



# Vedanta Society of Toronto

(Ramakrishna Mission)

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## Newsletter November 2025

### Words to Inspire

"The Mind will always attach itself to something or other. Lose yourself in Love; be drunk in Love. Forget 'I' and 'Mine' by being absorbed in love. When the narrow little 'I' goes, the Real will manifest itself and you will know Bliss."

-----Swami Premananda

Friday, August 28, 1885

M: "There were two sisters, Mary and Martha. Lazarus was their brother. All three were devoted to Jesus. Lazarus died. Jesus was on His way to their house. One of the sisters, Mary, ran out to meet Him. She fell at His feet and said weeping, 'Lord, if You had been here, my brother would not have died!' Jesus wept to see her cry. "Then Jesus went to the tomb of Lazarus and called him by name. Immediately Lazarus came back to life and walked out of the tomb."

MASTER: "But I cannot do those things."

M: "That is because you don't want to. These are miracles; therefore you aren't interested in them. These things draw people's attention to their bodies. Then they do not think of genuine devotion. That is why you don't perform miracles. But there are many similarities between you and Jesus Christ."

MASTER (smiling): "What else?"

M: You don't ask your devotees to fast or practice other austerities. You don't prescribe hard and fast rules about food. Christ's disciples did not observe the Sabbath; so the Pharisees took them to task. Thereupon Jesus said: "They have done well to eat. As long as they are with the bridegroom, they must make merry."

MASTER: "What does that mean?"

M: "Christ meant that as long as the disciples live with the Incarnation of God, they should only make merry. Why should they be sorrowful? But when He returns to His own abode in heaven, then will come the days of their sorrow and suffering."

MASTER (smiling): "Do you find anything else in me that is similar to Christ?"

M: "Yes, sir. You say: 'The youngsters are not yet touched by "woman and gold"; they will be able to assimilate instruction. It is like keeping milk in a new pot: the milk may

turn sour if it is kept in a pot in which curd has been made.' Christ also spoke like that."

MASTER: "What did He say?"

M: "If new wine is kept in an old bottle, the bottle may crack. If an old cloth is patched with new cloth, the old cloth tears away."

"Further, you tell us that you and the Mother are one. Likewise, Christ said, 'I and My Father are one.'"

MASTER (smiling): "Anything else?"

M: "You say to us, 'God will surely listen to you if you call on Him earnestly.' So, also Christ said, 'Knock and it shall be opened unto you.'"

MASTER: "Well, if God has incarnated Himself again, is it a fractional or a partial or a complete manifestation of God? Some say it is a complete manifestation."

M: "Sir, I don't quite understand the meaning of complete or partial or fractional Incarnation. But I have understood, as you explained it, the idea of a round hole in the wall."

MASTER: "Tell me about it."

M: "There is a round hole in the wall. Through it one is able to see part of the meadow on the other side of the wall. Likewise, through you one sees part of the Infinite God."

MASTER: "True. You can see five or six miles of the meadow at a stretch."

M. finished his bath in the Ganges and went to the Master's room. It was eight o'clock in the morning. He asked Latu to give him the rise prasad of Jagannath. The Master stood near him and said: "Take this prasad regularly. Those who are devotees of God do not eat anything before taking the prasad".

*From 'The Gospel of Sri Ramakrishna - The Master on Himself and His Experiences'.*

### 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.**

## **The pious family at Kamarpukur**

*(From "The Great Master", by Swami Saradananda)*

Annoyed with a certain man, Ramananda, the landlord of Derepur village, instituted a false case against him, and since someone of good reputation was needed as a witness, he requested Kshudiram (father of Sri Ramakrishna) to give evidence in his favour. The strictly upright Kshudiram always dreaded litigation, courts and the like, and never had recourse to them against anyone, even when he had a just cause. The request therefore came to him as a shock. Though he knew for certain that he would incur Ramananda's bitter animosity if he did not give the false evidence, he could never agree to such a course. The inevitable happened. The landlord filed a false petition in the court against him as well, won the case and got possession of the whole of Kshudiram's paternal property through auction. In consequence Kshudiram had not even a square inch of land left in Derepur. Although all the people of the village felt great sympathy for him in his trouble, out of fear of the landlord they did not dare help him in any way. At the time of his loss Kshudiram was about forty years old. The property inherited from his ancestors, together with that acquired by him over many years, had vanished like a cloud dispersed by the wind. But this calamity did not affect his upright conduct in the least. He took absolute refuge at the holy feet of Raghuvir, calmly reflected on what he should do in order to escape the wicked landlord, and finally bade goodbye for ever to his paternal homestead and village.

