once. No sooner was the hot food served on the leaves than I would fan it with both hands so that it might cool quickly. For, alas, the hungry stomachs could not delay!

Perhaps because of the unforgettable impression of such moments of light, Shyamasundari Devi, mother of the Holy Mother, said in later life, 'My child, I wonder who you really may be, my dear! How can I recognize you, my daughter!' The daughter, of course, then brushed this compliment aside with apparent dislike, saying, 'Who am I? Who can I be? Have I grown four hands (like any deity)? If so, why should I have come to you?

UPCOMING CONSTRUCTION & CHANGE OF APPROACH

Important Notice

Starting October 6, 2025 for next 14-16 weeks, Westpark hospital (UHN/WPHC) will undertake major construction which will affect access to the Vedanta Society parking lot from Emmett Ave.

- i. All access to Campus Road off Emmett Ave will be closed.
- ii. Access to the Vedanta parking lot will be through the UHN/WPHC site, please follow below map.

For devotees coming by Wheel transit or Uber:

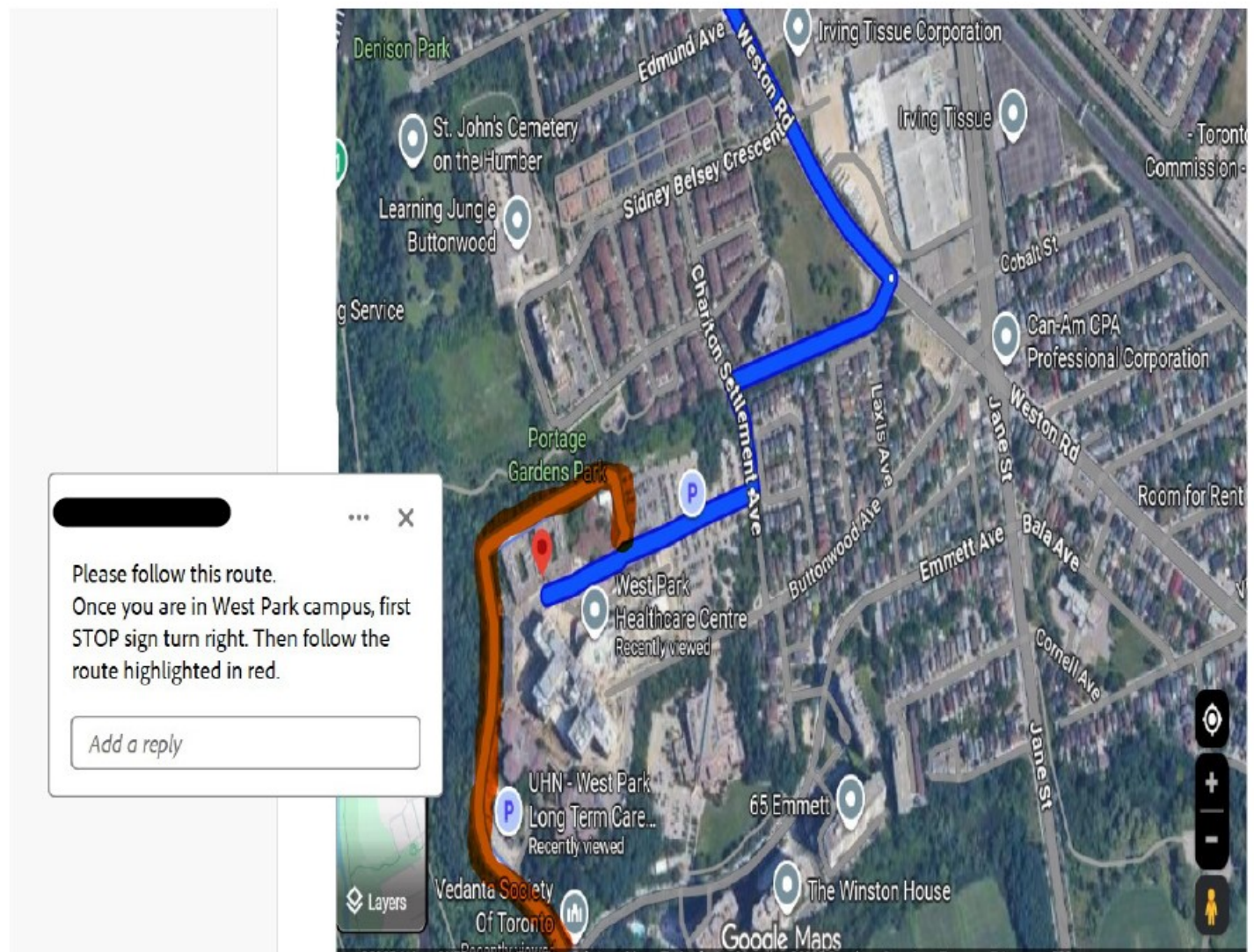
Please drop off in front of the main door on Emmett Ave and walk to the side door of the ashram.

