



Vedanta Society of Toronto

(Ramakrishna Mission)

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Newsletter March 2025

Words to Inspire

"What can we understand of Mother? This, however, I can say: I have never seen such a great mind and I do not hope to see one. It is not within our capacity to comprehend the extent of Mother's glory and power. I have never seen in anyone else such attachment; nor have I seen such detachment. Love the Lord your God with all your heart and with all your soul and with all your mind. Love your neighbor as yourself." -----Swami Saradananda

Master: "As worldly people are endowed with sattva, rajas, and tamas, so also is bhakti characterized by the three gunas. Do you know what a worldly person endowed with sattva is like? Perhaps his house is in a dilapidated condition here and there. He doesn't care to repair it. The worship hall may be strewn with pigeon droppings and the courtyard covered with moss, but he pays no attention to these things. The furniture of the house may be old; he doesn't think of polishing it and making it look neat. He doesn't care for dress at all; anything is good enough for him. But the man himself is very gentle, quiet, kind, and humble; he doesn't injure anyone.

"Again, among the worldly there are people with the traits of rajas. Such a man has a watch and chain, and two or three rings on his fingers. The furniture of his house is all spick and span. On the walls hang portraits of the Queen, the Prince of Wales, and other prominent people; the building is whitewashed and spotlessly clean. His wardrobe is filled with a large assortment of clothes; even the servants have their livery, and all that.

Similarly, bhakti, devotion, has its sattva. A devotee who possesses it meditates on God in absolute secret, perhaps inside his mosquito net. Others think he is asleep. Since he is late in getting up, they think perhaps he has not slept well during the night. His love for the body goes only as far as appeasing his hunger, and that only by means of rice and simple greens. There is no elaborate arrangement about his meals, no luxury in clothes, and no display of furniture. Besides, such a devotee never flatters anybody for money.

"An aspirant possessed of rajasic bhakti puts a tilak on his forehead and a necklace of holy rudraksha beads, interspersed with gold ones, around his neck. (All laugh.) At worship he wears a silk cloth.

A man endowed with tamasic bhakti has burning faith. Such a devotee literally extorts boons from God, even as a robber

falls upon a man and plunders his money. 'Bind! Beat! Kill!'—that is his way, the way of the dacoits.

Then he said, "One must take the firm attitude: 'What? I have chanted the Mother's name. How can I be a sinner any more? I am Her child, heir to Her powers and glories.'

If you can give a spiritual turn to your tamas, you can realize God with its help. Force your demands on God. He is by no means a stranger to you. He is indeed your very own.

"Again, you see, the quality of tamas can be used for the welfare of others. There are three classes of physicians: superior, mediocre, and inferior. The physician who feels the patient's pulse and just says to him, 'Take the medicine regularly' belongs to the inferior class. He doesn't care to inquire whether or not the patient has actually taken the medicine. The mediocre physician is he who in various ways persuades the patient to take the medicine, and says to him sweetly: 'My good man, how will you be cured unless you use the medicine? Take this medicine. I have made it for you myself.' But he who, finding the patient stubbornly refusing to take the medicine, forces it down his throat, going so far as to put his knee on the patient's chest, is the best physician. This is the manifestation of the tamas of the physician. It doesn't injure the patient; on the contrary, it does him good. "Like the physicians, there are three types of religious teachers. The inferior teacher only gives instruction to the disciples but makes no inquiries about their progress. The mediocre teacher, for the good of the student, makes repeated efforts to bring the instruction home to him, begs him to assimilate it, and shows him love in many other ways. But there is a type of teacher who goes to the length of using force when he finds the student persistently unyielding; I call him the best teacher."

From the book 'The Gospel of Sri Ramakrishna – The Master with the Bramho Devotees'.

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.

Reminiscences of Swami Brahmananda

by Swami Sardeshananda

I had the blessed privilege of meeting Raja Maharaj the first time I went to the Ramakrishna Math in the month of Falgun Year 1912, on the birth anniversary of Sri Sri Thakur. Although I had read about him in the Kathamrita and had heard about him from other devotees, I did not have till then the privilege of meeting him. My admiration was mixed with fear and awe, so that I did not have the courage to go too close to him. I was barely twenty years of age and hailed from a village and hence was afraid. Later, when I had the opportunity of closer acquaintance and of talking to him, I realised that his grave Himalayan exterior hid a river of sweetness running through it, a quality that fascinated and attracted me. But all too soon after that nectar came within my reach, it went beyond the sight of mortal human beings depriving me from drinking it, a fact which I regret to this day. Now I will tell you why I was scared and the reasons for my awe of Raja Maharaj. I had heard from my friend about his sense of humour, and that it was very difficult to predict who would be the target of that humour. I was indrawn by nature and avoided people. I felt shy especially in front of the famous and the respected.