In the meantime, Sukhlal Goswami, an intimate friend of Kshudiram, was much moved on hearing of Kshudiram's misfortune, and vacating a few thatched huts in a part of his homestead invited him to come and live in Kamarpukur permanently. Kshudiram thus found a haven of refuge. He accepted the invitation, regarding it as the incomprehensible play (Lila) of the divine Lord, and with his heart filled with gratitude went to Kamarpukur, where he lived ever after. Sukhlal, who loved his friend dearly, felt very happy at his coming, and made a permanent gift to the virtuous Kshudiram of one Bigha and ten Chataks of land for his future maintenance. It is therefore not at all surprising that Kshudiram now felt detached from the world and that his profoundly religious mind was full of devotion to God and reliance on Him. For he could not forget how unexpected and unasked for was the shelter given to them. Is it then strange that, being indifferent to worldly prospects, he once more devoted his time to the service and worship of the divine Lord and surrendered himself completely to Raghuvir.

An incident which happened at this time still further intensified Kshudiram's faith in God. One day he went to another village on business. On his way back he became tired and rested under a tree. The vast, lonely field and a soft, pure breeze brought repose to his troubled mind and tired body. He felt a strong desire to lie down, and no sooner had he done so than he was overcome with sleep. He then had a dream in which he saw standing before him his chosen Ideal, Bhagavan Sri Ramachandra, in the guise of a divine Boy, His body green like the tender blades of Durva grass. Pointing to a particular spot, the Boy said, "I have been staying here for a long time without food and without anyone to take care of me. Take me to your house: I have a very strong desire that you should serve me." Kshudiram was overcome with emotion and said, paying homage to the Lord again and again: "O Lord, I am without devotion and am very poor. Service befitting you is not possible in my hut, and I shall lose all grace should there be any flaw in it. So why do you make such a difficult request of me?" At this the Boy Ramachandra comforted him and said graciously, "Do not be afraid. I will not take offence at any shortcoming. Take me with you." Unable to control his feelings at the Lord's unexpected grace, Kshudiram burst into tears. Just then his dream came to an end. When he awoke, Kshudiram wondered at the strangeness of his dream and thought, "Ah! If only such good fortune would be mine!" Then suddenly his eyes fell upon the paddy field close by and at once he recognized it as the very place he had seen in the dream. Out of curiosity he approached the spot, where he saw a beautiful Salagrama stone and a snake with expanded hood guarding it. Eager to possess the stone he hastened towards it. On reaching it he found that the snake had disappeared and that the Salagrama was lying at the entrance to its hole. Seeing that the dream had come true, his heart leaped in joy, and he felt no fear of the snake, convinced that he had received God's command. Crying out, "Glory to Raghuvir!", Kshudiram took the stone in his hands. He carefully examined the marks on it and, with his knowledge of the Sastras, found it to be a Raghuvir Sila (Salagrama). Beside himself with joy and wonder, he returned home, performed the purificatory ceremony of the Salagrama according to the Sastras, and installing it as the family deity, began to worship it daily. Even before he came upon the Salagrama in this strange manner, Kshudiram had been worshipping Sri Ramachandra, his chosen Deity, every day. He also worshipped daily the goddess Sitala, invoking her in a consecrated pot filled with water.

His difficulties continued, but Kshudiram cheerfully bore all kinds of misfortune, strictly observing as ever the religious injunctions. On some days, when there was nothing in the house to eat, his devoted wife, Chandradevi, would grow anxious and tell him about it. But, unperturbed, Kshudiram would comfort her and say, "Never mind. If Raghuvir chooses to fast, why shouldn't we?" At this the simple-hearted Chandra also, like her husband, would resign herself to Raghuvir and go on with her household duties. And somehow food sufficient for the day would come. But Kshudiram did not suffer long from this uncertainty about food. For, by the grace of Raghuvir, the land began to produce so much paddy that there was not only enough for the little family's annual needs, but also something left over to feed guests and strangers

## Swamiji's incomparable Love

*Reminiscences by Swami Vijnanananda*

Though Swamiji preached much jnana and karma, his heart was full of love. Behind a stern and forbidding exterior, he concealed the softness of a mother's heart. And what deep love he possessed for his brother-disciples! For Swami Brahmananda, especially, he bore a deep love mixed with respect—similar to what he felt for his guru. But at the same time, he was intolerant of any of their faults or defects. He did not even spare Maharaj (Swami Brahmananda), whom he loved so deeply. Once he scolded him so severely that the latter wept bitterly, though he was not to blame at all. In fact, it was wholly my fault, and Maharaj had made himself the scapegoat in order to shield me.

