



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter January 2026

### Words to Inspire

“God is the Infinite Being, while the jiva is only a finite being. How then can the finite grasp the Infinite? It is like a doll made of salt trying to fathom the depth of the ocean. In doing so the salt doll is dissolved into the sea and lost. Similarly, the jiva, in trying to measure God and know Him, loses his separateness and becomes one with Him.”

-----Sri Ramakrishna

According to the s  khya philosophy, nature is composed of three forces called, in Sanskrit, Sattva, Rajas, and Tamas. These as manifested in the physical world are what we may call equilibrium, activity, and inertness. Tamas is typified as darkness or inactivity; Rajas is activity, expressed as attraction or repulsion; and Sattva is the equilibrium of the two. In every man there are these three forces. Sometimes Tamas prevails. We become lazy, we cannot move, we are inactive, bound down by certain ideas or by mere dullness. At other times activity prevails, and at still other times that calm balancing of both. Again, in different men, one of these forces is generally predominant. The characteristic of one man is inactivity, dullness and laziness; that of another, activity, power, manifestation of energy; and in still another we find the sweetness, calmness, and gentleness, which are due to the balancing of both action and inaction.

Karma-Yoga has specially to deal with these three factors. By teaching what they are and how to employ them, it helps us to do our work better. Human society is a graded organisation. We all know about morality, and we all know about duty, but at the same time we find that in different countries the significance of morality varies greatly. What is regarded as moral in one country may in another be considered perfectly immoral. So it is with duty. The idea of duty varies much among different nations. In one country, if a man does not do certain things, people will say he has acted wrongly; while if he does those very things in another country, people will say that he did not act rightly—and yet we know that there must be some universal idea of duty. In the same way, one class of society thinks that certain things are among its duty, while another class thinks quite the opposite and would be horrified if it had to do those things. Two ways are left open to us—the way of the ignorant, who think that there is only one way to truth and that all the rest are wrong, and the way of the wise, who admit that, according to our mental constitution or the different planes of existence in which we

are, duty and morality may vary. The important thing is to know that there are gradations of duty and of morality—that the duty of one state of life, in one set of circumstances, will not and cannot be that of another. Our first duty is not to hate ourselves, because to advance we must have faith in ourselves first and then in God. He who has no faith in himself can never have faith in God. Therefore, the only alternative remaining to us is to recognise that duty and morality vary under different circumstances; not that the man who resists evil is doing what is always and in itself wrong, but that in the different circumstances in which he is placed it may become even his duty to resist evil. The extreme positive and the extreme negative are always similar. When the vibrations of light are too slow, we do not see them, nor do we see them when they are too rapid. So with sound; when very low in pitch, we do not hear it; when very high, we do not hear it either. Of like nature is the difference between resistance and non-resistance. One man does not resist because he is weak, lazy, and cannot, not because he will not; the other man knows that he can strike an irresistible blow if he likes; yet he not only does not strike, but blesses his enemies. The one who from weakness resists not commits a sin, and as such cannot receive any benefit from the non-resistance; while the other would commit a sin by offering resistance. Such is the central idea of Karma-Yoga. The Karma-Yogi is the man who understands that the highest ideal is non-resistance, and who also knows that this non-resistance is the highest manifestation of power in actual possession, and also what is called the resisting of evil is but a step on the way towards the manifestation of this highest power, namely, non-resistance. Before reaching this highest ideal, man's duty is to resist evil; let him work, let him fight, let him strike straight from the shoulder. Then only, when he has gained the power to resist, will non-resistance be a virtue.

From *'The Complete Works of Swami Vivekananda, Vol 1 – Each is great in his own place.'*

### 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](mailto:toronto@rkmm.org) or contact Abhijit Bhattacharya on 416-569-9401.

**THANK YOU AGAIN.**

## Swamiji's birth

From the book, *'Life of Swami Vivekananda, His Eastern and Western disciples'*.