I can relate one incident. One of my friends, Jyotindranath Datta, an initiated disciple of Sri Sri Ma had gone with one of his friends to see Raja Maharaj at Balaram Mandir. Raja Maharaj was sitting in the drawing room, surrounded by devotees. Maharaj enquired where they came from and discovered that they hailed from Sri Hatta, East Bengal. At this Maharaj requested them to converse in their own dialect and they could not ignore his repeated requests. With much hesitation, they complied. Their incomprehensible language and peculiar accent surprised and baffled everyone present, except Raja Maharaj who was highly amused. The natives of Sri Hatta were embarrassed!

I also once faced a similar embarrassing situation. One day, after returning from Jayrambati, I went to Udbodhan office. Maharaj was on the ground floor and Sri Sri Ma was upstairs. In the presence of Sri Sri Ma, her child Raja Maharaj's heart was full of joy and ready to make fun. I was unaware of Raja Maharaj's childlike affection and joy. When I went to see him in his room, he was wearing a short dhoti and a short loose shirt and was pacing up and down the room like a joyous, playful child and was making fun with the attendants. I stood at the door, dumbstruck and amazed at this sight. Some acquaintance introduced me to Maharaj and told him of my recent visit to Jayrambati.

On hearing this, he looked at me. I went over and after prostrating, humbly stood before him. Then Maharaj, bringing his face close to mine, asked me laughingly, 'Why did you go there? Did you want to become a devotee?' pronouncing 'bha' of the word bhakta as a short 'b'. When he imitated my East-Bengali accent, it sounded very peculiar and all laughed aloud. I somehow managed to leave the place. After this, I spent a few days at Udbodhan but kept out of Maharaj's sight as far as possible so that I might not

land into fresh trouble. Now I regret to this day the lost opportunity. Later, I learnt from senior eyewitness monks that in the presence of the most revered Holy Mother, her beloved son's heart used to remain filled with indescribable bliss. At Udbodhan, at the time of paying respects to Sri Ma, his blissful and joyful behaviour, speech, way of looking etc. used to resemble the pranks of the Child Krishna in the presence of Mother Yashoda. And the Holy Mother too would chuck his chin out of maternal love and affection. Most affectionately she would ask him 'How are you, my son?' Much earlier, once Raja Maharaj had gone to Jayrambati to see Sri Sri Ma. With his heart full of bliss, he had danced in the drawing room of elder uncle's house like the Child Krishna. That room was shown to us. We had the good fortune of staying in that room and the holy memory of that event used to fill our hearts with joy. When the present owner later demolished it, many devotees felt very sorry.

Sri Ramakrishna had, at Kashipur, handed over the tiny seed of the great tree of the Ramakrishna Order to Narendranath (Swami Vivekananda). In turn, Swamiji handed over the sapling to the spiritual son of Sri Guru Maharaj, Rakhai (Raja Maharaj), before he disappeared from their midst. Maharaj in his turn, with other brother-disciples, devotees and admirers, nurtured and activated the tiny sapling into a huge tree with his superhuman hard work, patience, tolerance, uncommon intelligence and insight, keeping everyone united.

When Swamiji was anxiously searching for a piece of land to build a permanent Math, he handed over the responsibility to Raja Maharaj. However, in his anxiety, Swamiji would himself find and suggest some locations, which Raja Maharaj did not approve of. Often it became difficult for him to appease Swamiji and at the same time find out a suitable and extensive plot on the bank of the Ganges. It was with much patience and diligence that Maharaj finally found and acquired the present beautiful site of the Belur Math. Originally there was a lot of confusion regarding its ownership and Maharaj had to work very hard to iron out these initial difficulties for which he had to consult many lawyers and other learned people. When it was finally accomplished, Swamiji and the other brother-disciples were very happy. In this connection, one sadhu, describing the forbearance and perseverance of Raja Maharaj, told us that Raja Maharaj would rise early, bathe, eat some puffed rice soaked in water, collect all the documents regarding the deal in a bag and leave. The whole day he would call upon the advisers and the lawyers at their houses or courts and return, some day in the evening, another day in the afternoon, exhausted. Sometimes he would take his lunch at a disciple's house; on other days he wouldn't. Sometimes he would return to the Math in the evening for a frugal meal, sometimes would remain hungry till night. But there was never an expression or feeling of frustration or despair.