For devotees attending the celebrations or other events (incl Soup Kitchen):

Please drop off any elderly people near the main door on Emmett Ave, then you may park the car on Emmett Avenue or School Parking lot (if available).

Direction to Vedanta Society of Toronto parking lot is through '**West Park Long Term Care Centre**'.

In Google maps type '**West Park Long Term Care Centre**', Long-Term Care Centre, 150 Emmett Ave, York, ON M6M 0C9, you will see this.



The first vows of Sanyasa at Antpur

An incident occurred which clinched the resolve of the boys in their resolution to renounce the world. A few months after coming to Baranagore, they received an invitation, which was readily accepted, from Baburam's mother to make a short visit to Antpur, his native village. They were most cordially received. Here the light of their combined spiritual fire blazed up into a tremendous conflagration. Narendra's religious enthusiasm added fuel to the flame ; it seemed as if the spirit of the Master was speaking and working through him. He was intensely possessed by the living vision of the Sannyasin's life and would cry out, "Let man-making be the goal of our lives! Let us make this our only Sadhana! Away with vain learning! Let not the glamour of the world captivate our minds even for a moment! Realisation of God is the one and the sole thing in life! That is what Shri Ramakrishna's life represented! We must realise God!" The boys inspired by these thoughts and fired by a oneness of purpose became aware of a sense of unity — a feeling that they were all inseparably connected by some wonderful spiritual power, making them brothers ; and during their stay at Antpur they seemed to grow into one body, one mind and one soul. The days passed in meditation, song and prayer. The Master was the sole topic of conversation. His name was always on their lips and in their thought. Upon all alike there seemed to descend a great spirit of renunciation, a desire to take the Sannyasin's vow, each in the presence of the others. The monastic spirit seemed to be intensified in their hearts, both for their own liberation as well as for the good of the world. And every disciple saw in his brother-disciples a world of spiritual force; and that vision intensified the love amongst them. This was bound to be, for the spirit which was the Master's was destined to be perpetuated, not singly or isolatedly as in the ordinary case of Guru and disciple, but organised in a definite form. Thus at Antpur, in the still hours, great things were happening in subtle ways, knitting the brothers together in indissoluble close bonds. All this found expression one night before a huge Dhuni in the compound of the house made holy with their prayers. It was late in the evening when the monks¹ gathered together before the fire of huge logs. Overhead was the canopy of the Indian sky, and all around ineffable peace. The meditation lasted a long time. When a break was made Naren began to tell the story of the Lord Jesus, beginning with the wondrous mystery of his birth through his death on to the resurrection. Through the eloquence of Narendra, the boys were admitted into that apostolic world wherein Paul had preached the gospel of the Arisen Christ and spread Christianity far and wide. Naren made his plea to them to become Christs themselves, to aid in the redemption of the world; to realise God and to deny themselves as the Lord Jesus had done. Standing there before the Dhuni, with the flames lighting up their countenances and with the crackling of the wood the sole disturbance of their thought, they took the vows of Sannyasa before God and one another. The very air seemed to vibrate with their ecstatic fervour. Strangely, the monks discovered afterwards that it was Christmas Eve!

Mother of ALL

Once I said, "Mother, my mind is never disturbed by evil thoughts." Mother immediately became startled and said, "Don't say like that. It is too presumptuous for one to speak in that strain."

Another day I told her, "Mother, you give initiation to so many people, but you never enquire about them. You don't even give a thought about what is happening to them. A Guru keeps a keen eye on his disciple, seeing whether he is developing spiritually. It would be better if you did not give initiation to so many people. You should initiate only as many as you can keep touch with." The Mother replied, "But the Master never forbade me to do so. He explained so many things to me. Could he not have told me something about this as well? I entrust the Master with their responsibility. I pray to him every day, 'Please look after them wherever they may be.' Besides, do you know that the Master himself taught me these Mantras? He gave me Mantras possessing great power."

One day while discussing about bīja-mantra, the Mother disclosed to me many Mantras and remarked, "I have given you everything I had in my bag. Will you give spiritual initiation to others?"

Disciple: No, Mother. I myself haven't achieved anything.

Mother: Well, what's the harm in giving initiation? You can give.

Disciple: Mother, please make me renounce everything so that I don't have attachment for anything.

Mother: You are an all-renouncer already. Will you grow two horns now?

Another day at Jayrambati I asked the Mother, "How can one realize God?—through worship, Japa or meditation?"

Mother: By none of these.

Disciple: Then how?

Mother: God is realized only through His grace. Nonetheless, one must perform Japa and meditation, for they remove the impurities of one's mind. One must practise spiritual disciplines such as worship, Japa, and meditation. As one gets the fragrance of a flower by handling it or the scent of the sandalwood by rubbing it against a stone, similarly one becomes spiritually awakened by continuously contemplating on the Divine. But you can become illumined right now, if you become desireless.