Whoever knows the longing of a mother that a son should be born to her, enters into the world of Bhuvaneshwari, the wife of Vishwanath Datta. Though she had been blessed with motherhood at an early age, her first child, a son, and her second, a daughter, had died in their childhood. Her next three children were all daughters—Haramohini (also called Haramoni), Swarnamayi, and another who also died in childhood. So, she longed for a son to carry on the family tradition, to be the link, forged out of the materials of love and suffering, between the past and the future. It has been the practice of Hindu women down the ages to place their wants and complaints before the household Deity, and to practise austerities while waiting to receive the blessings of the Lord. Thus, as Bhuvaneshwari went about her daily tasks, she prayed silently that her desire might be fulfilled. Now, it was customary in those days—and still is—or one in dire need, or anxious that some special event should come to pass, to make offerings and sacrifices to Shiva in Varanasi. Those who lived a long distance from that holy city could make their offerings through a relative or friend who might be resident there. Accordingly, Bhuvaneshwari Devi wrote to an old aunt of the Datta family in Varanasi, asking her to make the necessary offerings and prayers to Vireshwar Shiva that a son might be born to her. It was arranged that on Mondays the aunt would offer worship to Vireshwar Shiva, while Bhuvaneshwari would practise special austerities on those same days. It is said that by observing a vow of this sort for one year, one is blessed with a son. Thus Bhuvaneshwari was content to wait in perfect assurance that her prayers would be answered. She spent her days in practising Japa and meditation. She observed fasts and intensified her many other austerities, her whole soul given over to constant recollectedness, her heart fixed in love on the Lord Shiva. Often did her mind go to Varanasi, uniting in thought with the venerable aunt as the latter poured the sacred Ganga water on the symbol of Shiva, or worshipped Him with flowers and Mantras. One night Bhuvaneshwari had a vivid dream. She had spent the day in the shrine and, as evening deepened into night, she fell asleep. The household was hushed in silence and rest. Then in the highest heavens the hour struck; the time had come for the pious woman to receive the special grace of the Lord. In her dream she saw the Lord Shiva rouse Himself from His meditation and take the form of a male child who was to be her son. She awoke. Could this ocean of light in which she found herself bathed be but a dream? Shiva! Shiva! Thou fulfillest in various ways the prayers of Thy devotees! From the inmost soul of Bhuvaneshwari a joyous prayer welled up, for she was confident that her long months of supplication were over and that the vision was an announcement that her prayers were to be answered. Her faith was justified; for in due course a son was born to her. The light of the world dawned for the first time upon the future Swami Vivekananda on Monday, January 12, 1863. It was the holy morning hour—33 minutes and 33 seconds after six, a few minutes before sunrise. At the time of his birth, the constellation Sagittarius was rising in the east, the moon was in the constellation Virgo, the planet Jupiter was in the eleventh house, and Saturn was in the tenth from that of his birth. It was the seventh day of the new moon (Krishna Saptami) and, as chance would have it, the last day of the ninth Bengali month Poush, known as Makara Sankranti day—a great Hindu festival. The millions of men and women who were observing the festival unknowingly greeted the new-born babe with prayers and worship. They little knew that he had just been born, who was to usher in a new age of glory for his country, who was to reorganize the spiritual and national consciousness of India, and who was to become a great apostle. St. Paul/preaching unto the world another gospel of redemption, namely the message of Vedanta. And only a few miles north of Calcutta, in the garden of Dakshineswar, a great seer was waiting for the coming of this babe, who was to grow into manhood to carry on his great work.

The household members were surprised at the features of the new-born babe. They believed that they resembled in many ways those of his grandfather, Durgaprasad, who had renounced the world; and they wondered if the monk had been born again. Thus when the time came for a name to be given to the infant, there was much discussion. Some thought it should be Durgaprasad. But when they asked the mother, she looked into the depths of the child's eyes, as if she would see into his very soul. There was a strange stillness for some moments; then she turned to them and with much feeling said: "Let his name be Vireshwar! So shall he be called." Those who heard this were satisfied. They called him Bileh for short. Later he came to be called Narendranath or Naren.