The Master as Kalpataru

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.

Some devotees like Ramchandra have described the happening of that day as the transformation by the Master of himself into the wish-fulfilling tree (Kalpataru). But, it is more reasonable, it seems to us, to call it the "self-revelation of the Master" or "the bestowal of freedom from fear on all devotees by revealing himself". 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.

From the book, 'Sri Ramakrishna, The Great Master', by Swami Saradananda

Conversations with Maharaj

Attendant: What is the state of being beyond the body?

Maharaj: It is just like getting into and out of a car. So long as you are in the car you feel the happiness and misery of the body. As soon as you get down, you revel in your Self—you are self-effulgent. Sri Ramakrishna and Holy Mother would often enter into that state and experience bliss—supreme bliss.

All day long Mother would cut vegetables, ground spices and now and then say, 'What is this I am doing!' But they could go there as well as come back here. Their bodies were pure to the core and free from lust and anger. If we go there once, will we come back to this hell again leaving that market of joy?

Attendant: It is said in the Gita, 'I am the same towards all beings. None is hateful, and none dear to me.' (9.29) and again there is, '(They) are hurled down by me into demoniac wombs.' (16.19) How shall we reconcile these mutually contradictory ideas? Maharaj: These are relative truths. At one level it seems—'I hurl'; again at the next level we see—nobody hurls anyone.

At noon-time, while lifting Maharaj the attendant happened to tear his shirt. He stood silent, full of remorse.

Maharaj: What does it matter? So what if a monk's clothes are torn? A torn sheet and a shaven head.

The other day a baby girl came with her mother. I told the baby, 'Will you stay here?' Clinging to her mother's neck, she replied, 'If mother stays.'

One should have such attachment to God. Listen very carefully—spiritual life is entirely a matter of the mind. The inner life is not something to be shown off to others—the purpose is not to keep a tuft of hair on the head or to wear an ochre robe; these are merely means. One should become indifferent towards the things of the world. Suppose you see some excreta on the road, will you stir to see in it or sidestep it? Similarly, if you see something bad in the world, don't stir it but try to be indifferent towards it.

From the book '*Reminiscences of Swami Bramhananda*'

Swamiji's Love

From the book, 'The Gospel of Sri Ramakrishna'.

Later I went to Belur Math. I wanted to see Swamiji in his room, but no one was allowed to enter because of his ill health. With his strong body, Niranjan Maharaj (Swami Niranjanananda) was guarding Swamiji's door. While he was talking with someone I quickly crawled between his legs and entered the room. Swamis Brahmananda and Saradananda were talking to Swamiji. As soon as I entered they said to Niranjan Maharaj with a smile: "Well, what a wonderful guard you are! How could this boy get in?"

Swamiji recognized me immediately and asked: "Why did you leave Mayavati?"

I said: "You told me, that I could come, when you were at Belur Math".

He did not say anything further.

While he was at Mayavati, he had asked Mrs. Sevier for a picture for the shrine at Belur Math. I carried that picture. On my way the glass of the frame was broken. I was afraid Swamiji might scold me. But he was happy to have the picture and did not scold me. I began to worship the Master in the shrine of Belur Math, and Swamiji would come there regularly for Meditation. One day he initiated me, although I did not ask him to. He asked me to put on the gerua (ochre) cloth. I had no cloth, so Swami Shivananda gave me two pieces of gerua cloth. Afterwards I put on whatever cloth was available, which was sometimes red, pink, or white. Gopal-da (Swami Advaitananda) would tease me, calling me a chameleon. Then Swamiji asked me to wear the gerua cloth all the time.

Towards the end of Swamiji's life, his health broke down. ... I lived with Swamiji at Belur Math for eight months before his passing. A few times I accompanied him to Calcutta for a visit or to accept an invitation. I went with him to the home of his sister, who loved him very much. Towards the end he could not eat much, but I could eat a lot.