Work on the embankment of the river at Belur Math was then in progress, for which Swamiji had asked me to draw up a plan and give a rough estimate of the cost. I gave the estimate, but out of fear of Swamiji I understated the cost and said it would be approximately three thousand rupees. This amount made Swamiji happy. He immediately consulted Maharaj, and when the latter assured him that it would not be difficult to secure that amount, Swamiji ordered that the project be started. I was in charge of the actual work, but Maharaj looked after the accounts and the collection of money for the purpose. As the work proceeded, I realized that the cost would far exceed the estimate. I expressed my concern to Maharaj, who, being the loving soul that he was, asked me to complete the project anyway. I heaved a sigh of relief, but knew very well that sooner or later I would have to face Swamiji's wrath.

Sometime later, Swamiji asked Maharaj for the accounts. When he discovered that the expenses had already exceeded the original estimate with the work still unfinished, he became angry with Maharaj and scolded him vehemently. The latter endured it stoically, but was very hurt. When Swamiji returned to his room, Maharaj went to his own room and closed the door and windows.

After a while, Swamiji regretted his bad temper. I was aware of all of this and feeling bad, because it was due to me that Maharaj had been subject to so much grief. Swamiji then called me to him, and said: "Could you check on what Raja is doing?" I went to Maharaj's room and found the doors and windows closed. I called for him but got no response.

When I reported this to Swamiji, he became very excited and said: "You are a fool! I asked you to find out what Raja was doing, and you say, 'His door and windows are closed.' Go back again and tell me what he is doing." So I went back to his room. This time, once again getting no response to my call, I quietly opened the door and found Maharaj on his bed, weeping. I said apologetically, "Maharaj, I am sorry; today you have suffered terribly for me." Maharaj looked at me and said: "Brother, can you tell me what wrong I have done that Swamiji could scold me so harshly? Sometimes it becomes so unbearable that I feel I should leave everything and go away to some place in the mountains."

I returned to Swamiji and told him that Maharaj was crying. At this, Swamiji rushed to the room, embraced Maharaj, and said tearfully: "Raja, brother, please forgive me. In a fit of anger I scolded you. Please pardon me." Meanwhile, Maharaj had regained his composure. Seeing Swamiji weep, he was also moved. Then he said: "What does it matter? You have scolded me because you love me—that is all." But Swamiji continued: "Brother, please forgive me. I know how much the Master loved you and never uttered a harsh word to you. And I, on the other hand, for the sake of this petty work, have verbally abused you and given you pain. I am not fit to live with you. I shall go away to the Himalayas and live alone in solitude." "Don't say that, Swamiji," said Maharaj. "Your scolding is a blessing. How can you leave us? You are our leader. How shall we function without you?" Gradually both of them became calm.

I shall never forget that scene in my life. I never saw Swamiji weep so bitterly. What a bond of love existed between them! Swamiji loved his brother-disciples like a mother, and that is why he could not bear any shortcoming in them. He wanted them to be as great as himself; nay, even greater. His love was incomparable.

## Swami Subodhananda- His Childlike Simplicity

Swami Subodhananda was childlike in his simplicity and singularly unassuming in his behaviour. It is said in the Bible, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But rare are the persons who can combine in their lives the unsophisticated simplicity of a child with the high wisdom of a sage. One could see this wonderful combination in Swami Subodhananda. Swami Vivekananda and other brother disciples greatly loved the childlike aspect of the personality of Swami Subodhananda. But they would not therefore fail to make fun now and then at his cost, taking advantage of his innocence and unsophisticated mind. Once, while the monastery was at Alambazar, Swami Vivekananda wanted to encourage the art of public speaking among the monks. It was arranged that every week on a fixed day one of them should speak. When the turn of Swami Subodhananda came, he tried his best to avoid the meeting. But Swamiji was adamant, and others were waiting with eagerness to witness the discomfiture of Subodh while lecturing. Just as Swami Subodhananda rose to speak, lo! the earth trembled, buildings shook and trees fell—it was the earthquake of 1897. The meeting came to an abrupt end. The young Swami escaped the ordeal of lecturing but not the fun at his cost. 'Khoka was a "world-shaking" speech', Swamiji said, and others joined in the joke.

In the act of spiritual ministration there was not the least trace of pride or self-consciousness in him. If people would approach him for initiation, he would very often say, 'What do I know? I am a Khoka.' He would refer them to the more senior Swamis of the Order. Only when they could not afford to go to them, did he grant their prayer. In accepting the supplicants as disciples, he made no distinction between the high and the low. He initiated many who were considered untouchable by the society.