## Humble Mother

From, *'Holy Mother Sri Sri Sarada Devi'*

In the year 1888, at Puri the Mother's characteristic humility was revealed in bold belief. Govinda Shingari, the Panda of Balaram Babu's family, thought that in keeping with the honour of that family a palanquin should be arranged for carrying their guru's wife to the temple. When he placed this proposal before the Mother, she said 'No, Govinda, you will walk in front as a guide and I shall follow you as a poor humble woman to visit Jagannatha.' It was thus that she visited the temple. She also visited all the noted places at Puri, and she spent long hours regularly in meditation at the temple of Lakshmi. Sri Ramakrishna once said to her, 'You will stay at Kamarpukur; you will grow pot-herbs, eat your rice with greens, and call on Hari.' This was not an order, but it was a wish of the Master, a hint of a means of her livelihood. As though to fulfil those words, the Mother had to follow that very pattern of life in those days. There were times when she boiled some rice, but had no salt to savour it with. When after some days the state of affairs at Kamarpukur became known in Calcutta, the devotees took her there. But that was long after. In the meantime, the Mother continued to suffer, without even informing anybody, in the very mud hut which the Master had bequeathed to her; for even then was ringing in her ears that counsel of the Master, 'Mind you, don't put forth your hand to anybody even for a dime. You will have no lack of coarse food and cloth. Once you put forth your hand for a dime from anyone, you sell your head to him.'

## Swami Brahmananda

From, 'Swami Brahmananda as we saw Him – Reminiscences by Swami Yatishwarananda

It was in 1910 that I saw him for the first time during the birthday celebrations of Sri Ramakrishna. After the celebrations he left for Puri. At this time I went to Belur Math with my friend Sitapati (later Swami Raghavananda) and met the monks there. Since then, I started staying at Belur Math on Saturdays and Sundays. Swami Premananda, Swami Shivananda and other Swamis, by their love and affection, endeared me to themselves. Towards the end of 1910, when Sri Maharaj (Swami Brahmananda) came to Calcutta before the birth anniversary of Swami Vivekananda, Swami Shivananda introduced me to him. I felt as if I had a special relationship with Sri Maharaj and I was overwhelmed with love and devotion towards him. It was not so with regard to other Swamis. In Calcutta and at the Belur Math I visited Sri Maharaj frequently and sometimes got the opportunity of doing a little bit of service to him. One day there was some celebration at Binod Babu's house. Many monks and devotees were present there. I was fanning Sri Maharaj with a big hand-fan. Suddenly he told me: 'Look, if the body and the mind are given to the world, the world destroys everything; but, if given to God, He keeps everything—body and mind—in good condition.' I had a great desire to become a monk and Sri Maharaj made this ideal shine brighter before me.

Sri Maharaj blessed me with initiation in 1911. A few days afterwards he went to Puri when I wrote to him that I wanted to become a monk. He asked Swami Shankarananda to write to me that if I had enough mental strength why I should not go over there. I therefore went to Sri Maharaj at Puri in October that year and joined the holy Order. During this time Sri Maharaj got the worship of Devi Jagaddhatri performed by me at the house of Atal Babu. Swami Turiyananda was the officiating priest and Swami Ambikananda was his assistant. Sometime later, Sri Maharaj asked me to go to Madras with Swami Sharvananda. Before going I requested him to impart some spiritual instructions. With great solemnity and intense compassion he said: 'Struggle! Struggle! Struggle.' This has been the keynote of my life—I feel as if his words are still ringing in my ears. Another day Sri Maharaj was ill—he had pain in the waist. On that day there was a special celebration at the Puri temple. Almost all of us thought that Sri Maharaj's attendant alone would do for looking after him and went to the temple. And after passing a good deal of time there when we returned after dusk, Sri Maharaj rebuked us rather sharply for our selfishness and said in the end: 'I do not expect anything from you. Only I wish you well, and whatever I tell you is for your welfare alone.' On another occasion he said: 'Why not write one article each week?' To this I said: 'What shall I write? No ideas come.' He then said: 'Learn to think deeply and you will find that it would be difficult to cope with the onrush of ideas.' Afterwards, by the grace of my guru, I never suffered from want of ideas. One morning, while we were at the Bangalore Ashrama, he showed me a few physical exercises and asked me to do them daily.