From, *'The Gospel of Holy Mother – Swami Vireswarananda'*

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
Birthday celebration of Holy Mother	December 14 @ 11:00 am <i>Also Puja will be streamed live on YouTube.</i>
Christmas Eve celebration Consisting of Carols, worship of Jesus.	Dec 24 @ 6:00 pm <i>Also Puja will be streamed live on YouTube.</i>
Kalpataru Day Celebration	Jan 1, 2026 @ 12:00 pm <i>Also Puja will be streamed live on YouTube.</i>
Swami Vivekananda's Birthday Celebration	Saturday, Jan 10, 2026 @ 11:00 am <i>Also Puja will be streamed live on YouTube.</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.

SOUP KITCHEN: Please see next page for details.

The Last Supper

Jesus and his 12 disciples met for the Passover meal, and he gave them his final words of faith. He also foretold of his betrayal by one of the disciples and privately let Judas know it was he. Jesus told Peter that before a rooster crowed the next morning, he would have denied knowing Jesus three times. At the end of the meal, Jesus instituted the Eucharist, which in the Christian religion, signifies the covenant between God and humans.

After the Last Supper, Jesus and his disciples went to the Garden of Gethsemane to pray. Jesus asked God if this cup (his suffering and death) might pass by him. He implored a group of his disciples to pray with him, but they kept falling asleep. Then the time had come. Soldiers and officials appeared, and Judas was with them. He gave Jesus a kiss on the cheek to identify him and the soldiers arrested Jesus. One disciple tried to resist the arrest, brandished his sword and cut the ear off one of the soldiers. But Jesus admonished him and healed the soldier's wound.

After his arrest, many of the disciples went into hiding. Jesus was taken to the high priest and interrogated. He was hit and spat upon for not responding. Meanwhile, Peter had followed Jesus to the high priests' court. As he hid in the shadows, three house servants asked if he was one of Jesus' disciples and each time he denied it. After each denial, a rooster crowed. Then Jesus was led out of the house and looked directly at Peter. Peter remembered how Jesus had told him he would deny him and he wept bitterly. Judas, who was watching from a distance, became distraught by his betrayal of Jesus and attempted to return the 30 pieces of silver. The next day, Jesus was taken to the high court where he was mocked, beaten and condemned for claiming to be the Son of God. He was brought before Pontius Pilate, the Roman governor of Judea. The priests accused Jesus of claiming to be the king of the Jews and asked that he be condemned to death. At first Pilate tried to pass Jesus off to King Herod, but he was brought back, and Pilate told the Jewish priests he could find no fault with Jesus. The priests reminded him that anyone who claimed to be a king speaks against Caesar. Pilate publicly washed his hands of responsibility yet ordered the crucifixion in response to the demands of the crowd. The Roman soldiers whipped and beat Jesus, placed a crown of thorns on his head and then led him off to Mount Calvary. Jesus was crucified with two thieves, one at his left and the other at his right. Above his head was the charge against him, "King of the Jews." At his feet were his mother, Mary, and Mary Magdalene. The Gospels describe various events that occurred during the last three hours of his life, including the taunting by the soldiers and the crowd, Jesus's agony and outbursts, and his final words. While Jesus was on the cross, the sky darkened, and immediately upon his death, an earthquake erupted, tearing the temple's curtain from top to bottom. A soldier confirmed his death by sticking a spear into his side, which produced only water. He was taken down from the cross and buried in a nearby tomb.

Vedanta Society of Toronto



Minister and Teacher- Swami Kripamayanda, Ramakrishna Order of India

CALENDAR OF EVENTS

December 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u> 7:30pm Scripture class 'Gospel of Sri Ramakrishna' (ONLINE ONLY)	<u>6</u>
<u>7</u> 11.00am Lecture: 'Holy Mother- Divine, yet so Human!' 5:00pm RAMNAAM	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	<u>12</u> 7:30pm Scripture class 'Uddhava Gita'	<u>13</u>
<u>14</u> 11.00am Birthday celebration of Holy Mother	<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u> 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	<u>20</u> 6am to 6pm VIGIL
<u>21</u> 11.00am Lecture: 'Christ- An Incarnation of God'	<u>22</u>	<u>23</u>	<u>24</u> 6:00pm  CHRISTMAS EVE CELEBRATION	<u>25</u> WINTER RECESS BEGINS	<u>26</u> NO Scripture class	<u>27</u>
<u>28</u> NO Sunday Lecture	<u>29</u>	<u>30</u>	<u>31</u>			

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.

Merry Christmas and A Happy New Year!

May peace and spiritual blessings be yours in the coming year and always!

**THE VEDANTA SOCIETY OF TORONTO WILL BE OBSERVING WINTER RECESS FROM
DECEMBER 25 TO 31, 2025**

NO SUNDAY SERVICE AND SCRIPTURE CLASS DURING THIS PERIOD.

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 renew their membership for Year 2026 and 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.