## Important Notice

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

- \*\*Please Note: ALL celebrations will be telecast live on YouTube.***



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

| <b>Events</b>                                                               | <b>Date &amp; Time</b>                                                             |
|-----------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <b>Birthday celebration of Holy Mother</b>                                  | <b>December 14 @ 11.00am</b><br><i>Also Puja will be streamed live on YouTube.</i> |
| <b>Christmas Eve celebration</b><br>Consisting of Carols, worship of Jesus. | <b>Dec 24 @ 6pm</b><br><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.

## **Holy Mother in the South**

*From the book - Holy Mother Sri Sarada Devi, by Swami Gambhirananda*

In 1910 November-December Holy Mother visited South India. The devotees believe that the same person who incarnated in the Treta yuga as Sita, the ever faithful consort of Sri Ramachandra, and worshipped a Shiva image made of sand on the sea coast of Rameshwara, descended again as the all-enduring and ever gracious Holy Mother, so that the sudden sight of the uncovered image carried her mind unconsciously across the vast span of thousands of years and the past appeared as a vivid present.

At Bangalore, the Mother stayed for about a week. One afternoon Swami Vishuddhananda took Holy Mother in a carriage to the cave temple of Gavipura, a short distance from the Ashram. The Mother visited the temple and returned back in the same carriage. This took only a short time. When they left the Ashram, there were hardly few inmates of the Ashram present there. But when they returned back, the whole Ashram compound was crowded with visitors. At the sound of Mother's carriage, they stood up instantly and then prostrated themselves on the ground. The Mother, who was visibly moved by the sight, alighted from the carriage and stood there motionless extending her right arm in benediction. Perfect silence reigned everywhere. Then the Mother silently walked to the Ashram and sat in the central room, where the devotees gathered. Here again was enacted that speechless transmission and imbibition of transcendental bliss that the scriptures speak of. There was no question and no answer, and yet all doubts were resolved. Breaking that tangible silence, the Mother said to Swami Vishuddhananda, 'What a pity. I don't know their language! What solace they would derive, if I could speak a few words!' When Swami Vishuddhananda translated this for the devotees, they said, 'No, no; this is all right. Our hearts are full indeed. No words are needed on such an occasion.' Wonderful are the ways of the Mother and wonderful are those of her children.

# Vedanta Society of Toronto

Minister and Teacher- Swami Kripamayananda, Ramakrishna Order of India

## CALENDAR OF EVENTS

### November 2025

| Sun                                                                                                     | Mon       | Tue       | Wed       | Thu       | Fri                                                                                  | Sat                                            |
|---------------------------------------------------------------------------------------------------------|-----------|-----------|-----------|-----------|--------------------------------------------------------------------------------------|------------------------------------------------|
|                                                                                                         |           |           |           |           |                                                                                      | <u>1</u>                                       |
| <u>2</u> <b>11.00am Lecture:</b><br>'Childlike simplicity –<br>Swami Subodhananda'                      | <u>3</u>  | <u>4</u>  | <u>5</u>  | <u>6</u>  | <u>7</u> <b>7:30pm</b><br><b>Scripture class</b><br>'Gospel of Sri<br>Ramakrishna'   | <u>8</u>                                       |
| <u>9</u> <b>11.00am Lecture:</b><br>'The Practice of Karma Yoga'<br><br><b>5:00pm</b><br><b>RAMNAAM</b> | <u>10</u> | <u>11</u> | <u>12</u> | <u>13</u> | <u>14</u> <b>7:30pm</b><br><b>Scripture class</b><br>'Uddhava Gita'<br>(ONLINE ONLY) | <u>15</u>                                      |
| <u>16</u> <b>11.00am Lecture:</b><br>'ONE became MANY'                                                  | <u>17</u> | <u>18</u> | <u>19</u> | <u>20</u> | <u>21</u> <b>7:30pm</b><br><b>Scripture class</b><br>'Gospel of Sri<br>Ramakrishna'  | <u>22</u><br><b>6am to 6pm</b><br><b>VIGIL</b> |
| <u>23</u> <b>11.00am Lecture:</b><br>'Concentration and<br>Assimilation'                                | <u>24</u> | <u>25</u> | <u>26</u> | <u>27</u> | <u>28</u> <b>7:30pm</b><br><b>Scripture class</b><br>'Uddhava Gita'<br>(ONLINE ONLY) | <u>29</u>                                      |
| <u>30</u> <b>11.00am Lecture:</b><br>(ONLINE ONLY)<br>'Mind Training- Based on the<br>Bhagavad Gita'    |           |           |           |           |                                                                                      |                                                |

### **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).

### **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](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.