After coming to Madras, Sri Maharaj himself suggested many a time that he would ordain me into sannyasa. Other monks, however, advised me to go to him in advance and pray for sannyasa. I went to him and like a fool, said: 'Maharaj, if you consider me fit, please be kind to initiate me into sannyasa.' To this he affectionately said: 'None can be considered fit for sannyasa, but I would initiate you into it.'

On the day of my sannyasa, I felt that Sri Maharaj was vibrating with a wonderful spiritual fervour. After the homa, etc., when I paid my obeisance to him, he put his hand on my head and I immediately had the experience of a vast Presence—as if he, the world and myself were merged in an infinite existence. He graciously gave me an idea of what a guru really was. Then I realized the truth of the hymn: Salutations to the guru who has made it possible to realize Him by whom this entire universe of movable and immovable objects is pervaded.

## Holy Mother – Divine and Human

From, 'Holy Mother Sri Sri Sarada Devi'

It was April 1919. Seeing that the Mother wailed like the common people at the death of Maku's son, Neda, the minds of the devotees present at Koalpara were troubled with doubts. Hence, when saluting her next morning, Sri Narayana Iyengar, a great devotee from Mysore, asked her, 'Why did you cry like an ordinary mortal at the death of Neda?' The simple answer of the Mother was, 'I am in the world, and have to taste the fruit of this tree. That is why I cry.'

This dual aspect of divinity and humanity was expressed through many talks of the Mother. At the 'Udbodhan' she said one day (September 1918), 'People call me Goddess, and I too think, "That may be really so. Or else how could there be all the strange things that have happened in my life?" Yogen, Golap, and others know much of this. If I should but think, "Let this happen", or "I shall eat this", the Lord somehow fulfils all these.' On another occasion (August 1919) the Mother was at Jayrambati with Radhu. One day she sat after evening to hear the letters being read out to her by a Brahmachari. In one of these, a woman devotee had praised her variously. Hearing this, the Mother said, 'Look here, sometimes it sets me thinking that since I am merely a daughter of Ram Mukherji and there are many other girls of my age at Jayrambati, how do I differ from them? Devotees come to pay their respects from places unknown to anybody here. Besides, on questioning them I learn that some are magistrates and some are lawyers. Why do these come at all?' She simply drew attention to the problem, but suggested no solution. The Brahmachari, however, had no difficulty in diving deeper and discovering the truth. Hence he pushed the line of thought a step further and inquired, 'Well, don't you always remember your real stature?' The Mother replied, 'Can that always be so? How then could all these works be done? But even in the midst of work, whenever the desire arises, I can get the inspiration with a little thought and then the play of the Great Maya stands revealed.'

## **The Kalpataru – Sri Ramakrishna**

*From, 'The Great Master', by Swami Saradananda'*

The Master came to the Kashipur garden house on the 11th of December, 1885. As the disease gradually worsened during these eight months and as his tall, strong body was reduced to a mere skeleton, his mind, perfect in self-control, increasingly went on disregarding its fury and the pain arising from it. He appeared to all observing eyes to have girded up his loins to complete the work already begun, of teaching and training up the order of his devotees by imparting necessary instructions without a break or pause. Moreover, we were constantly witnessing the fulfilment of his prophecy about himself, so often mentioned to the devotees at Dakshineswar. He had said on various occasions: "Before I pass away, I'll cast the whole secret to the winds; (that is, I'll divulge my nature as a God-man)"; "When many come to know (my divine glory) and whisper about it, this case (my body) will cease to be, it will go to pieces by my Mother's dispensation".