Swamiji had immense love for the boys, who came to him at Belur Math, leaving hearth and home to become monks. Once a Western devotee presented a fancy glass to Swamiji. He asked a young disciple to make orange juice in that glass, but he accidentally broke it. A senior monk loudly reprimanded the young disciple. When Swamiji heard about it, he said to the senior monk: "When we went to the Master, he made us his own by pouring love in us. These boys have come here, leaving their families and homes. It is not right to scold them harshly. How can they stay here? A glass ends up that way; it does not die from cholera or tuberculosis". Swamiji had limitless love and affection for those, who had renounced home. He considered himself to be the servant of those, who had renounced everything in the name of Sri Ramakrishna. Once one of Swamiji's attendants at Belur Math had fever with a 104 degree Fahrenheit temperature. Swamiji called me and said: "My son, please bring a little charanamrita (sanctified water) of the Master for this boy". I smiled at this, wondering how charanamrita could cure the fever. Because Swamiji had ordered me to, I was about to go to the shrine. Swamiji sensed my attitude and said: "You can go; you will not have to bring it". He himself went to the shrine, brought the charanamrita, and fed the patient — and the patient was cured. During his last days we used to hear Swamiji chant: "Jai Prabho, Jai Prabho!" (Victory to the Master, Victory to the Master); "Ma, Ma, Ma!"; "Shiva, Shiva, Shiva!" The deep sound of his voice reverberated throughout the monastery.

Brahmachari Jnana..(Prabuddha Bharata, May, 2013, "Reminiscences of Vivekananda by Brahmachari Jnana", translated by Swami Chetanananda)

UPCOMING EVENTS – MARK YOUR CALENDAR

Events	Date & Time
Birthday celebration of Sri Ramakrishna	Mar 1 @ 11am <i>Also Puja will be streamed live on YouTube.</i>
Ram Navami	Apr 6 @ 11am <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.

Address at the Rameshwaram temple

Swami Vivekananda

It is in love that religion exists and not in ceremony, in the pure and sincere love in the heart. Unless a man is pure in body and mind, his coming into a temple and worshipping Shiva is useless. The prayers of those that are pure in mind and body will be answered by Shiva, and those that are impure and yet try to teach religion to others will fail in the end. External worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. Therefore you must all try to remember this.

People have become so degraded in this Kali Yuga that they think they can do anything, and then they can go to a holy place, and their sins will be forgiven. If a man goes with an impure mind into a temple, he adds to the sins that he had already, and goes home a worse man than when he left it. Tirtha (place of pilgrimage) is a place which is full of holy things and holy men. But if holy people live in a certain place, and if there is no temple there, even that is a Tirtha. If unholy people live in a place where there may be a hundred temples, the Tirtha has vanished from that place. And it is most difficult to live in a Tirtha; for if sin is committed in any ordinary place it can easily be removed, but sin committed in a Tirtha cannot be removed. This is the gist of all worship—to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples.

A rich man had a garden and two gardeners. One of these gardeners was very lazy and did not work; but when the owner came to the garden, the lazy man would get up and fold his arms and say, "How beautiful is the face of my master", and dance before him. The other gardener would not talk much, but would work hard, and produce all sorts of fruits and vegetables which he would carry on his head to his master who lived a long way off. Of these two gardeners, which would be the more beloved of his master? Shiva is that master, and this world is His garden, and there are two sorts of gardeners here; the one who is lazy, hypocritical, and does nothing, only talking about Shiva's beautiful eyes and nose and other features; and the other, who is taking care of Shiva's children, all those that are poor and weak, all animals, and all His creation. Which of these would be the more beloved of Shiva? Certainly he that serves His children. He who wants to serve the father must serve the children first. He who wants to serve Shiva must serve His children—must serve all creatures in this world first. It is said in the Shāstra that those who serve the servants of God are His greatest servants. So you will bear this in mind.

Unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva. Whether he is learned or ignorant, he is nearer to Shiva than anybody else, whether he knows it or not. And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva.

Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

CALENDAR OF EVENTS

March 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 11.00am Sri Ramakrishna Birthday Celebration
2 11.00am Sunday Service (Online only): Guided Meditation on Sri Ramakrishna	3	4	5	6	7 7:30pm Scripture class 'Uddhava Gita'	8
9 11.00am Lecture: <i>'Sri Ramakrishna – as</i> <i>his monastic disciples</i> <i>knew Him'</i>	10	11	12	13	14 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	15
16 11.00am Lecture: <i>'Sri Ramakrishna – as</i> <i>his householder disciples</i> <i>knew Him'</i> 5:00pm RAMNAAM	17	18	19	20	21 7:30pm Scripture class 'Uddhava Gita'	22 6am to 6pm VIGIL
23 11.00am Lecture: <i>'The Holy Trio – Real</i> <i>Karma Yogis'</i>	24	25	26	27	28 7:30pm Scripture class 'Gospel of Sri Ramakrishna'	29
30 11.00am Lecture: <i>'Monks dedicated for the</i> <i>service to the Society'</i>	31					

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.

AN APPEAL FOR MEMBERSHIP RENEWAL for the Year 2025 & 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 who have not renewed their membership for the year 2025, 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.