Half of the month of Paush passed away and it was the first day of January 1886. As the Master felt rather well that day, he expressed a desire to come out of his room and have a walk in the garden for sometime. It was a holiday and the householder devotees came one by one and in groups shortly after midday. Thus when the Master came downstairs at three in the afternoon, more than thirty people were engaged in conversation in the garden under the trees, or inside the house. As soon as they saw him, all got up out of reverence and bowed down to him. He came down to the garden path through the western door of the hall on the ground floor and was slowly proceeding southward to the gate when all followed him at a little distance. When he came to the middle of the path leading to the gate, he saw Girish, Ram, Atul and a few others, sitting under the trees to the west of the path. They also saw him and saluted him from there and came joyfully to him. The Master addressed Girish all of a sudden before anybody had spoken a word and said, "Girish, you, I find, say to one and all everywhere so many things about me (that I am an incarnation of God), what have you seen and understood (about me) that you do so?" Girish remained completely unmoved and, kneeling down on the ground near the Master's feet, said in a choked voice with his hands folded and face turned upwards, "What more can I say of Him, whose greatness Vyasa and Valmiki could not find words to express?" The Master was charmed at this fervent utterance of the devoted Girish and blessed all the devotees assembled there through their representative, Girish: "What more shall I say to you? May you all be blessed with the spiritual awakening." Beside himself with love and compassion for the devotees, hardly had he said those few words when he entered into Bhavasamadhi. Those words of profound blessing, untouched by the slightest tinge of selfishness, directly entered the devotees' hearts where they raised high billows of bliss. They forgot time and space, forgot the disease of the Master and forgot their previous determination not to touch him till he recovered, and were aware only that out of sympathy for them in their plight, an extraordinary divine Being, feeling excruciating pain at their misery and his heart overflowing with compassion, had come down to them from heaven and called them affectionately to Him for giving protection, like a mother sheltering her children against all ills by covering them lovingly with the upper part of her Sari. Then they became eager to bow down to him and take the dust of his feet and, filling the quarters with cries of "Victory to Ramakrishna", began saluting him one after another. As they were thus bowing down to him the sea of the Master's compassion transcended all bounds and brought about a wonderful phenomenon. We had almost daily seen the Master at Dakshineswar losing himself in grace and compassion for certain devotees and blessing them by his extraordinary potent touch in the state of divine semi-consciousness. He began touching each of the devotees assembled on that day in that divine mood. The joy of the devotees, it is superfluous to say, knew no bounds at that act of the Master. They felt that he would not henceforward keep concealed the fact of his divinity either from them or from anybody else in the world; and knowing, as they did, nevertheless, their own defects, spiritual destitution and incapability, they had not the slightest doubt that all alike, the sinner as well as the afflicted, would find a refuge at his feet, a touch of which dispelled all fear for ever. Unable to utter a single word owing to that wonderful occurrence, some were only looking steadfastly at him as if they were under the spell of a Mantra, some others called aloud to all within the house to come and be blessed by receiving the Master's grace, and still others collected flowers and worshipped him with them, uttering Mantras. Soon the ecstasy of the Master came to an end and the devotees too were again in the normal state of their consciousness. Bringing thus to an end his walk in the garden that day, he went into the house and sat down in his room.

The Kalpataru, it is said, gives to all whatever good or bad they ask for. But the Master did not do so; he made clear through that event the fact of his being a God-man and of his bestowal of protection against and freedom from fear on all, without the slightest discrimination.

We remember the names of nine or ten only of the persons who were present on the spot during this day's occurrence. They are Girish, Atul, Ram, Navagopal, Haramohan, Vaikuntha, Kishori (Ray), Haran, Ramlal and Akshay. Mahendranath (the writer of the Gospel of Sri Ramakrishna) was also perhaps present. But it is a matter for wonder that none of the Sannyasi devotees of the Master was present there that day. Narendranath and many others of them had been engaged in Sadhana besides the Master's service etc., in the previous night for long hours and, feeling tired, they were sleeping within the house. Although Latu and Sarat were awake and saw what was taking place from the roof of the first floor to the south of the Master's room, they refrained voluntarily from going there. For, as soon as the Master went downstairs to have a walk in the garden, they put his bedding etc., in the sun and were cleaning the room. Thinking that it might cause inconvenience to the Master if they left their duty half-finished, they did not feel inclined to go there.

## **UPCOMING EVENTS – MARK YOUR CALENDAR**

<b>Events</b>	<b>Date &amp; Time</b>
<b>Kalpataru Celebration</b>	<b>January 1</b> – 12.00 pm <i>Puja will be streamed live on YouTube.</i>
<b>Birthday celebration of Swami Vivekananda</b>	<b>January 10</b> – 11.00 am <i>Puja will be streamed live on YouTube.</i>
<b>Saraswati puja</b>	<b>January 25</b> – 11.00 am <i>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.

## **Sri Ramakrishna, the living GOD**

From the book, '*Great thinkers on Ramakrishna-Vivekananda*'

At that time came Sri Ramakrishna again to prove to us that we were not inferior to them (West) culturally or spiritually. Sri Ramakrishna made the nation fall back upon itself and to see its face as in a mirror, not darkened. These (West) people had boasted that they were scientific and that they believed nothing excepting what was captured by the senses. But the greatest contribution of Sri Ramakrishna was to prove to the sceptic world that religion is scientific, that you can see God even as you see another individual only more intensely, that seeing is believing. ...Sri Ramakrishna had the scientific spirit of trying everything and all experiments succeeded in proving that there was only one eternal religion and that all religions were different facets to that new religion. ...Sri Ramakrishna proved actually and literally that all such paths and men led to Him (GOD) and nowhere else. Therefore you will find that Sri Ramakrishna preached to us the most modern religion which you can find nowhere...he gave us the religion of humanity. ....**Acharya J. B. Kripalani**

'The further you go towards the East,' Sri Ramakrishna was fond of saying, 'the further you go away from the West.' This is one of those apparently childish remarks, which we meet with so often among the writings and recorded sayings of religious teachers. But it is an apparent childishness that masks a real profundity. Within this absurd little tautology there lies, in a state of living, seminal latency, a whole metaphysic, a complete program of action. It is, of course, the same philosophy and the same way of life as were referred to by Jesus in those sayings about the impossibility of serving two masters, and the necessity of seeking first the kingdom of God and waiting for all the rest to be added. Egoism and alter-egoism (or the idolatrous service of individuals, groups, and causes with which we identify ourselves so that their success flatters our own ego) cut us off from the knowledge and experience of Reality. ....**Aldous Huxley**

Religion is not just a matter for study ; it is something that has to be experienced and to be lived, and this is the field in which Sri Ramakrishna manifested his uniqueness. He practised successively almost every form of Indian religion and philosophy, and he went on to practise Islam and Christianity as well. His religious activity and experience were, in fact, comprehensive to a degree that had perhaps never before been attained by any other religious genius, in India or elsewhere. His devotion to God in the personal form of the Great Mother did not prevent him from attaining the state of 'contentless consciousness'— an absolute union with absolute spiritual Reality. ....**Arnold Joseph Toynbee**

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayanda, Ramakrishna Order of India

## CALENDAR OF EVENTS

### January 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<u>1</u> 12:00pm <b>Kalpataru Celebration</b>	<u>2</u> 7:30pm <b>Scripture class</b> 'Uddhava Gita'	<u>3</u>
<u>4</u> 11.00am <b>Lecture:</b> 'Why spirituality?'	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u> 7:30pm <b>Scripture class</b> 'Gospel of Sri Ramakrishna'	<u>10</u> 11.00am <b>Birthday celebration of Swami Vivekananda</b>
<u>11</u> 11.00am <b>Lecture:</b> 'Guided Meditation on Swami Vivekananda'  5:00pm <b>RAMNAAM</b>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u> 7:30pm <b>Scripture class</b> 'Uddhava Gita'	<u>17</u> 6am to 6pm <b>VIGIL</b>
<u>18</u> 11.00am <b>Lecture:</b> 'Trigunatita- Beyond the Three Gunas'	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u> 7:30pm <b>Scripture class</b> 'Gospel of Sri Ramakrishna'	<u>24</u>
<u>25</u> 11.00am <b>Saraswati puja</b>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u> 7:30pm <b>Scripture class</b> 'Uddhava Gita'	<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](mailto:r.sayandip@gmail.com).

*Happy New Year!*

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

### **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](mailto: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.